



MAHĀBHĀRATA, Bhagavadgītā

pp 81-84 wanting

6/





R. M. Martin, Esq.

with the Editor's kind regards

London,  
June, 1857.



Digitized by the Internet Archive  
in 2016

<https://archive.org/details/b22007209>



THE  
**BHAGAVAT-GEETA,**

OR  
 DIALOGUES OF KRISHNA AND ARJOON;

IN  
 EIGHTEEN LECTURES.

SANSKRIT, CANARESE, AND ENGLISH:

IN  
 PARALLEL COLUMNS.

The Sanscrit Text from SCHLEGEL's Edition; the Canarese newly translated from the Sanscrit; the English translation by Sir CHARLES WILKINS, with his PREFACE and NOTES, &c., and the INTRODUCTION, by the Hon. WARREN HASTINGS, Esq. With an APPENDIX containing ADDITIONAL NOTES from Professor WILSON, Rev. H. MILMAN, &c.; and an ESSAY on the Philosophy and Poetry of the Bhagavat-Geeta, by Baron WILLIAM VON HUMBOLDT, translated from the German by Rev. G. H. WEIGLE: the second edition of SCHLEGEL's Latin Version of the Geeta, with the SANSKRIT Text revised by Professor LASSEN, &c.

EDITED BY THE REV. J. GARRETT.

BANGALORE:

PRINTED AT THE WESLEYAN MISSION PRESS; AND SOLD BY MESSRS. THACKER & CO., CALCUTTA;

MR. J. HIGGINBOTHAM, MADRAS; MADDEN & CO., LEADENHALL STREET;

AND MR. J. GLADDING, CITY ROAD, LONDON.

B. RUNGAH, PRINTER.

1849.

BIAGAVAT-GEETA.

86025





My dear Mr Martin

I have the pleasure of  
sending a copy of the Bhagavat  
Gita and the History of India  
which I hope you and Mrs  
Martin will do me the favour  
of accepting.

I send also the Commerce  
Treatment I promised and a  
little account of the Coins of  
Myan -

Yours very truly

J. Garrett.

Jan 17,  
1857.





TO

GENERAL M. CUBBON,

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF H. H. THE RAJAH OF MYSORE,

*This Edition of the Bhagavat-Geeta;*

IS

RESPECTFULLY INSCRIBED,

BY

THE EDITOR.





## ADVERTISEMENT.

---

THE English Translation of the **Bhagavat-Geeta** was first published in 1785, the Advertisement to which thus introduced it: "*The following Work is published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor General of India; whose letter to the Chairman of the Company will sufficiently explain the motives of its publication, and furnish the best testimony of the fidelity, accuracy, and merit of the Translator The antiquity of the original, and the veneration in which it hath been held for so many ages, by a very considerable portion of the human race, must render it one of the greatest curiosities ever presented to the literary world.*"

The reception in Europe of this singular exposition of the pantheism of the Hindoos, has corresponded with the anticipations thus expressed. It was soon translated into the French, German, and Russian languages. A. W. Schlegel terms it "the most beautiful, and perhaps the only truly philosophical poem, that the whole range of literature known to us has produced." Mr. Milman says that "it reads like a noble fragment of Empedocles, or Lucretius, introduced into the midst of an Homeric Epic." "In point of poetical conception," he adds "there is something singularly striking and magnificent, in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult in which it occurs. This episode is said to be an interpolation of later date than the giant epic of which it forms a part; and if so, it is allied with great address to the main subject of the poem.\*\*\* On the whole the **BHAGAVAT-GEETA** is certainly one of the most curious and the most characteristic works we have received from the East. As a record of religious and philosophic opinion it is invaluable; and if the progress of Sanscrit cri-

ticism should hereafter be able to fix, with any certainty, the date of this episode, it would throw light on the whole history of Indian civilization."

Notwithstanding the high repute in which the work has been so long held the English translation has become very scarce. The Sanscrit original, also, printed in Calcutta in 1818, is very rarely met with in Southern India; and the manuscript copies to which we have access, present many discrepancies and imperfections. It is therefore hoped that the edition now issued will be generally acceptable, and of particular value to Missionaries in this part of India. The Sanscrit has been printed from A. W. Schlegel's edition, revised by Professor Lassen, the accuracy of which has been universally acknowledged. From this text the Canarese translation has been made, which will be found to differ in some instances from the English, a circumstance which the editor found to be unavoidable, notwithstanding the general accuracy of Sir C. Wilkins's admirable translation. The passages in which these variations occur will be noted in the Appendix. As a further aid to the clear understanding of the original, Schlegel's excellent Latin translation, and Baron Humboldt's Essay on the Philosophical System of the Geeta, will also be inserted in the Appendix.

While, as already intimated, one object the editor has in view in publishing this volume, is to make it more accessible to Missionaries, he is not without hope that many intelligent natives who regard it as a divine work, will be induced to investigate the evidences on which such belief is founded, and compare them with the clear historic induction by which the divinity of Christianity is sustained; as well as to contrast the glimmerings of truth which the work is admitted to disclose, with the perfect brightness of that "life and immortality" which the "glorious Gospel of the blessed God," reveals to us.

J. GARRETT.



# INTRODUCTION.

BY THE HONOURABLE WARREN HASTINGS, ESQ.,

GOVERNOR GENERAL OF INDIA.

---

TO NATHANIEL SMITH, ESQUIRE;

*Chairman of the Court of Directors of the Hon. East India Company.*

BENARES 4th October, 1784.

SIR,

To you, as to the first member of the first commercial body, not only of the present age, but of all the known generations of mankind, I presume to offer, and to recommend through you, for an offering to the public, a very curious specimen of the Literature, the Mythology, and Morality of the ancient Hindoos. It is an episodical extract from the "Mahabharat," a most voluminous poem, affirmed to have been written upwards of four thousand years ago, by Krishna Dwipayen Veias, a learned Bramin; to whom is also attributed the compilation of "The Four "Vedes, or Bedes," the only existing original scriptures of the religion of Brahma; and the composition of all the Poorans, which are to this day taught in their schools, and venerated as poems of

divine inspiration. Among these, and of superior estimation to the rest, is ranked the Mahabharat. But if the several books here enumerated be really the productions of their reputed author, which is greatly to be doubted, many arguments may be adduced to ascribe to the same source the invention of the religion itself, as well as its promulgation: and he must, at all events, claim the merit of having first reduced the gross and scattered tenets of their former faith into a scientific and allegorical system.

The Mahabharat contains the genealogy and general history of the house of Bhaurut, so called from Bhurrit its founder; the epithet Maha, or Great, being prefixed in token of distinction: but its more particular object is to relate the dissensions and wars of the two great collateral branches of it, called Kooros and Pandoos; both lineally de-



scended in the second degree from Veechee-traveerya, their common ancestor, by their respective fathers Dreetrarashtra and Pandoo.

The Kooros, which indeed is sometimes used as a term comprehending the whole family, but most frequently applied as the patronymic of the elder branch alone, are said to have been one hundred in number, of whom Dooryodun was esteemed the head and representative even during the life of his father, who was incapacitated by blindness. The sons of Pandoo were five; Yoodhishteer, Bheem, Arjoon, Nakool, and Sehadeo; who, through the artifices of Dooryodun, were banished, by their uncle and guardian Dreetrarashtra, from Hastenapoor, at that time the seat of government of Hindoostan.

The exiles, after a series of adventures, worked up with a wonderful fertility of genius and pomp of language into a thousand sublime descriptions, returned with a powerful army to avenge their wrongs, and assert their pretensions to the empire in right of their father; by whom, though the younger brother, it had been held while he lived, on account of the disqualification already mentioned of Dreetrarashtra.

In this state the episode opens, and is called "The Geeta of "Bhagavat," which is one of the names of Krishna. Arjoon is represented as the favorite and the pupil of Krishna, here taken for God himself, in his last Ootar, or descent to earth in a mortal form.

The Preface of the Translator will render any further explanation of the Work unnecessary. Yet something it may be allowable for me to add respecting my own judg-

ment of a Work which I have thus informally obtruded on your attention, as it is the only ground on which I can defend the liberty which I have taken.

Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty. I should exclude them, as by no means applicable to the language, sentiments, manners or morality appertaining to a system of society with which we have been for ages unconnected, and of an antiquity preceding even the first efforts of civilization in our own quarter of the globe, which, in respect to the general diffusion and common participation of arts and sciences, may be now considered as one community.

I would exact from every reader the allowance of obscurity, absurdity, barbarous habits, and a perverted morality. Where the reverse appears, I would have him receive it (to use a familiar phrase) as so much clear gain, and allow it a merit proportioned to the disappointment of a different expectation.

In effect, without bespeaking this kind of indulgence, I could hardly venture to persist in my recommendation of this production for public notice.

Many passages will be found obscure, many will seem redundant; others will be found clothed with ornaments of fancy unsuited to our taste, and some elevated to a track

of sublimity into which our habits of judgment will find it difficult to pursue them; but few which will shock either our religious faith or moral sentiments. Something too must be allowed to the subject itself, which is highly metaphysical, to the extreme difficulty of rendering abstract terms by others exactly corresponding with them in another language, to the arbitrary combination of ideas, in words expressing unsubstantial qualities, and more, to the errors of interpretation. The modesty of the Translator would induce him to defend the credit of his work, by laying all its apparent defects to his own charge, under the article last enumerated; but neither does his accuracy merit, nor the work itself require that concession.

It is also to be observed, in illustration of what I have premised, that the Brahmans are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Roman Church. This consists in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practise this exercise, not only that they divest their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed, with every sense, in the prescribed subject of their meditation. I myself was once a witness of a man employed in this species of devotion, at the principal temple of Benares. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another through his fingers, repeating with the touch of each (as I was informed) one of the names

of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction. The importance of this duty cannot be better illustrated, nor stronger marked, than by the last sentence with which Krishna closes his instruction to Arjoon, and which is properly the conclusion of the Geeta: "Hath what I have been speaking, O Arjoon, been heard *with thy mind fixed to one point?* Is the *distraction* of thought, which arose from thy ignorance, removed?"

To those who have never been accustomed to this separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and that their collective studies may have led them to the discovery of new tracks and combinations of sentiment,



totally different from the doctrines with which the learned of other nations are acquainted: doctrines, which however speculative and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own. But as they must differ, yet more than the most abstruse of ours, from the common modes of thinking, so they will require consonant modes of expression, which it may be impossible to render by any of the known terms of science in our language, or even to make them intelligible by definition. This is probably the case with some of the English phrases, as those of "Action," "Application," "Practice," &c. which occur in Mr. Wilkins's translation; and others, for the reasons which I have recited, he has left with the same sounds in which he found them. When the text is rendered obscure from such causes, candor requires that credit be given to it for some accurate meaning, though we may not be able to discover it; and that we ascribe their obscurity to the incompetency of our own perceptions, on so novel an application of them, rather than to the less probable want of perspicuity in the original composition.

With the deductions, or rather qualifications, which I have thus premised, I hesitate not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines.

It will not be fair to try its relative worth

by a comparison with the original text of the first standards of European composition; but let these be taken even in the most esteemed of their prose translations; and in that equal scale let their merits be weighed. I should not fear to place, in opposition to the best French versions of the most admired passages of the Iliad or Odyssey, or of the 1st and 6th Books of our own Milton, highly as I venerate the latter, the English translation of the Mahabharat.

One blemish will be found in it, which will scarcely fail to make its own impression on every correct mind; and which for that reason I anticipate. I mean, the attempt to describe spiritual existences by terms and images which appertain to corporeal forms. Yet even in this respect it will appear less faulty than other works with which I have placed it in competition; and, defective as it may at first appear, I know not whether a doctrine so elevated above common perception did not require to be introduced by such ideas as were familiar to the mind, to lead it by a gradual advance to the pure and abstract comprehension of the subject. This will seem to have been, whether intentionally or accidentally, the order which is followed by the author of the Geeta, and so far at least he soars far beyond all competitors in this species of composition. Even the frequent recurrence of the same sentiment, in a variety of dress, may have been owing to the same consideration of the extreme intricacy of the subject, and the consequent necessity of trying different kinds of exemplification and argument, to impress it with due conviction on the understanding. Yet I believe it will appear, to an attentive reader neither deficient in method, nor in perspi-



cuity. On the contrary, I thought it at the first reading, and more so at the second, clear beyond what I could have reasonably expected, in a discussion of points so far removed beyond the reach of the senses, and explained through so foreign a medium.

It now remains to say something of the Translator, Mr. Charles Wilkins. This Gentleman, to whose ingenuity, unaided by models for imitation, and by artists for his direction, your government is indebted for its printing-office, and for many official purposes to which it has been profitably applied, with an extent unknown in Europe, has united to an early and successful attainment of the Persian and Bengal languages, the study of the Sanskreet. To this he devoted himself with a perseverance of which there are few examples, and with a success which encouraged him to undertake the translation of the Mahabharat. This book is said to consist of more than one hundred thousand metrical stanzas, of which he has at this time translated more than a third; and, if I may trust to the imperfect tests by which I myself have tried a very small portion of it, through the medium of another language, he has rendered it with great accuracy and fidelity. Of its elegance, and the skill with which he has familiarized (if I may so express it) his own native language to so foreign an original, I may not speak, as from the specimen herewith presented, whoever reads it, will judge for himself.

Mr. Wilkins's health having suffered a decline from the fatigues of business, from which his gratuitous labors allowed him no relaxation, he was advised to try a change of air for his recovery. I myself recommended that of Benares, for the sake of the addi-

tional advantage which he might derive from a residence in a place which is considered as the first seminary of Hindoo learning; and I promoted his application to the Board, for their permission to repair thither, without forfeiting his official appointments during the term of his absence.

I have always regarded the encouragement of every species of useful diligence, in the servants of the Company, as a duty appertaining to my office; and have severely regretted that I have possessed such scanty means of exercising it, especially to such as required an exemption from official attendance; there being few emoluments in this service but such as are annexed to official employment, and few offices without employment. Yet I believe I may take it upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge; qualities which reflect the greater lustre on their possessors, by having been the fruit of long and laboured application, at a season of life, and with a licence of conduct, more apt to produce dissipation than excite the desire of improvement.

Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and a disdain of the meaner occupations of such minds as are left nearer to the state of uncultivated nature; and you, Sir, will believe me, when I assure you, that it is on the virtue, not the ability of their servants, that the Company must rely for the permanency of their dominion.

Nor is the cultivation of language and science, for such are the studies to which I allude, useful only in forming the moral



character and habits of the service. Every accumulation of knowledge, and especially such as is obtained by social communication with people over whom we exercise a dominion founded on the right of conquest, is useful to the state: it is the gain of humanity: in the specific instance which I have stated, it attracts and conciliates distant affections; it lessens the weight of the chain by which the natives are held in subjection; and it imprints on the hearts of our own countrymen the sense and obligation of benevolence. Even in England, the effect of it is greatly wanting. It is not very long since the inhabitants of India were considered by many, as creatures scarce elevated above the degree of savage life; nor, I fear, is that prejudice yet wholly eradicated, though surely abated. Every instance which brings their real character home to observation will impress us with a more generous sense of feeling for their natural rights, and teach us to estimate them by the measure of our own. But such instances can only be obtained in their writings: and these will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.

If you, Sir, on the perusal of Mr. Wilkins's performance, shall judge it worthy of so honorable a patronage, may I take the further liberty to request that you will be pleased to present it to the Court of Directors, for publication by their authority, and to use your interest to obtain it? Its public reception will be the test of its real merit, and determine Mr. Wilkins in the prosecution or cessation of his present laborious studies. It may, in the first event, clear the

way to a wide and unexplored field of fruitful knowledge; and suggest, to the generosity of his honorable employers, a desire to encourage the first persevering adventurer in a service in which his example will have few followers, and most probably none, if it is to be performed with the gratuitous labor of years lost to the provision of future subsistence: for the study of the Sanskreet cannot, like the Persian language, be applied to official profit, and improved with the official exercise of it. It can only derive its reward, beyond the breath of fame, in a fixed endowment. Such has been the fate of his predecessor, Mr. Halhed, whose labors and incomparable genius, in two useful productions, have been crowned with every success that the public estimation could give them; nor will it detract from the no less original merit of Mr. Wilkins, that I ascribe to another the title of having led the way, when I add, that this example held out to him no incitement to emulate it, but the prospect of barren applause. To say more, would be disrespect; and I believe that I address myself to a gentleman who possesses talents congenial with those which I am so anxious to encourage, and a mind too liberal to confine its beneficence to such arts alone as contribute to the immediate and substantial advantages of the state.

I think it proper to assure you, that the subject of this address, and its design, were equally unknown to the person who is the object of it; from whom I originally obtained the translation for another purpose, which on a second revisal of the work I changed, from a belief that it merited a better destination.

A mind rendered susceptible by the daily

experience of unmerited reproach, may be excused if it anticipates even unreasonable or improbable objections. This must be my plea for any apparent futility in the following observation. I have seen an extract from a foreign work of great literary credit, in which my name is mentioned, with very undeserved applause, for an attempt to introduce the knowledge of Hindoo literature into the European world, by forcing or corrupting the religious consciences of the Pundits, or professors of their sacred doctrines. This reflexion was produced by the publication of Mr. Halhed's translation of the Poostee, or code of Hindoo laws; and is totally devoid of foundation. For myself I can declare truly, that if the acquisition could not have been obtained but by such means as have been supposed, I should never have sought it. It was contributed both cheerfully and gratuitously, by men of the most respectable characters for sanctity and learning in Bengal, who refused to accept more than the moderate daily subsistence of one rupee each, during the term that they were employed on the compilation; nor will it much redound to my credit, when I add, that they have yet received no other reward for their meritorious labors. Very natural causes may be ascribed for their reluctance to communicate the mysteries of their learning to strangers, as those to whom they have been for some centuries in subjection, never enquired into them, but to turn their religion into derision, or deduce

from them arguments to support the intolerant principles of their own. From our nation they have received a different treatment, and are no less eager to impart their knowledge than we are to receive it. I could say much more in proof of this fact, but that it might look too much like self-commendation.

I have the honor to be, with respect,

SIR,

Your most obedient, and

Most humble Servant,

WARREN HASTINGS.

CALCUTTA, 3d December, 1784.

P. S. Since the above was written, Mr. Wilkins has transmitted to me a corrected copy of his Translation, with the Preface and Notes much enlarged and improved. In the former, I meet with some complimentary passages, which are certainly improper for a work published at my own solicitation. But he is at too great a distance to allow of their being sent back to him [for correction, without losing the opportunity, which I am unwilling to lose, of the present dispatch; nor could they be omitted, if I thought myself at liberty to expunge them, without requiring considerable alterations in the context, They must therefore stand; and I hope that this explanation will be admitted as a valid excuse for me in passing them.

W. H.





To the Honorable Warren Hastings, Esq., Governor General, &c., &c.

Honorable Sir,

Unconscious of the liberal purpose for which you intended the *Geeta*, when, at your request, I had the honor to present you with a copy of the manuscript, I was the less solicitous about its imperfections, because I knew that your extensive acquaintance with the customs and religious tenets of the Hindoos would elucidate every passage that was obscure, and I had so often experienced approbation from your partiality, and correction from your pen: It was the theme of a pupil to his preceptor and patron. But since I received your commands to prepare it for the public view, I feel all that anxiety which must be inseparable from one who, for the first time, is about to appear before that awful tribunal; and I should dread the event, were I not convinced that the liberal sentiments expressed in the letter you have done me the honor to write, in recommendation of the work, to the Chairman of the Direction, if permitted to accompany it to the press, would screen me, under its own intrinsic merit, from all censure.

The world, Sir, is so well acquainted with your boundless patronage in general, and of the personal encouragement you have constantly given to my fellow-servants in particular, to render themselves more capable of performing their duty in the various branches of commerce, revenue, and policy, by the study of the languages, with the laws and customs of the natives, that it must deem the first fruit of every genius you have raised a tribute justly due to the source from which it sprang. As that personal encouragement alone first excited emulation in my breast, and urged me to prosecute my particular studies, even beyond the line of pecuniary reward, I humbly request you will permit me, in token of my gratitude, to lay the *Geeta* publicly at your feet.

I have the honor to subscribe myself, with great respect,

Honorable Sir,

Your most obedient, and

Most humble Servant,

Charles Wilkins.





THE

# TRANSLATOR'S PREFACE.



THE following work, forming part of the *Māhābhārāt*, an ancient Hindoo Poem, is a dialogue supposed to have passed between *Krishna*, an incarnation of the Deity, and his pupil and favorite *Arjōn*, one of the five sons of *Pāndō*, who is said to have reigned about five thousand years ago, just before the commencement of a famous battle fought on the plains of *Kōōrōōkshē-trā*, near *Dehli*, at the beginning of the *Kālē-Yoog*, or fourth and present age of the world, for the empire of *Bhārāt-vērsh*, which, at that time, included all the countries that, in the present division of the globe, are called *India*, extending from the borders of *Persia* to the extremity of *China*; and from the snowy mountains to the southern promontory.

The *Brāhmāns* esteem this work to contain all the grand mysteries of their religion; and so careful are they to conceal it from the knowledge of those of a different persuasion, and even the vulgar of their own, that the Translator might have sought in vain for assistance, had not the liberal treatment they have of late years experienced from the mildness of our government, the tolerating principles of our faith, and above all, the personal attention paid to the learned men of their order, by him under whose auspicious administration they have so long enjoyed, in the midst of surrounding troubles, the blessings of internal peace, and his exemplary encouragement, at length happily created in their breasts a confidence in his countrymen sufficient to remove almost every jealous prejudice from their minds.

It seems as if the principal design of these dialogues was to unite all the prevailing modes of worship of those days; and, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images, to undermine the tenets inculcated by the *Vēds*; for although the author dared not make a direct attack, either upon the prevailing prejudices of the people, or the divine authority of those ancient books; yet by offering eternal happiness to such as worship *Brāhm*, the Almighty, whilst he declares

the reward of such as follow other Gods shall be but a temporary enjoyment of an inferior heaven, for a period measured by the extent of their virtues, his design was to bring about the downfall of polytheism; or, at least, to induce men to believe *God* present in every image before which they bent, and the object of all their ceremonies and sacrifices.

The most learned *Brāhmāns* of the present times are Unitarians according to the doctrines of *Krishna*; but, at the same time that they believe but in one God, an Universal Spirit, they so far comply with the prejudices of the vulgar, as outwardly to perform all the ceremonies inculcated by the *Vēds*, such as sacrifices, ablutions, &c. They do this, probably, more for the support of their own consequence, which could only arise from the great ignorance of the people, than in compliance with the dictates of *Krishna*: indeed, this ignorance, and these ceremonies, are as much the bread of the *Brāhmāns*, as the superstition of the vulgar is the support of the priesthood in many other countries.

The reader will have the liberality to excuse the obscurity of many passages, and the confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his Notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned *Brāhmāns* of the present times; and that, small as the work may appear, it has had more comments than the Revelations. These have not been totally disregarded; but, as they were frequently found more obscure than the original they were intended to elucidate, it was thought better to leave many of the most difficult passages for the exercise of the reader's own judgment, than to mislead him by such wild opinions as no one syllable of the text could authorize.

Some apology is also due for a few original words and proper names that are left untranslated, and unexplained. The Translator was frequently too diffident of his own abilities to hazard a term that did but nearly approach the sense of the original, and too ignorant, at present, of the mythology of this ancient people, to venture any very particular account, in his Notes, of such Deities, Saints, and Heroes, whose names are but barely mentioned in the text. But should the same Genius, whose approbation first kindled emulation in his breast, and who alone hath urged him to undertake, and supported him through the execution of far more laborious tasks than this, find no cause to withdraw his countenance, the Translator may be encouraged to prosecute the study of the theology and mythology of the *Hindoos*, for the future entertainment of the curious.

It is worthy to be noted, that *Krishna*, throughout the whole, mentions only three of the four books of the *Vēds*, the most ancient scriptures of the *Hindoos*, and those the three first, according to the present order. This is a very curious circumstance, as it is the present

belief that the whole four were promulgated by *Brāhmā* at the creation. The proof then of there having been but three before his time, is more than presumptive, and that so many actually existed before his appearance; and as the fourth mentions the name of *Krishna*, it is equally proved that it is a posterior work. This observation has escaped all the commentators, and was received with great astonishment by the *Pāndēēt*, who was consulted in the translation.

The Translator has not as yet had leisure to read any part of those ancient scriptures. He is told, that a very few of the original number of chapters are now to be found, and that the study of these is so difficult, that there are but few men in *Benares* who understand any part of them. If we may believe the *Māhābhārāt*, they were almost lost five thousand years ago; when *Vyās*, so named from having superintended the compilation of them, collected the scattered leaves, and, by the assistance of his disciples, collated and preserved them in four books.

*As a regular mode hath been followed in the orthography of the proper names, and other original words, the reader may be guided in the pronunciation of them by the following explanation.*

- ✓ (g) has always the hard sound of that letter in *gun*.
- (j) the soft sound of (g,) or of (j) in *James*.
- (ȳ) is generally to be considered as a consonant, and to be pronounced as that letter before a vowel, as in the word *yarn*.
- (h) preceded by another consonant, denotes it to be aspirated.
- (ā) is always to be pronounced short, like (u) in *butter*

- (ā) long, and broad, like (ā) in *all*, *call*.
- (ē) short, as (i) in *it*.
- (ē) long.
- (ōō) short, as (oo) in *foot*.
- (ōō) long.
- (ī) as that letter is pronounced in our alphabet.
- (ō) long, like (ō) in *over*.
- (ow) long, like (ow) in *how*.



THE  
BHAGAVAT-GEETA,

OR

Dialogues of Krishna and Arjoon.

LECTURE I.

THE GRIEF OF ARJOON.

SANSKRIT.

ధృతరాష్ట్ర యువాజ్.

౧. ధర్మక్షేత్రే కురుక్షేత్రే నమపే  
తాయుయుత్సవః! మామకాంపాంశవా  
శ్చైవ కిమకుర్వతసంజయ॥

సంజయ యువాజ్.

౨. దృష్ట్వా తుపాంశ్చానికం పూర్వ  
థందుర్యోధనస్తదా! ఆజార్యముపసం  
గమ్య రాజావజన్మబ్రువీత్॥

౩. పశ్యేతాంపాండుపుత్రాణామ  
జార్యమహరింజనూం! పూర్వధాన్ద్రు  
పదపుత్రైశ్చైవ తస్మై శిష్యేణాధీమతా॥

౪. అత్ర శూరామహేష్వానాభీమ  
జ్ఞాన సమాయుధ! యుయుధానో  
విరాట్కైశ్చ వదత్త మహారథః॥

౫. దృష్ట్వ కేతూశ్చైకితానః కాశీరాజ్ఞ  
విర్యవా! పురుజిత్కుంఠిభ్యోజ్ఞశ్చైవ  
శ్చైవ నరపుంగవః॥

౬. యుధామన్యుశ్చైకప్రాంత యుత్త  
మౌజ్ఞానవిర్యవా! సౌభద్రోద్రౌ  
పద్యోజ్ఞశ్చ సర్వప్రవమహారథాః॥

CANARESE.

ధృతరాష్ట్ర వాక్య.

౧. పుణ్యక్షేత్రవాద కురుక్షేత్రదల్లి యుద్ధా పీక్షే  
యుల్లవరాగి కూడిరువ నన్న మక్కళాద కౌరవరూ  
పాండవరూ వ్రను మాడుత్తాచే జేల్ల్యేయ్యా సంజయ.

సంజయవాక్య.

౨. అరసాదంథా దుర్యోధనను యుద్ధ సన్నద్ధ  
వారువ పాండవర సేనేయన్ను నోడి గురువాద  
ద్రోణాజార్యన బల్లిగే బండు ఇంతేదను.

౩. ఆజార్యనే నిన్న శిష్యువాద బుద్ధిపుల్ల దృష్ట్  
దుగ్మనింద యుద్ధక్క సిద్ధ మాడల్పట్టి పాండవర  
మహా సేన్యవన్ను నోడతక్కద్దు.

౪. ఈ యుద్ధ స్థలదల్లి శూరరాగియూ మహాధన్వి  
గళాగియూ భీమాజ్ఞానరిగే సమానరాగియూ ఇరు  
వవరు యుయుధానను, విరాటను, మహారథనాద దృ  
పదరాయను.

౫. దృష్ట్వ కేతు, జేకితానను, విర్యవంతనాద కా  
శీరాయను, పురజిత్తు కుంఠిభ్యోజను, నరశ్రేష్ఠనా  
ద శ్చైవ్యను.

౬. శూరనాద యుధామన్యు, విర్యవంతనాద  
యుత్తమౌజ్ఞానస్స, సౌభద్రేయ మగనాద అభిమన్యు  
పు, ద్రౌపదియ మక్కళాద లుపపాండవరు యేల్ల  
రూ మహారథరే.

ENGLISH.

DHREETARASHTRA Said.

"TELL me, O Sanjay, what the  
people of my own party, and those of  
the Pāndos, who are assembled at  
Kooroo-kshetra resolved for war,  
have been doing.

SANJAY replied.

"Dooryōdhan having seen the army  
of the Pāndos drawn up for battle,  
went to his Preceptor, and addressed  
him in the following words: "

"Behold! O master, said he, the  
mighty army of the sons of Pāndoo  
drawn forth by thy pupil, the expe-  
rienced son of Droopad. In it are  
heroes, such as Bheem or Arjoon :  
there is Yooyoodhāna, and Veerat,  
and Droopad, and Dhreeshtaketoo,  
and Cheeketana, and the valiant  
prince of Kashee, and Pooroojeet, and  
Koonteebhaja, and Sivya a mighty  
chief, and Yoodhamanyoo-Veehranta,  
and the daring Ootamowja ; so the  
son of Soobhadra, and the sons of  
Krishna the daughter of Droopad, all  
of them great in arms.



## SANSKRIT.

೨. ಅಸ್ತೌಕಂಠವಿಜ್ಞಾಪ್ಯೇತಾನಿಭೋ  
ಧದ್ವಿಜೋತ್ತಮ! ನಾನಾಕಾಮಸೈನ್ಯ  
ಸ್ಯಸಂಖ್ಯಾಘೋರಾಬ್ರವೀಮಿಹೇ||

೩. ಭೀಷ್ಮಾಭೀಷ್ಠಶ್ಚ ಕರ್ಣಶ್ಚ ಕೌಪಶ್ಚ  
ಸಮಿತಿಂಜಯೇ! ಅಶ್ವತ್ಥಾಮಾ ವಿರ್ಣಶ್ಚ  
ಸಾಮದತ್ತಿಸ್ತಥೈವಚ||

೪. ಅನ್ಯೇಚ ಬಹುಕೃಪಾ ಮದರ್ಥಿ-  
ತ್ಯಕ್ತಜೀವಿತಾಃ! ನಾನಾಶಸ್ತ್ರಪ್ರಹರಣಾಃ  
ಸರ್ವೇಯುದ್ಧವಿಹಾರದಾಃ||

೫. ಅಸೂಯಾಂತರಾಸ್ತೌಕಂಠವಿಜ್ಞಾ-  
ಪ್ಯಾಭಿರಕ್ಷಿತಂ! ಪರಾಸ್ತಂತ್ವಮೇತೇಷಾಂ  
ಬಲಂಭೀಮಾಭಿರಕ್ಷಿತಂ||

೬. ಅಯನೇಷುಸರ್ವೇಷು ಯಥಾ  
ಭಾಗಮವಸ್ಥಿತಾಃ! ಭೀಷ್ಮಮೇವಾಭಿ ರಕ್ಷಂತು  
ಭವಂತಸ್ಸರ್ವವಿಹ||

೭. ತಸ್ಯಸಂಜನಯೇಹರ್ಷಂಕಾರು-  
ವೃದ್ಧಃಪಿತಾಮಹಃ! ಸಿಂಹನಾದಂನಿರೋದ್ಯ  
ಜ್ಞೈಃಕಂಠಂದಧೌಪ್ರತಾಪವಾಃ||

೮. ತತಃಕಂಠಾಶ್ಚ ಭೀರೃಶ್ಚ ಪಣವಾಶ್ಚ  
ಗೋಮುಖಾಃ! ಸಹಸೈವಾಭ್ಯಹನ್ಯಂತಸ್ಸತ-  
ಬ್ಧಸ್ತುಮುಲೋಭವತ್||

೯. ತತಃಶೈಲ್ವೇರ್ಹಯೈರೈರೈರೈರೈರೈ-  
ತಿಸ್ಯಂದನೇಸ್ಥಿತಾ! ಮಾಧವಃ ಪಾಂಡವಶ್ಚೈ-  
ವದಿವ್ಯಾಶಂಖಾಪ್ರದದ್ವತುಃ||

೧೦. ಪಾಂಡವಸ್ಯಾಂಹೃಷೀಕೇಶೋದೇ-  
ವದತ್ತಂಧನಂಜಯೇ! ಪಾಂತ್ರಂಧೌಪ್ರತಾಪ-  
ವಾಶಂಖಂಭೀಮಕರ್ಮಾವೃತೋದರಃ||

೧೧. ಅನಂತವಿಜಯಂರಾಜಾ ಕುಂಠೀಫು-  
ತ್ರೋಯುಧಿಷ್ಠಿರಃ! ನಕುಲಸಹದೇವಶ್ಚ ಸು-  
ಭೋಷಮಣೀಫುಷ್ಪಕೌ||

೧೨. ಕಾಶ್ಯಶ್ಚ ಪರಮೇಷ್ವಾನಗಪಿಬಂಧೀಶ-  
ಮಹಾರಥಃ! ದೃಷ್ಟದ್ಯುಮೊವಿರಾಟಶ್ಚ ಸಾ-  
ತ್ಯಕಿಶ್ಚ ಪರಾಜಿತಃ||

## CANARESE.

೨. ನಮ್ಮ ಸೈನ್ಯದಲ್ಲಿ ಶ್ರೇಷ್ಠರಾದವರು ಇವರುಗಳೆಂ-  
ದು ನಿನಗೆ ಬೇಕಾಗಿ ತಿಳಿಸುತ್ತೇನೆ, ಬ್ರಾಹ್ಮಣಶ್ರೇಷ್ಠನೆ.

೩. ನೀನು ಭೀಷ್ಮನು, ಕರ್ಣನು, ರಣಜಯವುಳ್ಳ  
ಕೌಪನು, ಅಶ್ವತ್ಥಾಮನು, ಸೋಮದತ್ತನ ಮಗನಾದ ವಿ-  
ರ್ಣನು, ಹಾಗೆಯೇ.

೪. ಬೇರೆ ಬಹುಮಂದಿ ಕುರರು ನನಗೋಸ್ಕರ ಪ್ರಾ-  
ಣವನ್ನು ಬಿಡುವವರು. ನಾನಾಶಸ್ತ್ರಾಸ್ತ್ರಗಳೆಲ್ಲವು ಯೆ-  
ಲ್ಲರು ಯುದ್ಧದಲ್ಲಿ ನಮರ್ಥರು.

೫. ಭೀಷ್ಮನಿಂದ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ನಮ್ಮ ಸೈನ್ಯವು ಯು-  
ದ್ಧಕ್ಕೆ ಸಾಲದಹಾಗೆಯೂ ಭೀಮನಿಂದ ರಕ್ಷಿಸಲ್ಪಟ್ಟ ಅವರ  
ಸೈನ್ಯವು ಸಾಕಾಗಿಯೂ ಇರುವದು.

೬. ನೀನೆಲ್ಲರೂ ಯೆಲ್ಲಾ ಯುದ್ಧ ಸ್ಥಳದಲ್ಲಿ ಯೇ-  
ರ್ಪಡಿಸಲ್ಪಟ್ಟವರಾಗಿ ಭೀಷ್ಮನೇ ಕಾದುಕೊಂಡಿರುವಿರಿ.

೭. ಆ ದುರೋಧನನಿಗೆ ಸಂತೋಷವನ್ನು ಹುಟ್ಟಿ-  
ಸುವನಾಗಿ ಕುರುಕುಲ ಪಿತಾಮಹನಾದ ಭೀಷ್ಮನು ಪ್ರತಾಪ-  
ಶಾಲಿಯಾದದರಿಂದ ಘುಟ್ಟಿಯಾಗಿ ಸಿಂಹನಾದವನ್ನು ಮಾಡಿ  
ಕಂಠವನ್ನು ವಾದಿಸಿದನು.

೮. ಅನಂತರದಲ್ಲಿ ಸಂಗಡಲೆ ಕಂಠ, ಭೇರಿ, ಪಣವ,  
ಅನಕ, ಗೋಮುಖ, ಈ ಮುಂತಾದ ವಾದ್ಯಗಳು ಬಾರಿಸಲ್ಪ-  
ಟ್ಟದರಿಂದ ಆ ಶಬ್ದವು ಬಹಳವಾಗಿ ಆಯಿತು.

೯. ಅನೇಕೆಯಲ್ಲಿ ಬಿಳಿ ಕುದುರೆಗಳು ಕಟ್ಟಲ್ಪಟ್ಟ ದೊ-  
ಡ್ಡ ರಥದಲ್ಲಿ ಕುಳಿತಿರುವ ಕೌಷ್ಠಾಜ್ಞಾನರು ದಿವ್ಯ ಕಂಠಗಳ  
ನ್ನು ಧ್ವನಿ ಮಾಡಿದರು.

೧೦. ಶ್ರೀಕೃಷ್ಣನು ಪಾಂಡವ ಜನ್ಯವನ್ನೂ, ಅರ್ಜುನ-  
ನು ದೇವದತ್ತವನ್ನೂ, ಪಾಂತ್ರನೆಂಬ ಮಹಾ ಕಂಠವನ್ನು  
ಭೀಮನೇನನು ಧ್ವನಿಗೈದನು.

೧೧. ಅನಂತವಿಜಯವನ್ನು ಅರಸಾದ ಧರ್ಮರಾಯ-  
ನು, ನಕುಲನು, ಸುಭೋಷವನ್ನು, ಸಹದೇವನು, ಮಣಿಫು-  
ಷ್ಪಕವೆಂಬ ಕಂಠವನ್ನು.

೧೨. ಮತ್ತು ಕಾಶೀರಾಯನು, ಪಿಬಂಡಿ, ದೃಷ್ಟದ್ಯುಮನು  
ನು, ವಿರಾಟರಾಯನು, ಹಿಂಜರಿಯದ ಸಾತ್ಯಕಿಯು.

## ENGLISH.

Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, my Preceptor, and *Bheeshma*, and *Kreepa* the conqueror in battle, and *Aswatthama*, and *Vee-karna*, and the son of *Samadatta*, with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. Our innumerable forces are commanded by *Bheeshma*, and the inconsiderable army of our foes is led by *Bheem*. Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve *Bheeshma* to support."

The ancient chief, and brother of the grandsire of the *Kooros*, then, shouting with a voice like a roaring lion, blew his shell to raise the spirits of the *Kooroo* chief; and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. At this time *Krishna* and *Arjoon* were standing in a splendid chariot, drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by *Krishna*, was *Panchajanya*, and that of *Arjoon* was called *Deva-datta*. *Bheem*, of dreadful deeds, blew his capacious shell *Powndra*, and *Yoodheesteer*, the royal son of *Koontee*, sounded *Ananta-Veejay*. *Nakool* and *Sahadeva* blew their shells also; the one called *Soogosh*, the other *Maneepooshpaka*. The prince of *Kasee* of the mighty bow, *Seekhandee*, *Dhreshhtaduhymna*, *Veerata*, *Satyakee* of invincible arm.

## SANSKRIT.

೧೮. ದ್ರುಪದೋ ದ್ರೌಪದೇಯಾಶ್ಚ  
ನರ್ಪಶ್ಯವೃಧೀವತೇ! ಸೌಭದ್ರಶ್ಚಮಹಾ  
ಬಾಹುಃಕಂಬಾಃ ಪೃಥ್ವಿಪುಥಕಃ ಪೃಥ್ವಿಃ॥

೧೯. ಸಘೋಷೋಧಾರ್ತ ರಾಷ್ಟ್ರಾ  
ಣಾಂ ಹೃದಯಾನಿವ್ಯಧಾರಯತ್ || ನಭ  
ಶ್ಚ ಪೃಥಿವೀಂಚೈವ ತುಮುಲೋಪ್ಯ ನಾದ  
ಯಃ॥

೨೦. ಅಥವ್ಯವಸ್ಥಿತಾಃ ದೃಷ್ಟ್ವಾ  
ರ್ತರಾಷ್ಟ್ರಾಃ ಕಪಿಧ್ವಜಃ! ಪ್ರವೃತ್ತೇಶ  
ಸ್ತು ಸಂಪಾತೇಧನುರುದ್ಯಮ್ಯಪಾಂಡವಃ॥

೨೧. ಹೃಪೀಕೇಶಂಶರವಾಕ್ಯಮಿದಮಾ  
ಹಮಹೀವತೇ! ನೇನಯೋರುಭಯೋರ್ಮು  
ಘೈರಥಂಸ್ಥಾಪಯಮೇಚ್ಯುತಃ॥

೨೨. ಯಾವದೇಶಾನಿರೀಕ್ಷೇಹಂಯೋ  
ದ್ಧಕಾಮಾನಸ್ಥಿತಾಃ! ಕೈರ್ಮಯಾಸಹ  
ಯೋಧವ್ಯಮಪ್ತೈಃ ರಣಸಮುದ್ಯಮಿ॥

೨೩. ಯೋತಸ್ಯಮಾನಾನವೇಕ್ಷ್ಯೇಹಂ  
ಯವ್ರೇತ್ರಸಮಾಗತಾಃ! ಧಾರ್ತರಾಷ್ಟ್ರ  
ಸ್ಯ ದುರ್ಬುಧೈರ್ಯುಧೈಃ ಪ್ರಿಯಚೇಕೀ  
ರ್ಷವಃ॥

೨೪. ವ್ರಮಮುಕ್ತೋ ಹೃಪೀಕೇಶೋ ಗು  
ಹಾಕೇಶೇನಭಾರತ! ನೇನಯೋರುಭಯೋ  
ರ್ಮುಘೈರಸ್ಥಾಪಯಿತ್ವಾರಥೋತ್ತಮಂ॥

೨೫. ಭೀಷ್ಮದ್ರೋಣ ಪ್ರಮುಖತಸ್ಸ  
ವೇಷಾಂಚ ಮಹೀಕ್ಷಿತಾಂ! ಉವಾಚ ಪಾ  
ರ್ಥಃ ಪಶ್ಯಂತಾಂ ತಸ್ಮಿನ್ವೇಶಾಕುರಾನಿತಿ॥

೨೬. ತತ್ರಾಪಶ್ಯತ್ ಸ್ಥಿತಾಃ ಪಾರ್ಥಃ  
ಪಿತೃನಾಥಪಿತಾಮಹಾಃ! ಅಚಾರ್ಯಾನ್ಯಾಶ್ಚ  
ಲಾಃ ಭ್ರಾತೃನಾಶ್ಚ ತ್ರಾಪಾತ್ರಾಶ್ಚ  
ವೀಂಸ್ತಥಾ॥

## CANARESE.

೧೮. ದೃಪದರಾಯನು, ದ್ರೌಪದಿಯ ಮಕ್ಕಳು,  
ಅಭಿನುಸ್ಯ, ಮೊದಲಾದ ಯೆಲ್ಲರೂ ಯೆಲ್ಲ ಕಡೆಯೂ  
ಬೇರೆ ಬೇರೆ ಶಂಬಗಳನ್ನು ಧ್ವನಿ ಮಾಡಿದರು. ಕೇಳೈ  
ದೃತರಾಷ್ಟ್ರರಾಯನೇ.

೧೯. ಆ ಮಹಾ ಘೋಷವು ಕೌರವರ ಹೃದಯಗಳ  
ನ್ನು ಬಿರಿಯಮಾಡಿದ್ದಾಗಿ ಮತ್ತು ಭಾಮಾಚಾರ್ಯಗಳು ಯೇ  
ಕವಾಗಿ ಧ್ವನಿ ಗೈಯಿಸಿತು.

೨೦. ಆಗಲು ಯುದ್ಧ ರಂಗದಲ್ಲಿ ನಿಂತಿರುವ ಕೌರವರನ್ನು  
ನೋಡಿ ಹನಾಮಧ್ವಜನಾದ ಅರ್ಜುನನು ಬಿಲ್ಲನ್ನೆತ್ತಿ ಬಾ  
ಣಗಳ ಅಲಗುಗಳನ್ನು ಕೂಡಿಸಿದನು.

೨೧. ಯೆಲೆ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ ಆ ಅರ್ಜುನನು  
ಕೃಷ್ಣನಂ ಕುರಿತು ಯೆಲೆ ಅಚ್ಯುತನಾದ ಕೃಷ್ಣಸ್ವಾಮಿ  
ಯೆ ಯರಡು ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ರಥವನ್ನು ನಿಲ್ಲಿಸು  
ಅಂದನು.

೨೨. ಯುದ್ಧಾಪೇಕ್ಷೆಯುಳ್ಳವರಾಗಿ ನಿಂತಿರುವ ಇವರ  
ನ್ನೆಲ್ಲ ನಾನು ನೋಡುವೆನು. ಮತ್ತು ಈ ಯುದ್ಧದಲ್ಲಿ  
ಯಾರ ಸಂಗಡ ನನ್ನಿಂದ ಯುದ್ಧ ಮಾಡಕೂಡುವದೋ  
ನೋಡುವೆನು.

೨೩. ದುರ್ಬುದ್ಧಿಯಾದ ಕೌರವನ ಯುದ್ಧಕಾರ್ಯದ  
ಲ್ಲಿ ಪ್ರೀತಿಮಾಡಿ ಕೂಡಿರುವ ಇವರನ್ನೆಲ್ಲ ನಾನು ನೋಡ  
ಬೇಕು.

೨೪. ಕೇಳೈ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ ಈಮೇರೆ ಆ  
ರ್ಜುನನಿಂದ ಕೇಳಲ್ಪಟ್ಟವನಾಗಿ ತ್ರೀಕೃಷ್ಣನು ಯೆರಡು  
ಸೈನ್ಯಗಳ ಮಧ್ಯದಲ್ಲಿ ರಥಶ್ರೇಷ್ಠವನ್ನು ನಿಲ್ಲಿಸಿ.

೨೫. ಯೆಲೆ ಅರ್ಜುನನೇ ಕೂಡಿ ಬಂದಿರುವ ಭೀಷ್ಮ  
ದ್ರೋಣಾದಿಗಳಾದ ಯೆಲ್ಲ ಕೌರವರ ಸೈನಿಕರನ್ನು  
ನೋಡೆಂದಂದನು.

೨೬. ಅರ್ಜುನನು ಆ ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿರುವ  
ತಂದೆಗಳನ್ನು, ತಾತಂದಿರನ್ನು, ಗುರುಗಳನ್ನು, ನೋದರ  
ಮಾವಂದಿರನ್ನು, ಅಣ್ಣ ತಮ್ಮಂದಿರನ್ನು, ಮಕ್ಕಳನ್ನು, ಮ  
ಮ್ಮಕ್ಕಳನ್ನು, ಸ್ನೇಹಿತರನ್ನು, ನೋಡಿದನು.

## ENGLISH.

*Droopad* and the sons of his royal daughter *Krishna*, with the son of *Soobhadra*, and all the other chiefs and nobles, blew also their respective shells. So that their shrill-sounding voices pierced the hearts of the *Kooros*, and re-echoed with a dreadful noise from heaven to earth.

In the mean time *Arjoon*, perceiving that the sons of *Dhreetarashtra* stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, [addressed *Krishna* in the following words:]

"I pray thee, *Krishna*, cause my chariot to be driven and placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight in this ready field; and who they are that are here assembled to support the vindictive son of *Dhreetarashtra* in the battle."

*Krishna* being thus addressed by *Arjoon*, drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, bade *Arjoon* cast his eyes towards the ranks of the *Kooros*, and behold where stood the aged *Bheeshma*, and *Dron*, with all the chief nobles of their party. He looked at both the armies, and beheld, on either side, none but grandsires, uncles, cousins, tutors, sons, and brothers, near relations or bosom friends:



## SANSKRIT.

೨೭. ತ್ವಕುರಾಣು ಹೃದ್ವೈವ ಸೇನ  
ಯೋರುಭಯೋರಪಿ ತಾಸಮೀಕ್ಷ್ಯಸ  
ಕೌಂತೇಯಃ ಸರ್ವಾಬಂಧಾನವಸ್ಥಿತಾಃ||

೨೮. ಕೃಪಯಾ ಪರಯಾವಿಷ್ಟೋ ವಿ  
ಪೀದನ್ನಿದಮಬ್ರವೀತ್ | ದೃಷ್ಟ್ವೈಮಂಸ್ವಜ  
ನಂಕೃಷ್ಣಯುಯುತುಸ್ತನಮುಪಸ್ಥಿತಂ||

೨೯. ಸೀದಂತಿಮಮಗಾತ್ರಾಣಾಮುಖಂ  
ಚ ಪರಿಹವ್ಯತಿ | ವೇದಧೃತ್ಯಶರೀರೇಮೇರೋ  
ಮಹರ್ಷಾಶ್ಚ ಜಾಯತೇ||

೩೦. ಗಾಂಡೀವಂ ಸ್ರಂಸತೀಹಸ್ತಾತ್ಪಕ್ಷೇ  
ವ ಪರಿಹವ್ಯತೇ | ನಚಕೋಮ್ಯವಸ್ಥಿತುಂ  
ಭ್ರಮತೀವಚಮೇನುಸಃ||

೩೧. ನಿಮಿತ್ತಾನಿ ಚ ಪಶ್ಯಾಮಿ ವಿಪರೀತಾನಿ ಕೇ  
ತವ | ನಚ ಶ್ರೀ ಯೋನುಪಶ್ಯಾಮಿ ಹತ್ವಾ  
ಸ್ವಜನಮಾಹವೇ||

೩೨. ನಕಾಂಕ್ಷೇ ವಿಜಯಂ ಕೃಷ್ಣ ನಚರಾ  
ಜ್ಯಂಸುಖಾನಿ ಚ | ಕಿಂನೋರಾಜ್ಯೇನೋವಿಂ  
ದಕಿಂಭೋಗೈರ್ಜೀವಿತೇನಾ||

೩೩. ಯೇಷಾಮರ್ಥೇ ಕಾಂಕ್ಷಿತಂನೋರಾ  
ಜ್ಯಂಭೋಗಾ ಸುಖಾನಿ ಚ | ತಯಿಮೇವ ಸ್ಥಿ  
ತಾಯುಧೈ ಪ್ರಾಣಾಸ್ತೃಕ್ವಾಧನಾನಿ ಚ||

೩೪. ಆಚಾರ್ಯಾಃ ಪಿತರಃ ಪುತ್ರಾಃ ಸ್ತುಧೈ  
ವ ಚ ಪಿತಾಮಹಾಃ | ಮಾತುಲಾಃ ಸ್ವಕುರಾಃ ಪಾ  
ತ್ರಾಃ ಕ್ರಾಲ್ಪಲಾಸ್ತಂ ಬಂಧಿನಸ್ತಥಾ||

೩೫. ವೃತಾನ್ಯಹಂತುಮಿಷ್ಟಾಮಿ ಘ್ನುತೋ  
ವಿಮಧುನಾದನ | ಅಪಿ ತ್ರೈಲೋಕ್ಯರಾಜ  
ಸ್ಯ ಹೇತೋಃ ಕಿನ್ಯಮುಹೀಕೃತೇ||

೩೬. ನಿಹತ್ಯಥಾರ್ತ ರಾಷ್ಟ್ರಾನ್ಯಃ ಕಾ  
ಪ್ರೀತಿಸ್ಯಾಜ್ಞನಾರ್ದನ | ಪಾಪಮೇವಾತ್ರ  
ಯೇದನ್ಯಾಹತೈವಿತಾನಾತತಾಯಿನಃ||

೩೭. ತಸ್ಯಾನ್ಯಾರ್ಹವಯಂ ಹಂತುಂಧಾ  
ರ್ತರಾಷ್ಟ್ರಾಣಸಂಬಂಧಾಃ | ಸ್ವಜನಂಹಿ  
ಕಥಂಹತ್ವಾಸುಖಿನಃ ಸ್ಯಾಮಮಾಧವ||

## CANARESE.

೨೭. ಹಾಗೆಯೇ ಮಾವಂದಿರನ್ನು, ಪ್ರಿಯರನ್ನು, ಉಭ  
ಯ ಸೇನೆಗಳಲ್ಲಿಯೂ ಇರುವ ಸಕಲ ಬಂಧುಗಳನ್ನು, ಅ  
ರ್ಜುನನು ನೋಡುವನಾಗಿ

೨೮. ಮಹಾ ಕರುಣೆಯಿಂದ ಕೂಡಿಕೊಂಡವನಾಗಿ ಬ  
ಳಲಿ ಇಂತೆಂದನು, ಯೆಲೇ ಕೃಷ್ಣನೇ ಯುದ್ಧಾಪೇಕ್ಷೆಯಿಂದ  
ನಿಂತಿರುವ ಈ ಸ್ವಜನವನ್ನು ನೋಡಿ

೨೯. ನನ್ನ ಅವಯವಂಗಳು ಬಳಲುತ್ತವೆ, ಮುಖವು  
ಪೊಣಗುತ್ತದೆ, ನನ್ನ ಶರೀರದಲ್ಲಿ ಕಂಪವೂ ನಿಲ್ಲು ರೋ  
ಮವೂ ಉಂಟಾಯಿತು.

೩೦. ಗಾಂಡೀವವೆಂಬ ನನ್ನ ಧನಸ್ಸು ಕೈಯಿಂದ ಜಾ  
ರುತ್ತದೆ, ಶರೀರದ ಚರ್ಮವು ಸುಡುತ್ತದೆ, ನನ್ನ ಮನಸ್ಸು  
ಕಳೆವಳಗೊಂಡಿತು, ನಾನು ನಿಲ್ಲಲಾರನು.

೩೧. ಯೆಲೇ ಕೇತವನೇ ಅಪಕುನಗಳನ್ನು ನೋಡುತ್ತೇ  
ನೆ, ಯುದ್ಧದಲ್ಲಿ ನೆಂಟರನ್ನು ಕೊಂದರೆ ಮೇಲು ಬರಲಾರದು.

೩೨. ಯೆಲೇ ಕೃಷ್ಣನೇ ಜಯವನ್ನು, ರಾಜ್ಯವನ್ನು,  
ಸುಖಗಳನ್ನು, ಅಪೇಕ್ಷಿಸೆನು. ರಾಜ್ಯದಿಂದಲೇನು ಯೆಲೇ  
ಗೋವಿಂದನೇ ಭೋಗಂಗಳಿಂದಲೂ ಬದುಕುವದರಿಂದಲೂ  
ನಮಗೆ ಯೇನು ಪ್ರಯೋಜನವು.

೩೩. ಈ ರಾಜ್ಯ ಭೋಗ ಸುಖಗಳು ನಮಗೆ ಯಾರಿಗೋ  
ಸ್ವರ ಅಪೇಕ್ಷೆಮಾಡತಕ್ಕದೋ ಆಯಿವರುಗಳು ಪ್ರಾಣ  
ಗಳನ್ನು ಧನಗಳನ್ನು ಬಿಟ್ಟು ಯುದ್ಧರಂಗದಲ್ಲಿ ನಿಂತಿದ್ದಾರೆ.

೩೪. ಆಚಾರ್ಯರು, ತಂದೆಗಳು, ಮಕ್ಕಳು, ತಾತಂದಿರು,  
ಸೋದರ ಮಾವಂದಿರು, ಮಾವಂದಿರು, ಮಮ್ಮಕ್ಕಳು, ಛಾವ  
ಮೈದಂದಿರು, ಬೀಗರು,

೩೫. ಇವರಿಂದ ನಾನು ಕೊಲ್ಲಲ್ಪಟ್ಟರೂ ಇವರನ್ನೆಲ್ಲಾ  
ಕೊಲ್ಲಲೆಣಿಸೆನು, ಇದರಿಂದ ಮಾರುತೋಕದ ಪ್ರಭುತ್ವ  
ಬಂದಾಗ್ಯು ಬೇಡ ಇನ್ನು ಭೂಮಿಯ ಮಾತೇನು ಕೇಳೈ  
ಮಧುನಾದನನೇ.

೩೬. ಯೆಲೇ ಜನಾರ್ದನನೇ ಈ ನೀಚರಾದ ಕೌರವರ  
ನ್ನು ಕೊಂದರೆ ಯೇನು ಕೂಡಿಬಂಧಿತು ಈ ಪಾಪಿಗಳನ್ನು  
ಕೊಲ್ಲುವು ಪಾಪವೇ ಸರಿ.

೩೭. ಆದದರಿಂದ ಇವರು ಕೊಲ್ಲತಕ್ಕವರಲ್ಲಿ ನೆಂಟರಿಂದ  
ಕೂಡಿಕೊಂಡಿರುವ ಕೌರವರು ಸ್ವಜನವಾದ್ದರಿಂದ ಇವರನ್ನು  
ಕೊಂದು ಹಾಗೆ ಸುಖವುಳ್ಳವರಾದೇವು, ಹೇಳೈಮಾಧವನೇ.

## ENGLISH.

And when he had gazed for a while and beheld such friends as these pre-  
pared for the fight, he was seized  
with extreme pity and compunction,  
and uttered his sorrow in the follow-  
ing words: "Having beheld, O  
*Krishna!* my kindred thus stand-  
ing anxious for the fight,

My members fail me, my coun-  
tenance withereth, the hair standeth  
an end upon my body, and all  
my frame trembleth with horror!  
Even *Gandeev* my bow escapeth  
from my hand, and my skin is par-  
ched and dried up. I am not able  
to stand; for my understanding, as  
it were, turneth round, and I behold  
inauspicious omens on all sides.  
When I shall have destroyed my  
kindred, shall I longer look for hap-  
piness? I wish not for victory,  
*Krishna*; I want not dominion; I  
want not pleasure; for what is do-  
minion, and the enjoyment of life, or  
even life itself, when those, for whom  
dominion, pleasure, and enjoyment  
were to be coveted, have abandoned  
life and fortune, and stand here in  
the field ready for the battle? Tutors,  
sons, and fathers, grandsires, and  
grandsons, uncles, and nephews, cou-  
sins, kindred, and friends! Although  
they would kill me, I wish not to  
fight them; no not even for the do-  
minion of the three regions of the  
universe, much less for this little  
earth! Having killed the sons of  
*Dhreetarashtra*, what pleasure, O  
*Krishna*, can we enjoy? Should we  
destroy them, tyrants as they are,  
sin would take refuge with us. It  
therefore behoveth us not to kill such  
near relations as these. How, O  
*Krishna*, can we be happy hereafter,  
when we have been the murderers of  
our race?

## SANSKRIT.

೩೨. ಯದ್ಯಪ್ಯೇತೇ ನಪಶ್ಯಂ ತಿಲೋ  
ಭೋವಹತಜೇತನಃ| ಕುಲಕ್ಷಯಕೃತಂ ದೋ  
ಷಮಿತ್ರದೋಷೇಚ ಪಾತಕಂ||

೩೩. ಕಥಂನಜ್ಞೇಯಮಸ್ತಾಭಿಃ ಪಾಪಾ  
ದಸ್ತಾನ್ರಿ ವರ್ತಿಸುಂ| ಕುಲಕ್ಷಯ ಕೃತಂ  
ದೋಷಂ ಪ್ರಪಶ್ಯದ್ಭಿರ್ಜನಾರ್ದನ||

೪೦. ಕುಲಕ್ಷಯಾತ್ಮನಾಶ್ಯಂತಿಕುಲಧ  
ಮಾನ್ಸನಾಶನಃ| ಧರ್ಮೇನಪ್ಯೇ ಕುಲಂ  
ಕೃತ್ಯಮಧರ್ಮೋ ಭಿಭತತ್ಯುತ||

೪೧. ಅಧರ್ಮಾಭಿಭವತತ್ಯುತ್ಪ್ರದಾ  
ಷ್ಯಂತಿಕುಲಸ್ತ್ರಿಯಃ| ಸ್ತ್ರೀಮದುಪ್ಪಾ  
ಸುವಾಪ್ನೋಯಜಾಯತೇ ಪೂರ್ವಸಂಕರಃ||

೪೨. ಸಂಕರೋನರಕಾಯೈವಕುಲಘ್ನಾ  
ನಾಂಕುಲಸ್ಯಚ| ಪತಂತಿಪಿತರೋಹ್ಯೋಪಾಂ  
ಲುಪ್ತಪಿಂಡೋದಕಕ್ರಿಯಾಃ||

೪೩. ದೋಷೈರೇತೈಃಕುಲಘ್ನಾನಾಂವ  
ರ್ಣಸಂಕರಕಾರಕೈಃ| ಉತ್ಸಾದ್ಯಂತೇಜಾ  
ತಿಥರ್ಮಾಂಕುಲಧರ್ಮಾತ್ಪಾತಕಾಃ||

೪೪. ಉತ್ಸನ್ನಕುಲಧರ್ಮಾಣಾಂಮನು  
ಷ್ಯಾಣಾಂ ಜನಾರ್ದನ| ನರಕೇನಿ ಯತಂ  
ವಾಸೋಭವತಿತ್ಯನುಶುಕ್ರುಮ||

೪೫. ಅಹೋಬತಮಹತ್ಪಾಪಂ ಕರ್ತುಂ  
ವ್ಯವಸಿತಾವಮು| ಯದ್ರಾಜ್ಯಸುಖಲೋ  
ಭೇನಹಂತುಂಸ್ವಜನಮುದ್ಯತಾಃ||

೪೬. ಯದಿಮಾಮ ಪ್ರತೀಕಾರಮಕ  
ಸ್ತುಂ ಶಸ್ತ್ರಪಾಣಯಃ| ಧಾರ್ತರಾ  
ಪ್ರಾಘರಣೇಹಸ್ಯುಸ್ತ ಸ್ತೇಜೇಮತರಂಭವೀತ್

೪೭. ಏವಮುಕ್ತಾರ್ಜುನಸ್ಸಂಖ್ಯೇ ರ  
ಭೋವಸ್ಥುಪಾವಿತ್| ವಿಸ್ತುಜ್ಯಸಶರಂಚಾ  
ಪಂಶೋಕನಂವಿಗ್ಧಮಾನಸಃ||

## CANARESE.

೩೨. ಲೋಕದಲ್ಲಿ ಮಹಾ ಲೋಭಿಗಳಾದರೂ ಕುಲವನ್ನು  
ಕೊಂದದರಿಂದಲೂ ಮಿತ್ರದೋಷದಿಂದಲೂ ಮಹಾ  
ದೋಷವೆಂದು ಹೇಳುವರಲ್ಲವೆ.

೩೩. ನಮ್ಮಂಥಾವರಿಂದ ಈ ಪಾಪಗಳ ದೆಹಿಯಿಂದ ತಪ್ಪಿ  
ಸಿಕೊಳ್ಳುವದಕ್ಕೆ ಹಾಗೆ ತಿಳಿಯದೆ ಇರಬಹುದು. ಕುಲಕ್ಷಯ  
ಮಾಡುವದರಿಂದ ದೋಷವೆಂದು ಬುದ್ಧಿವಂತರು ಹೇಳುವರು.

೪೦. ಯೆಲೇ ಜನಾರ್ದನನೇ ಕುಲಕ್ಷಯದಿಂದ ಅನಾದಿ  
ಯಾದ ಕುಲಧರ್ಮಗಳು ನಶಿಸಿ ಹೋಗುವವು ಧರ್ಮನಷ್ಟ  
ವಾದ ಕುಲವಿಲ್ಲ ಅಧರ್ಮದಲ್ಲೇ ಪ್ರವರ್ತಿಸುವದು.

೪೧. ಯೆಲೇ ಕೃಷ್ಣನೇ, ಅಧರ್ಮದಿಂದ ಕುಲಸ್ತ್ರೀ  
ಯರು ದುಷ್ಟರಾಗುವರು, ದುಷ್ಟರಾದ ಸ್ತ್ರೀಗಳಲ್ಲಿ ಜಾತಿ  
ಸಂಕರ ಹುಟ್ಟುವದು.

೪೨. ಯೆಲೇ ವೃಷ್ಣಿ ಕುಲೋತ್ತಮನೇ ಆ ಸಂಕರವು ಕು  
ಲ ನಾಶಕರ ಕುಲಕ್ಕೆ ನರಕಕ್ಕೋಸ್ಕರವೇ ಇವರ ಪಿತೃಗಳು  
ಪಿಂಡೋದಕ ಕ್ರಿಯೆಗಳೆಲ್ಲದೇ ಬೀಳುವರು.

೪೩. ಕುಲವನ್ನು ಕೆಡಿಸಿದವರ ವರ್ಣಸಂಕರ ಮಾಡುವ  
ಈ ದೋಷಗಳಿಂದಲೇ ಕಾತ್ವತವಾದ ಕುಲಧರ್ಮಗಳೂ  
ಜಾತಿಧರ್ಮಗಳೂ ಕೆಡುವವು.

೪೪. ಯೆಲೇ ಜನಾರ್ದನನೇ ಈ ಪ್ರಕಾರ ಕುಲಧರ್ಮ  
ಗಳನ್ನು ಕೆಡಿಸಿದ ಮನುಷ್ಯರಿಗೆ ಯಾವಾಗಲೂ ನರಕದಲ್ಲಿ  
ವಾಸವಾಗುವದೆಂದು ಕೇಳುತ್ತಿದ್ದೇವೆ.

೪೫. ಹಾಹಾ ನಾವು ಮಹಾ ಪಾಪವನ್ನು ಮಾಡಲು  
ದೋಷಿಸಿದವಲ್ಲಾ ರಾಜ್ಯ ಸುಖವನ್ನವೇಕ್ಷಿಸಿ ಸ್ವಜನವನ್ನು  
ಕೊಲ್ಲ ಸಿದ್ಧವಾದೆವಲ್ಲಾ.

೪೬. ಮುಯ್ಯಿಗೆ ಮುಯ್ಯಿಮಾಡದೆ ನಿರಾಯುಧನಾದ  
ನನ್ನನ್ನು ಆಯುಧಪಾಣಿಗಳಾದ ಕೌರವರು ಕೊಂದರಾ  
ದಕೇ ನನಗೆ ಅತ್ಯಂತ ಕ್ಷೇಮವಾಗುವದು.

೪೭. ಈ ಪ್ರಕಾರದಲ್ಲಿ ಅರ್ಜುನನು ಶೋಕದಿಂದ ಕಲಕಿದ  
ಮನಸ್ಸುಳ್ಳವನಾಗಿ ಧನುರ್ಬಾಣಗಳನ್ನು ಕೆಳಗಿರಿಸಿ ಯು  
ಧದಲ್ಲಿ ರಥದಲ್ಲಿ ನಿಂತಿದ್ದವನು ಕುಳಿತುಕೊಂಡವನಾದನು.

## ENGLISH.

What if they, whose minds are de-  
praved by the lust of power, see no  
sin in the extirpation of their race, no  
crime in the murder of their friends,  
is that a reason why we should not  
resolve to turn away from such a  
crime, we who abhor the sin of ex-  
tirpating the kindred of our blood?

In the destruction of a family, the  
ancient virtue of the family is lost.  
Upon the loss of virtue, vice and  
impiety overwhelm the whole of a  
race. From the influence of impiety  
the females of a family grow vicious;  
and from women that are become  
vicious are born the spurious brood  
called *Varna-sankhar*. The *Sankhar*  
provideth Hell both for those which  
are slain and those which survive;  
and their forefathers, being deprived  
of the ceremonies of cakes and water  
offered to their manes, sink into the  
infernal regions. By the crimes of  
those who murder their own relations,  
sore cause of contamination and birth  
of *Varna-sankars*, the family virtue,  
and the virtue of a whole tribe is for  
ever done away; and we have been  
told, O *Krishna*, that the habitation  
of those mortals whose generation  
hath lost its virtue, shall be in Hell.

Woe is me! what a great crime are  
we prepared to commit! Alas! that  
for the lust of the enjoyments of do-  
minion we stand here ready to mur-  
der the kindred of our own blood!  
I would rather patiently suffer that  
the sons of *Dhreetarashtra*, with  
their weapons in their hands, should  
come upon me, and, unopposed, kill  
me unguarded in the field."

When *Arjoon* had ceased to speak,  
he sat down in the chariot between  
the two armies; and having put a-  
way his bow and arrows, his heart  
was overwhelmed with affliction.



## LECTURE II.

## OF THE NATURE OF THE SOUL, AND SPECULATIVE DOCTRINES.

ಯೆ ರ ದ ನೇ ಅ ಧಾ ಯ.

## SANSKRIT.

೧. ತಂತಥಾಕೃಪಯಾವಿಷ್ಟಮುತ್ರಪೂ  
ರ್ಣಾಕುಲೇಕ್ಷಣಂ | ವಿಷ್ಣುರಂತಮಿದಂವಾಕ್ಯ  
ಮುಖಾಚಮಧುನಾಧನಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಕುತಸ್ತಾವೀಕೃತಮಿದಂ ವಿಷಮೇನ  
ಮಮಸ್ಥಿತಂ | ಅನಾರ್ಯಜುಷ್ಯಮ ಸ್ವಗರ್ವ  
ಮುಕ್ತೀರ್ತಿ-ಕರಮರ್ಜುನ ||

೩. ಕ್ಲೇಬ್ರಂಮಾಸ್ತಗಮಃ ಪಾರ್ಥನೈ  
ತತ್ಸಯ್ಯುಪಪದ್ಯತೇ | ಕ್ಷುದ್ರಂಹೃದಯ  
ದೌರ್ಬಲ್ಯಂತೃಕ್ತೋವಿತ್ತಿಪ್ಯಪರಂತಪ ||

ಅರ್ಜುನ ಉವಾಚ.

೪. ಕಥಂಭೀದ್ಯ ಮಹಂನಂಪ್ರೋ ದ್ರೋ  
ಣಂಚಮಧುನಾದನ | ಇಮುಭಿಃಪ್ರತಿಯೋ  
ಶಾಸ್ತ್ರಮಿಪುಜಾರ್ಹಾವನಾದನ ||

೫. ಗುರುನಹತ್ವಾ ಹಿಮಹಾನುಭಾವಾ  
ಶ್ರೇಯೋ ಭೋಕ್ತುಂಭೈಕ್ಷ ಮಪೀಹಲೋ  
ಕೇ | ಹತ್ವಾರ್ಥ ಕಾಮಾಂಸ್ತು ಗುರಾಜಿಹೈ  
ವ ಭುಂಜೀಯಭೋಗಾರುಧಿರಪ್ರದಿಗ್ಧಾ ||

೬. ನ ಜೈತದ್ವಿದ್ಯಾ ದ್ವೈಕತರನಿಗರೀ  
ಯೋಯಧ್ವಾಜಯೇಮಯದಿವಾನೋಜ  
ಯೇಯುಃ | ಯಾನೇವಹತ್ವಾ ನಜಿ ಜೀವಿಹಾ  
ಮಸ್ತೇವಸ್ಥಿತಾಃ ಪ್ರಮುಖೇಧಾರ್ತರಾ ಭ್ರಾತೃಃ ||

೭. ಕಾರ್ಪಣ್ಯದೋಷೋಪ ಹತಸ್ವಭಾ  
ವಃ ಪೃಥ್ವ್ಯಮಿತ್ಯಾಂ ಧರ್ಮ-ಸಂಮಾಧಜೇ  
ಶಾಃ | ಯುಷ್ಟ್ರಯಸ್ಯಾಸ್ತಿನಿಷ್ಠಿತಂ ಬ್ರಾ  
ಹ್ಮಿತಸ್ತೇ ಶಿಷ್ಯಸ್ತೇ ಹಂಕಾಧಿ ಮಾಂತ್ಯಾಂ ಪ್ರ  
ವನ್ತಂ ||

## CANARESE.

೧. ಈಮೇರಿಗೆ ಕರುಣೆಯಿಂದ ಕೂಡಿಕೊಂಡು ಕಣ್ಣೀರು  
ತುಂಬುತ್ತಾ ದುಬ್ಬಿವನ್ನು ಮಾಡುವ ಅರ್ಜುನನನ್ನು ಕುರಿತು  
ಮಧುನಾದನನಾದ ಕೃಷ್ಣನಿಂದನು.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯೆಲೇ ಅರ್ಜುನನೇ ವಿಷಮಕಾಲದಲ್ಲಿ ನೀಚರಿಂದ  
ಹೊಂದಲ್ಪಡುವಂಥ ಮತ್ತು ಪರಲೋಕ ಹಾನಿಯನ್ನು ಅಪ  
ಕೀರ್ತಿಯನ್ನು ತರುವ ಈ ಹೇಸಿಕೆಯ ಕೆಲಸವು ನಿನಗೆ  
ಯಾವ ಕಡೆಯಿಂದ ಉಂಟಾಯಿತು.

೩. ಯೆಲೇ ಪಾರ್ಥನೇ ಹೇಡಿತನ ಹೊಂದಬೇಡ ಅದು  
ನಿನಗೆ ಸಲ್ಲದು, ನೀಚವಾದ ಹೀನ ಮನಸ್ಸು ಬಿಟ್ಟು ಯುದ್ಧ  
ಕ್ಕೆ ಯೇಳ್ವೆ ತ್ರೇತುಹನೆ.

ಅರ್ಜುನ ವಾಕ್ಯ.

೪. ಯೆಲೇ ಮಧುನಾದನನೇ ಪೂಜಾ ಯೋಗ್ಯರಾದ  
ಭೀದ್ಯ ದ್ರೋಣರನ್ನು ಕುರಿತು ಬಾಣಂಗಳಿಂದ ಹಾಗೆ  
ಯುದ್ಧ ಮಾಡಲಿ.

೫. ಗುರುವೆಂದೆಂತಲೂ ಭಿಕ್ಷು ಬೇಡುವುದು ಮೊನ್ನೆ  
ಧನಾಪೇಕ್ಷೆಯುಳ್ಳ ಗುರುವುಗಳ ಕೊಂಡು ಅನುಭವಿಸುವ ಭೋ  
ಗವು ಅವರ ರಕ್ತದಲ್ಲಿ ಫೋಣಿಸಿದ ಭಕ್ಷ್ಯಗಳನ್ನು ಉಂಡ  
ಪಾಪವನ್ನು ಸಂಭವಿಸ ಮಾಡುವುದು.

೬. ಈ ಯೆರಡು ನೈಸರ್ಗಿಕಗಳಿಗೆ ಯಾವುದು ದೊಡ್ಡ  
ದೋ ಶಿಲೆಯಕೂಡದು. ನಾವೇ ಜಯಿಸುವವೋ ನಮ್ಮನ್ನು  
ಅವರೇ ಜಯಿಸುವರೋ ಯಾರನ್ನು ಕೊಂದು ನಾವು ಬದು  
ಕಲುವೋ ಆ ಕೌರವರೇ ಯೆದುರಾಗಿ ನಿಂತಿದ್ದಾರೆ,

೭. ಬಡತನವೆಂಬ ದೋಷದಿಂದ ಮುರಿಯಲ್ಪಟ್ಟ ಸ್ವಭಾ  
ವವೂ ಧರ್ಮವೆಂಬ ಕನಿಕರದಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟ ಮನಸ್ಸು  
ವುಳ್ಳವನಾಗಿ ನಿನಗನ್ನು ಕೇಳುತ್ತೇನೆ, ಯಾವದರಿಂದ ಮೊನ್ನೆ  
ದಾಸುವದೋ ಅದನ್ನು ನನಗೆ ನಿಶ್ಚಯಿಸಿ ಹೇಳು ನಾನು ನಿನಗೆ  
ಹೊಂದಿದ ಶಿಷ್ಯನು ನನ್ನನ್ನು ಕುರಿತು ನೀನು ಆಜ್ಞಾಪಿಸು.

## ENGLISH.

KRISHNA beholding him thus in-  
fluenced by compunction, his eyes  
overflowing with a flood of tears, and  
his heart oppressed with deep afflic-  
tion, addressed him in the following  
words :

KRISHNA.

"Whence, O Arjoon, cometh unto  
thee, thus standing in the field of  
battle, this folly and unmanly weak-  
ness? It is disgraceful, contrary to  
duty and the foundation of dishonour.  
Yield not thus to unmanliness, for it  
ill becometh one like thee. Abandon  
this despicable weakness of thy heart,  
and stand up."

ARJOON.

4 "How, O Krishna, shall I resolve  
to fight with my arrows in the field  
against such as Bheeshma and Dron,  
who, of all men, are most worthy of  
my respect? 5 I would rather beg my  
bread about the world, than be the  
murderer of my preceptors, to whom  
such awful reverence is due. Should  
I destroy such friends as these, I  
should partake of possessions, wealth,  
and pleasures, polluted with their  
blood. 6 We know not whether it  
would be better that we should defeat  
them, or they us; for those, whom  
having killed, I should not wish to  
live, are even the sons and people of  
Dhreetarashtra who are here drawn  
up before us. 7 My compassionate na-  
ture is overcome by the dread of  
sin. Tell me truly what may be best  
for me to do. I am thy disciple,  
wherefore instruct me in my duty,  
who am under thy tuition; for my  
understanding is confounded by the  
dictates of my duty.

## SANSKRIT.

౧. సమప్రకారామిమమాపనుద్యా  
పృథ్వీకముఖ్యేషణమింద్రియా  
ణాం అవాప్యభూమావసవత్సమృద్ధం  
రాజ్యంసురాణామపిచాధిపత్యం॥

౯. ఏవముక్త్యాహృషీకేశంగుడాకే  
కృపరంతపః సయోరత్స్యశిగోవింద  
ముక్త్యాత్మాస్థింజభూవహ॥

౧౦. తమువాజహృషీకేశంప్రహసన్ని  
వభారత సేనయోరభయోరమ  
ద్యోవిషిదంతమిదంవచః॥

శ్రీభగవానువాచ.

౧౧. అశోక్యానస్వశోకస్త్యంప్ర  
జ్ఞావాదాంభూభావనే గతానానగతా  
నూర్జనానూశోకంతిపందితాః॥

౧౨. నత్వేవాహంజాతునానస్సత్వం  
నేమేజనాధిపాః సజ్జేవనభవిష్యామ  
స్సర్వేవయమత్సపరం॥

౧౩. దేహినిోస్త్రియథాదేహేకౌ  
మారంయౌవనంజరా తథాదేహాంతర  
ప్రాప్తిధిరస్తత్రనమహ్యతి॥

౧౪. మాత్రాస్పర్శాస్తకౌంతేయ  
శీతోష్ణసఖదుష్టుదాః ఆమాపాయీ  
నోనిత్యాస్తాస్తీతిక్షన్వభారత॥

౧౫. యంహిసవ్యథయంత్యేతే పురు  
షంపురుషర్షభ సమదుష్టుసఖంధీ  
రంసోమృతతాయకల్పతే॥

౧౬. నానశోవిద్యతేభావోనాభా  
వోవిద్యతేనతః లుభయోరపిదృ  
ష్ట్యోరత్స్వనయోరస్తత్వదర్శిభిః॥

౧౭. అవినాశితద్విద్ధియేనసర్వమి  
దంతతః విశాశమవ్యయన్యాన్యనక్ష  
త్కర్తృమహ్తి॥

## CANARESE.

౧. ఇంద్రియంగళ పోణానువ దుబ్బువు ననగే  
తగలి ఇధే. హ్యాగాధితో శిశీయకూడదు, ఇంద్ర  
పదవి బంధాగ్నీ ఈ దుబ్బు హోగలారదు, భూమి  
యల్లి దాయాదిగల్గిల రాజ్యద మాతేను.

౯. ఈప్రకార అజ్ఞానను యుద్ధమాడలారేసిం  
దు కృష్ణనన్ను కురితు హేళి సుమ్మనాదను.

౧౦. యేలే ధృతరాష్ట్రురాయనే యేరడు సేన్య  
గళ నడుపే యుద్ధక్కు నింతు దుబ్బిసువ అజ్ఞానను  
కురితు సక్తవనాగి కృష్ణస్వామి ఇంతెదను.

భగవద్వాక్య.

౧౧. యేలే అజ్ఞాననే శోకినబారదవగళను  
కురితు శోకినస్త్రీ కాస్త్రుశిశీయదే మనస్విమాతనా  
దుత్తి అనిత్యవాద దేహగళను నిత్యవాద అత్తగళను  
కురితు పందితరు దుబ్బిసరు.

౧౨. హిందక్కు నానూ ఇదేను, నినూ ఇద్దీ,  
ఈ అరనుగళూ ఇద్దరు, నావెల్లరూ ఈగలు ఇధేవే,  
ముంచెయూ ఇరుత్తేవే.

౧౩. దేహధారి ఈ దేహదల్లీ బాల్య, యౌవన,  
కౌమార, వాధిక్యగళు హ్యాగేయో దేహాంతర  
ప్రాప్తియు హాగేయే ఇదక్కు ధిరను శోకినను.

౧౪. యేలే అజ్ఞాననే ఇంద్రియంగళ తనులువికే  
గళు శీతోష్ణ సుఖ దుష్టుగళు హిందెనువవు.  
మత్తు ఆశీయేంబ మోనవుగళు అనిత్యగళు ఆద  
దరింద ఇంథావువగళు సహిశో.

౧౫. యావజీవనను ఈ దుబ్బుగళు పృథేవడన  
లారవో ఆ సుఖదుష్టుగళు సమబుద్ధియుగళు ధిరను  
మోక్షక్కు తక్తవనాగువను.

౧౬. భావవాదవస్తువు యావాగలూ ఇరదు, అభా  
వవాద వస్తువు యావాగలూ ఇరువదు. ఈ యేరడర  
అంతవు జ్ఞానిగళింద తిళియెల్పట్టిదే.

౧౭. యావ వస్తువిందలూ సమస్తవు వుంటాయి  
తొ ఆ వస్తువు నాశవిల్లదేంబు తిళి. ఈ నాశవిల్లద వ  
స్తువిగి యావనూ నాశవన్నుంటు మాడలారను.

## ENGLISH.

<sup>8</sup> And I see nothing that may as-  
suage the grief which drieth up my  
faculties, although I were to obtain  
a kingdom without a rival upon earth,  
or dominion over the hosts of heaven"

<sup>9</sup> Arjoon having thus spoken to  
Krishna, and declared that he would  
not fight, was silent. <sup>10</sup> Krishna smil-  
ing, addressed the afflicted prince  
standing in the midst of the two  
armies, in the following words :

KRISHNA.

<sup>11</sup> "Thou grieveest for those who are  
unworthy to be lamented, whilst thy  
sentiments are those of the wise men.  
The wise neither grieve for the dead  
nor for the living. <sup>12</sup> I myself never  
was not, nor thou, nor all the princes  
of the earth ; nor shall we ever here-  
after cease to be. <sup>13</sup> As the soul in this  
mortal frame findeth infancy, youth,  
and old age; so, in some future frame,  
will it find the like. One who is con-  
firmed in this belief, is not disturbed  
by any thing that may come to pass.

<sup>14</sup> The sensibility of the faculties  
giveth heat and cold, pleasure and  
pain ; which come and go, and are  
transient and inconstant. Bear them  
with patience, O son of Bharat ;  
<sup>15</sup> for the wise man, whom these dis-  
turb not, and to whom pain and plea-  
sure are the same, is formed for im-  
mortality. <sup>16</sup> A thing imaginary hath  
no existence, whilst that which is  
true is a stranger to non-entity. By  
those who look into the principles of  
things, the design of each is seen.  
<sup>17</sup> Learn that he by whom all things  
were formed is incorruptible, and that  
no one is able to effect the destruction  
of this thing which is inexhaustible.



## SANSKRIT.

೧೮. ಅಂತಮತ ಇಮೇದೇಹಾ ನಿತ್ಯ  
ಸೋಽಕ್ಷಾತೋರೀಣಿ | ಅನಾಶಿನೋಪ್ರಮೇ  
ಯಸ್ಯೋತಸ್ತಾದ್ಯದ್ಧೃಸ್ವಭಾರತ ||

೧೯. ಯದ್ವಿನಂವೇ ಪ್ರಿಹಂತಾರಂ ಯಶ್ಚೈ  
ನಂ ಮನ್ಯತೇಹತಂ | ಉಭೌತೌನ ವಿಜಾನೀ  
ತೋನಾಯಂಹಂತಿನಹನ್ಯತೇ ||

೨೦. ನಜಾಯತೇ ಮಿತ್ರಯತೇವಾ ಕಥಾ  
ಚಿನ್ನಾಯಂಭುತಾಭವಿತಾವಾನಭಾಯಃ |  
ಅಜೋನಿತ್ಯಕ್ತಾಸ್ತತೋಯಂಪುರಾಣೋನ  
ಹನ್ಯತೇಹನ್ಯಮಾನೇಶೋರೇ ||

೨೧. ವೇದಾವಿನಾಶಿನಿತ್ಯಂ ಯದ್ವಿನಮ್  
ಜಮವ್ಯಯಂ | ಕಥಂಸಪುರುಷಃ ಪಾರ್ಥಕಂ  
ಘಾತಯತಿಹಂತಿಕಂ ||

೨೨. ವಾಸಾಂನಿರ್ಜೀರ್ಣಾನಿರ್ಯಥಾವಿಹಾ  
ಯನಾನಿಗ್ರಹಾಶಿನರೋಪರಾಣಿ | ತಥಾಶ  
ರೀರಾಣಿ ವಿಹಾಯ ಜೀರ್ಣಾನ್ಯನ್ಯಾನಿ ಸಂ  
ಯಾತಿನವಾನಿದೇಹೀ ||

೨೩. ನೈನಂಫಿಂದಂತಿ ಸ್ತ್ರಾಣಿ ನೈನಂ  
ದಹತಿಪಾವಕಃ | ನಜ್ಜೇನಂಕ್ಷೇದಯಂತಾಃ  
ಪೊನಶೋಷಯತಿಮಾರುತಃ ||

೨೪. ಅಘ್ಣೇದೋಯ ಮದಾಹೋಯ  
ಯಮ್ಕ್ಷೇದೋಶೋಪ್ಯವಚಃ | ನಿತ್ಯಸ್ಯ  
ವಗತಸ್ಥಾಣುರಚತೋಯಂನನಾಶನಃ ||

೨೫. ಅವ್ಯಕ್ತೋಯಮಚಿಂತೋಯಂ  
ಮವಿಕಾರೋಯಮುಚ್ಯತೇ | ತಸ್ತಾದೇವಂ  
ವಿದಿತ್ವೈನಂನಾನುತೋಚಿತುಮರ್ಹಸಿ ||

೨೬. ಅಥಚೈನಂನಿತ್ಯಜಾತಂನಿತ್ಯಂವಾ  
ಮನ್ಯನೇಮೃತಂ | ತಥಾಪಿತ್ಯಂ ಮಹಾಬಾ  
ಹೋನೈವಂಶೋಚಿತುಮರ್ಹಸಿ ||

## CANARESE.

೧೮. ನಿತ್ಯನು, ನಾಶವಿಲ್ಲದವನು, ಯೆಣಿಸಕೂಡದವನು,  
ಶರೀರಧಾರಿಯು ಆದ ಜೀವನಿಗೆ ಈ ದೇಹಗಳು ಅಂತವುಳ್ಳವ  
ಗಳು ಯೆಂದು ಹೇಳಲ್ಪಡುವವು ಆದಕಾರಣ ಆರ್ಜುನನೇ  
ಯುದ್ಧವನ್ನು ಮಾಡು.

೧೯. ಯಾವನು ಈ ಜೀವನು ಕೊಲ್ಲುತ್ತಾನೆ, ಮತ್ತು  
ಯಾವನು ಈ ಜೀವನು ಕೊಲ್ಲಲ್ಪಡುತ್ತಾನೆ ಯೆಂದು  
ಹೇಳುವಕೋ ಅವರಿಬ್ಬರೂ ತಿಳಿಯದವರು ಈ ಜೀವನು  
ಕೊಲ್ಲಲಾ ಇಲ್ಲ ಕೊಲ್ಲಲ್ಪಡಲಾ ಇಲ್ಲ.

೨೦. ಯಾವಾಗಲೂ ಹುಟ್ಟುವ ಸಾವೂ ಇಲ್ಲದೇ ಮತ್ತು  
ಅದನು ಆಗುತ್ತಾನೆ ಯೆಂಬುವದು ಇಲ್ಲದೆ. ಹುಟ್ಟಿದೆಯಾ  
ಯಾವಾಗಲೂ ನಿತ್ಯನಾಗಿ ಹಳಬನಾಗಿ ಇರುವ ಈ ಜೀವನು  
ಕೊಲ್ಲಲ್ಪಡುವ ಶರೀರದಲ್ಲಿ ಇದ್ದರೂ ಕೊಲ್ಲಲ್ಪಡುವವನಲ್ಲ.

೨೧. ಹುಟ್ಟುವ ಸಾವೂ ಇಲ್ಲದೆ ನಿತ್ಯನಾದ ಜೀವನು  
ಯಾರನ್ನೂ ಕೊಲ್ಲುವದು ಹಾಗೆ, ಯಾರಿಂದಲಾದರೂ  
ಕೊಲ್ಲಲ್ಪಡುವದು ಹಾಗೆ.

೨೨. ಮನುಷ್ಯನು ಹಳೇ ವಸ್ತ್ರಗಳನ್ನು ಬಿಟ್ಟು ಹೊ  
ಸ ವಸ್ತ್ರಗಳನ್ನು ಹಾಗೆ ಧರಿಸುವನೋ ಹಾಗೆಯೇ ಜೀ  
ರ್ಣವಾದ ಶರೀರಗಳನ್ನು ಬಿಟ್ಟು ಈ ಜೀವನು ಹೊಸದಾದ  
ಶರೀರಗಳನ್ನು ಹೊಂದುತ್ತಾನೆ.

೨೩. ಇಂಥಾ ಜೀವನನ್ನು ಆಯುಧಗಳು ಕಡಿಯಲಾರ  
ವು, ಅಗ್ನಿ ದಹಿಸಲಾರನು, ಉದಕವು ಕೊಳೆಯಿಸಲಾರದು,  
ಘಾತಿಯು ಹೀರಲಾರದು.

೨೪. ಅದರಿಂದ ಫೇದಿಸಕೂಡದವನಾಗಿಯೂ, ನುಡ  
ಕೂಡದವನಾಗಿಯೂ, ಕೊಳೆಯಿಸಕೂಡದವನಾಗಿಯೂ,  
ವೊಣಿಸಕೂಡದವನಾಗಿಯೂ, ಇರುವ ಈ ಜೀವನು ನಿ  
ತ್ಯನು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿ ಇರುವವನು ದ್ರವ್ಯವಾದವನು, ಚ  
ತಿಸದವನು ಯಾವಾಗಲೂ ಇರುವಾತನು.

೨೫. ಮತ್ತು ಈ ಜೀವನು ಕಾಣಕೂಡದವನು, ಯೋ  
ಚಿಸಕೂಡದವನು, ವಿಕಾರವಿಲ್ಲದವನು ಯೆಂದು ಹೇಳಲ್ಪಡು  
ವನು, ಆದಕಾರಣ ಹೀಗೆ ತಿಳಿದು ಈ ಜೀವನವನ್ನು ಕುರಿತು  
ನೀನು ದುಃಖಿಸಕೂಡದು.

೨೬. ಅಥವಾ ಈ ಜೀವನು ಯಾವಾಗಲೂ ಹುಟ್ಟುವ  
ನು ಮತ್ತು ನಾಶವಾಗುವನೆಂದು ತಿಳುವಿಯಾದರೇ ಹಾಗಾ  
ದಾಗ್ಯೂ ಈ ಜೀವನನ್ನು ಕುರಿತು ದುಃಖಿಸುವದಕ್ಕೆ ನೀನು  
ತಕ್ಕವನಲ್ಲವಲ್ಲ, ಕೇಳೈ ಮಹಾ ಭುಜನೇ.

## ENGLISH.

18 These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjoon, resolve to fight. 19 The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. 20 It is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter: for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. 21 How can the man, who believeth that this thing is incorruptible eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? 22 As a man throweth away old garments, & putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. 23 The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; 24 for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immoveable: 25 it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. 26 But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it.



## SANSKRIT.

೨೭. ಜಾತಸ್ಯ ಹಿ ಧ್ರುತೋ ಮೃತ್ಯುಃ  
ಧ್ರುತಃ ಪುನಃ ಜನ್ಮಮೃತಸ್ಯ ಚ | ತಸ್ಯಾ ದಮಃ  
ಹಾರ್ಯರ್ಥೇ ನ ತ್ವಂ ಶೋಚಿತುಮರ್ಹಸಿ ||

೨೮. ಅವ್ಯಕ್ತಾದೀನಿಭಾತಾನಿವ್ಯಕ್ತಮು  
ಧ್ಯಾನಿಭಾರತ | ಅವ್ಯಕ್ತನಿಧನಾನ್ಯೇವ ತತ್ರ  
ಕಾಪಿವೇದನಾ ||

೨೯. ಆತ್ಮರೂಪವತ್ಪ್ರತಿಕ್ಷೇಪದೇನ ಮಾ  
ತ್ಮರೂಪವದ್ವದತಿತಥೈವಜಾನ್ಯಃ | ಆತ್ಮರೂಪ  
ಕ್ಷೇಪಮಸ್ಯಃ ತ್ರುಣೋತಿ ತ್ರುತ್ವಾಪ್ಯೇನಂ  
ವೇದನಚೈವತಕ್ಷೇಪ ||

೩೦. ದೇಹಿನಿತ್ಯಮವಧ್ಯೋಯಂದೇಹೇ  
ನರ್ವಸ್ಯಭಾರತ | ತಸ್ಯಾತ್ಮವಾಣಿ ಭಾ  
ತಾನಿ ನ ತ್ವಂ ಶೋಚಿತುಮರ್ಹಸಿ ||

೩೧. ಸ್ವಧರ್ಮಮಪಿಚಾವೇಕ್ಷ್ಯ ನ ವಿಕಂಪಿತು  
ಮರ್ಹಸಿ | ಧರ್ಮಾದ್ಧಿಯುದ್ಧಾಘ್ನಿ  
ಯೋನ್ಯತ್ಕ್ಷತ್ರಿಯಸ್ಯ ನ ವಿದ್ಯತೇ ||

೩೨. ಯದ್ವಾಪ್ಯಯಾಜೋಪವಸ್ಯಂಸ್ವ  
ರ್ಗದ್ವಾರಮಪಾವತಂತ | ಸುಖಿನಿಕ್ಷತ್ರ  
ಯಾಃ ಪಾರ್ಥಲಭಂತೇ ಯುದ್ಧವಿಾದೃಶಂ ||

೩೩. ಅಥೇತಸ್ಯ ಮಿಮಂಥಮ್ಯಂ ಸಂಗ್ರಾ  
ಮಂ ನ ಕಂಪ್ಯಸಿ | ತತ್ಸ್ಯಧರ್ಮೋಕ್ತಿಂ ಚ  
ಹಿತ್ವಾ ಪಾಪಮವಾಪಸ್ಯಸಿ ||

೩೪. ಅಕೀರ್ತಿಂ ಚಾಪಿ ಭಾತಾನಿ ಕಥಯಿ  
ಷ್ಯಂತಿ ತೇ ವ್ರಯಾಂ | ಸಂಭಾವಿತಸ್ಯ ಚಾಕೀ  
ರ್ತಿರ್ದುರಣಾದತಿಚ್ಯತೇ ||

೩೫. ಭಯಾದ್ರೂಢಾ ದುರತರಮಸ್ಯಂ  
ತೇತ್ವಾಂ ಮಹಾರಥಾಃ | ಯೇಷಾಂ ಚ ತ್ವಂ ಬ  
ಹುಮತೋ ಭಾತಾ ವ್ರಯಾನ್ಯಸಿ ಲಾಘವಂ ||

೩೬. ಅವಾಚ್ಯ ವಾದಾಂಕ್ಷ ಬಹುಾನ್ವದಿ  
ಷ್ಯಂತಿ ತವಾಪಿ ತಾಃ | ನಿರಂದಂ ತ್ವವಸಾ ಮ  
ಧ್ಯಂತತೋ ದುಃಖತರನ್ಯುಕಿಂ ||

## CANARESE.

೨೭. ಹ್ಯಾಗಂದರೆ ಹುಟ್ಟಿದವನು ಸಾಯುವದೂ ಸತ್ತ  
ವನು ಹುಟ್ಟುವದೂ ನಿಶ್ಚಯವೇ ಆದದರಿಂದ ಈ ಕಾರ್ಯವು  
ಅನಿವಾರ್ಯವು ಇದಕ್ಕಾದರೂ ನೀನು ದುಃಖಿಸತಕ್ಕವನಲ್ಲವು.

೨೮. ಯೆಲೇ ಅರ್ಜುನನೇ ಹುಟ್ಟುವದಕ್ಕಿಂತ ಮೊದ  
ಲಾಗಿ ಕಾಣಿಸಿದೆಯೋ ಹುಟ್ಟಿದಮೇಲೆ ಕಾಣಿಸಿಯೋ, ಸತ್ತ  
ಮೇಲೆ ಮತ್ತು ಕಾಣಿಸಿದೆಯೋ ಇರುವವಲ್ಲವೇ ಯೆಲ್ಲಾ ಜೀ  
ವಗಳು, ಈ ವಿಷಯದಲ್ಲಿಯೂ ದುಃಖಿಸೇನು.

೨೯. ಈ ಜೀವನನ್ನು ಯಾವನಾದರೂ ಕಾಣುವದೂ  
ಆತ್ಮರೂಪವೇ, ಹೇಳುವದೂ ಆತ್ಮರೂಪವೇ, ಕೇಳುವದೂ ಆತ್ಮ  
ರೂಪವೇ, ಕೇಳಿದಾಗ್ಯಾ ತಿಳಿಯುವದು ಮತ್ತು ಆತ್ಮರೂಪವಾ  
ಗಿರುವದು.

೩೦. ಸರಸ್ವಾಪಿಯಾದ ಜೀವನು ಕೊಲ್ಲಕೂಡದವನಾಗಿ  
ಯೋ, ನಿತ್ಯನಾಗಿಯೋ ಇದ್ದಾನೆ ಯೆಲೆ ಅರ್ಜುನನೇ ಆದ  
ಕಾರಣ ಯೆಲ್ಲಾ ಜೀವಗಳನ್ನು ಕುರಿತು ನೀನು ದುಃಖಿಸಕೂಡದು

೩೧. ಸ್ವಧರ್ಮವನ್ನು ತಿಳಿದು ನೀನು ಹೆದರತಕ್ಕವನ  
ಲ್ಲ, ಕ್ಷತ್ರಿಯರಿಗೆ ಯುದ್ಧಕ್ಕಿಂತಲೂ ಶ್ರೇಷ್ಠವಾದ ಬೇರೊಂ  
ದು ಧರ್ಮವಿಲ್ಲ.

೩೨. ತನ್ನಷ್ಟಕ್ಕೆತಾನೇ ಶರಿಯಲ್ಪಟ್ಟ ಸ್ವರ್ಗದ್ವಾರ  
ವನ್ನು ಶೇರುನುವ ಇಂಥಾ ಯುದ್ಧವನ್ನು ಪುಣ್ಯವಂತರಾದ  
ಕ್ಷತ್ರಿಯರು ಹೊಂದುವರು ಯೆಲೇ ಪಾರ್ಥನೇ.

೩೩. ನೀನು ಈ ಧರ್ಮಯುದ್ಧವನ್ನು ಮಾಡದೇ ಇದ್ದ  
ರೆ ಕುಲಧರ್ಮವನ್ನು ಕೀರ್ತಿಯನ್ನು ಹೋಗಲಾಡಿಸಿ ಪಾ  
ಪಹೊಂದುವಿ.

೩೪. ಯಾವಾಗಲೂ ಇರುವ ನಿನ್ನ ಅಪಕೀರ್ತಿಯನ್ನು  
ಜನಗಳು ಕಥೆಯಾಗಿ ಹೇಳುವರು, ಆದರೆ ಯೋಗ್ಯನಾದವ  
ನಿಗೆ ಅಪಕೀರ್ತಿಯು ಮರಣಕ್ಕಿಂತ ಹೆಚ್ಚೆಂದು ಹೇಳಲ್ಪ  
ಡುವದು.

೩೫. ಭಯದಿಂದ ಯುದ್ಧಸ್ಥಳದಿಂದ ಹಿಂದಿರಿಗಿದ ನಿನ್ನ  
ನ್ನು ಯಾವ ಮಹಾ ವರಾಕ್ರಮಕಾಲಿಗಳೊಳಗೆ ನೀನು ಘನ  
ವನ್ನು ಹೊಂದಿರುವೆಯೋ ಅವರೆಲ್ಲರೂ ನೋಡುವರು ಆಗ  
ಲು ಲಘುತ್ವವನ್ನು ಹೊಂದುವಿ.

೩೬. ನಿನ್ನ ತತ್ವಗಳು ಆಡಬಾರದ ಮಾತುಗಳನ್ನು ಬಹ  
ಳವಾಗಿ ಆಡುವರು ನಿನ್ನ ಸಾಮರ್ಥ್ಯವನ್ನು ದೂಷಿಸುವ  
ರು, ಅದಕ್ಕಿಂತಲೂ ದೊಡ್ಡ ದುಃಖ ವ್ಯಾವದು.

## ENGLISH.

27Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable. 28The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these?

29Some regard the soul as a wonder, whilst some speak, and others hear of it with astonishment; but no one knoweth it, although he may have heard it described. 30This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals. 31Cast but thy eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Kshatree tribe hath no duty superior to fighting. 32Just to thy wish the door of heaven is found open before thee. Such soldiers only as are the favorites of Heaven obtain such a glorious fight as this. 33But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime. 34Mankind speak of thy renown as infinite and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body.

[See Appendix II, Note A.]

35The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected 36Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities: what can be more dreadful than this!

## SANSKRIT.

೩೭. ಹತೋವಾಪ್ರಾಪ್ಸ್ಯಸಿ ಸ್ವರ್ಗಂಜಿ  
ತ್ವಾವಾಭೋಕ್ಷ್ಯಸೇಮಹೀಂ | ತಸ್ಮಾದುತ್ತಿಷ್ಠ  
ಕೌಂತೇಯಯುದ್ಧಾಯಕೃತಸ್ತೇಯಃ ||

೩೮. ಸುಖದುಃಖೈರಸಮೇಕೃತ್ವಾಲಾಭಾ  
ಲಾಭೌ ಜಯಾಜಯೌ | ತತೋಯುದ್ಧಾ  
ಯಯುಜ್ಯಸ್ವನೈವಂಪಾಪಮವಾಪ್ಸ್ಯಸಿ ||

೩೯. ವ್ರಿಷಾತೇಭಿ ಹಿತಾಸಾಂಪ್ರೈ ಬುದ್ಧಿ  
ರೋಗೇಗೈ ತ್ವಿಮಾಂತ್ರೋಣು | ಬುಧ್ಯಾಯು  
ಕ್ತೋಯ ಯಾಪಾರ್ಥ ಕರ್ಮಬಂಧಂ ಪ್ರ  
ಹಾಸ್ಯಸಿ ||

೪೦. ನೇಹಾಭಿಕ್ರಮನಾಕೋಸ್ತಿ ಪ್ರತ್ಯವಾ  
ಯೋನವಿದ್ಯತೇ | ಸ್ವಲ್ಪಮಪ್ಯಸ್ಯಧರ್ಮ  
ಸ್ಯೋತ್ರಾಯತೇಮಹತೋಭಯಾಕ್ ||

೪೧. ವ್ಯವಸಾಯಾತ್ಮಿಕಾಬುದ್ಧಿರೇಕೇಹಕು  
ರುನಂದನ | ಬಹುಕಾಖಾಹ್ಯನಂ ತ್ವಾ ಬುದ್ಧ  
ಯೋವ್ಯವಸಾಯಿನಾಂ ||

೪೨. ಯಾಮಿಮಾಂ ಪುಷ್ಪಿತಾಂ ವಾಚಂ  
ಪ್ರವದಂತ್ಯವಿಪ್ಲವತಃ | ವೇದವಾದರಕ್ತಾಃ ಪಾ  
ರ್ಥನಾನ್ಯದಸ್ತೀತಿವಾದಿನಃ ||

೪೩. ಕಾಮಾತ್ಮಾನ್ಯಸ್ವರ್ಗ ಪರಾಜಂತ್ಯಕ  
ರ್ತೃ ಫಲಪ್ರದಾಂ | ಕ್ರಿಯಾವಿಶೇಷ ಬಹುಳಾಂ  
ಭೋಗೈತ್ಯವ್ಯಗತಿಂ ಪ್ರತಿ ||

೪೪. ಭೋಗೈತ್ಯವ್ಯಕ್ರನತ್ವಾನಂತಯಾ  
ಪಹೃತಜೇತನಾಂ | ವ್ಯವಸಾಯಾತ್ಮಿಕಾಬು  
ದ್ಧಿ ಸ್ವಮಾಧೌನವಿಧಿಯೇತೇ ||

## CANARESE.

೩೭. ಕೊಲ್ಲಲ್ಪಟ್ಟಿರೇ ಸ್ವರ್ಗವನ್ನು ಹೊಂದುವಿ, ಜಯಿ  
ಸಿದರೇ ರಾಜ್ಯ ಭೋಗವನ್ನು ಅನುಭವಿಸುವಿ, ಯೆಲೇ ಕುಂತೀ  
ಕುಮಾರನೇ ಆದಕಾರಣ ದೃಢಮನನ್ನು ಉಳ್ಳವನಾಗಿ ಯು  
ದ್ಧಕ್ಕೆ ಯೇಳು.

೩೮. ಸುಖ ದುಃಖಗಳನ್ನಾ, ಲಾಭಾಲಾಭಗಳನ್ನಾ, ಜ  
ಯಾಪಜಯಗಳನ್ನಾ, ಸರಿಯಾಗಿ ಯೆಣಿಸಿ ಯುದ್ಧಕ್ಕೆ  
ಸಿದ್ಧವಾದವನಾದರೇ ಈ ಪಾಪವನ್ನು ಹೊಂದದಿರುವಿ.

೩೯. ನಾಂಖ್ಯವೆಂಬ ಯೋಗದಲ್ಲಿ ಯಾವ ಬುದ್ಧಿಯು  
ತಿಳಿಸಲ್ಪಡುವದೋ ಆಬುದ್ಧಿಯನ್ನು ಕೇಳು, ಯೆಲೇ ಪಾ  
ರ್ಥನೇ ಅಂಥ ಬುದ್ಧಿಯ ಸಂಗಡ ಕೂಡಿದವನಾದರೇ ಕ  
ರ್ಮಮಾಡುವದರಿಂದ ಬರುವ ಪಾಪವೆಂಬ ಬಂಧನದ ದೆಹಿ  
ಯಿಂದ ನೀನು ಬಿಡಲ್ಪಡುವಿ.

೪೦. ಈಮೊಲೈ ಜ್ಞಾನಹುಟ್ಟಿಸುವ ಕರ್ಮವು ಮಾಡಲಾ  
ರಂಭಿಸಿದರೇ ವ್ಯರ್ಥವಾಗದು ಇದನ್ನು ಮಾಡುವಾಗ ಮ  
ಥೈ ವಿಘ್ನ ಬಂದಾಗ್ಯೂ ದೋಷವಿಲ್ಲ. ಈಸ್ವಧರ್ಮವಾದ  
ಕರ್ಮದ ಪ್ರಾರಂಭವು ಸ್ವಲ್ಪವಾದಾಗ್ಯೂ ಮಹಾ ಪಾಪ ಭ  
ಯದ ದೆಹಿಯಿಂದ ರಕ್ಷಿಸುವದು.

೪೧. ಯೆಲೇ ಅರ್ಜುನನೇ ಕರ್ಮಮಾಡಬೇಕೆಂಬ ಬು  
ದ್ಧಿ ಮೊಂದೇನೂ ಆದಾಗ್ಯೂ ಕರ್ಮದಲ್ಲಿ ವ್ಯವಸಾಯ ಮಾಡ  
ತದವರಿಗೆ ಬಹಳ ಕೊಂಬೆಗಳಲ್ಲ ಅನೇಕ ಬುದ್ಧಿಗಳು ಉಂಟು.

೪೨. ವೇದವನ್ನು ಮೊದಲಿ ಅರ್ಥವನ್ನು ತಿಳಿಯದವರು  
ಪುಷ್ಪವು ಫಲಕ್ಕೆ ಕಾರಣವೆಂಬ ವೇದಾರ್ಥವನ್ನು ಪುಷ್ಪವೇ  
ಫಲವೆಂಬದಾಗಿ ನೆನಸುತ್ತಾರೆ, ಅವರು ಅರಿಯದವರು.

೪೩. ಹುಟ್ಟಿದಾಗಲಿಂದ ಮಾಡಿದ ಕರ್ಮದ ಫಲವನ್ನು  
ಕೊಡುವದಾಗಿಯೂ ನಾನಾವಿಧವಾದ ಕ್ರಿಯೆಗಳಿಂದ ಬಹಳ  
ವಾಗಿಯೂ ಇರುವ ಭೋಗದ ಮತ್ತು ಐತ್ಯವ್ಯದ ಗತಿಯ  
ನ್ನು ಕುರಿತು ಸ್ವರ್ಗವೇ ಶ್ರೇಷ್ಠವೆಂದು ಆಶೆಯುಳ್ಳ ಮನು  
ಷ್ಯರು ಹೇಳುವರು.

೪೪. ಅಂಥಾ ಭೋಗೈತ್ಯವ್ಯಗಳಲ್ಲಿ ತಗಲಿದ ಮನಸ್ಸು  
ಉಳ್ಳವರಾಗಿಯೂ ಆಶೆಯಿಂದ ತುಂಬಿದ ಚಿತ್ತವುಳ್ಳವರಾಗಿ  
ಯೂ ಇರುವ ಮನುಷ್ಯರ ಕರ್ಮಮಾಡಬೇಕೆಂಬ ಬುದ್ಧಿ  
ಯು ಜ್ಞಾನಸಂಬಂಧವಾದದ್ದಲ್ಲವು.

## ENGLISH.

37 If thou art slain thou wilt obtain heaven ; if thou art victorious thou wilt enjoy a world for thy reward ; wherefore, son of *Koontee*, arise and be determined for the battle. 38 Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle ; or if thou dost not, thou wilt be criminal in a high degree. 39 & 40 Let they reason be thus applied in the field of battle, This thy judgment is formed upon the speculative doctrines of the *Sankhya sastra* ; hear what it is in the practical, with which being endued thou shalt forsake the bonds of action. A very small portion of this duty delivereth a man from great fear.

41 In this there is but one judgment; but that is of a definite nature, whilst the judgments of those of indefinite principles are infinite and of many branches.

42 & 43 Men of confined notions, delighting in the controversies of the *Veds*, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches & enjoyments, flowery sentences, ordaining innumerable and manifold ceremonies, and promising rewards for the actions of this life.

44 The determined judgment of such as are attached to riches and enjoyment and whose reason is led astray by this doctrine, is not formed upon mature consideration and meditation.



## SANSKRIT.

೪೫. ತ್ರೈಗುಣ್ಯ ವಿಷಯಾ ವೇದಾನಿ  
ಸೈಗುಣೋ ಭವಜ್ಞಾನ | ನಿರ್ವೃಂ  
ದೋ ನಿತ್ಯನತ್ವಸ್ಥೋ ನಿರೋಗಕ್ಷೇಮಃ  
ತ್ವನಾ||

೪೬. ಯಾವಾನರ್ಥಃ ಉದಪಾನೇನವ  
ತಸ್ಯಂಪ್ಲತೋದಕೇ | ತಾವಾಂತ್ಸರ್ವೇಷು ವೇ  
ದೇಷು ಬ್ರಾಹ್ಮಣಸ್ಯವಿಜಾನತಃ||

೪೭. ಕರ್ಮಣೈವಾಧಿಕಾರಸ್ತೇ ಮಾಫಲೇಷು  
ಕದಾಚನ | ಮಾರ್ಕಮ್ ಫಲಹೇತು ಭರ್ತಾ  
ಮಾರ್ತೇನಗೋಸ್ತುಕರ್ಮಣಿ||

೪೮. ಯೋಗಗತ್ಯುಕ್ತಕುಕರ್ಮಣಿಸಂ  
ಗಂತ್ಯಕ್ತಾಧನಂಜಯ | ನಿಧ್ಯನಿಧ್ಯೋ ಸ್ವ  
ಮೋಭೂತ್ವಾ ಸಮತ್ವಂಯೋಗಲಬ್ಧಿಶೇ

೪೯. ದೂರೇಣಾಹ್ಯವರಂಕರ್ಮಬುದ್ಧಿ  
ಯೋಗಾದ್ಯನಂಜಯ | ಬುದ್ಧೌ ಕರಣಮಂ  
ನ್ವಿತ್ಯಕೃತಪಣಾಃಫಲಹೇತವಃ||

೫೦. ಬುದ್ಧಿಯುಕ್ತೋಜಹಾತೀಹಲಭೇಸು  
ಕೃತ ದುಷ್ಕೃತೇ | ತನ್ಮಾದ್ಯೋ ಗಾಯ  
ಯುಜ್ಯಸ್ವಯೋಗೇಕರ್ಮಸುಕೌಶಲಂ||

೫೧. ಕರ್ಮಜಂಬುದ್ಧಿಯುಕ್ತಾಹಿಫಲತ್ಯ  
ಕ್ತಾಮನೀಷೋಃ | ಜನ್ಮಬಂಧವಿನ್ಮುಕ್ತಾಪ  
ದಂಕಂತ್ಯನಾಮಯಂ||

೫೨. ಯದಾತೇಮೋ ಹಕಲಿಂ ಬುದ್ಧಿ  
ವ್ಯತಿತಿದ್ಯತಿ | ತದಾಗಂತಾನಿವೇದಂ  
ಶ್ರೋತವ್ಯಸ್ಯಕೃತಸ್ಯಚ||

೫೩. ತ್ರುತಿವಿಪ್ರತಿವನ್ಯಾ ತೇಯದಾನ್ಯಾ  
ಸ್ಯತಿನ್ಮಿತ್ತಲಾ | ಸಮಾಧಾವಚಲಾಬುದ್ಧಿ ಸ್ತದಾ  
ಯೋಗಮವಾಪ್ಸ್ಯಸಿ||

## CANARESE.

೪೫. ವೇದಗಳು ಮಾರುಗುಣಗಳ ವಿಷಯಗಳು ಮಾರು  
ಗುಣಗಳನ್ನು ಬಿಟ್ಟವನಾಗು ಅರ್ಜುನನೇ ನೀನಿಂಥಾವನಾ  
ದರೇ ಸುಖದುಃಖಗಳೊಂದದ ನಿತ್ಯವಾದ ಸತ್ವಮಾರ್ಗ  
ದಲ್ಲಿ ನಿಲ್ಲ ನಿಜವಾದ ಯೋಗಕ್ಕಾಗಿ ಕ್ಷೇಮಕ್ಕಾಗಿ ಆತ್ಮನಂ  
ಬಂಧಕ್ಕಾಗಿ ತಕ್ಕವನಾಗುವಿ.

೪೬. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಹರಿಯುವ ನೀರು ತುಂ  
ಬಿದ ಭಾವಿಯಲ್ಲಿ ಯೆಷ್ಟು ಪ್ರಯೋಜನವು ಅಷ್ಟು ಪ್ರ  
ಯೋಜನವು ಯೆಲ್ಲಾ ವೇದಗಳಲ್ಲಿ ತಿಳಿದಂಥಾ ಬ್ರಾಹ್ಮಣನಿಗೆ  
ಆಗುವದು,

೪೭. ಕರ್ಮದಲ್ಲಿ ನಿನಗೆ ಅಧಿಕಾರ ವುಂಟಾದರೆ ತತ್ಪಲ  
ಗಳಲ್ಲಿ ಇಥೆ ಯಿಲ್ಲದೆ ಇರಲಿ. ಕರ್ಮಫಲಕ್ಕೆ ಕಾರಣನಾಗ  
ಬೇಡ ಕರ್ಮ ಬಿಡುವ ಬುದ್ಧಿ ನಿನಗೆ ಯಿಲ್ಲದಿರಲಿ.

೪೮. ಯೆಲೇ ಅರ್ಜುನನೇ ಫಲವನ್ನಪೇಕ್ಷಿಸದೆ ಕರ್ಮ  
ಯೋಗಿಯಾಗಿ ಕರ್ಮಗಳನ್ನು ಮಾಡು, ಕರ್ಮಸಿದ್ಧಿ  
ಆದರೂ ಆಗದಿದ್ದರೂ ಚಿಂತೆಯಿಲ್ಲವೆಂದು ಸಮಾಧಾನದಿಂ  
ದಿರುವವೇ ಯೋಗವು ಯೆಂದು ಹೇಳಲ್ಪಡುವದು.

೪೯. ಜ್ಞಾನ ಯೋಗಕ್ಕಿಂತಲೂ ಕರ್ಮವು ದೂರವಾ  
ದದಿಂದ ಶ್ರೇಷ್ಠವಲ್ಲ ಜ್ಞಾನಹೊಂದಿದರು ಫಲವ ಇಥೈಸು  
ವರು ಕೃಪಣರು, ಯೆಲೇ ಅರ್ಜುನನೇ ಫಲವನ್ನು ಅಪೇಕ್ಷಿ  
ಸದೆ ಜ್ಞಾನ ವಿಷಯವನ್ನೇ ಆಶ್ರಯಿಸು.

೫೦. ಜ್ಞಾನವಂತನು ಪಾಪ ಪುಣ್ಯಗಳನ್ನು ಈಗಲೇ ಜ  
ಯಿಸುವನು ಆದದಿಂದ ಆಜ್ಞಾನಯೋಗವನ್ನು ಹೊಂದು  
ಕರ್ಮಗಳಲ್ಲಿ ಜ್ಞಾನಯೋಗವು ಶ್ರೇಷ್ಠವಾದದ್ದು.

೫೧. ಜ್ಞಾನವುಳ್ಳ ಬುದ್ಧಿವಂತರು ಕರ್ಮದಿಂದ ಹುಟ್ಟುವ  
ಫಲವನ್ನು ಬಿಟ್ಟು ಜನ್ಮವೆಂಬ ಬಂಧನದಿಂದ ಬಿಡಲ್ಪಟ್ಟವರಾಗಿ  
ರೋಗವಿಲ್ಲದ ಮೋಕ್ಷ ಪದವನ್ನು ಹೊಂದುವರು.

೫೨. ಯಾವಾಗ ನಿನಗೆ ಬುದ್ಧಿಯು ಮೋಹವೆಂಬ ವಿಪ  
ರೀತ ಜ್ಞಾನವನ್ನು ದಾಟಿತೋ ಆವಾಗ ಕೇಳತಕ್ಕದರ ಮ  
ತ್ತು ಪುರಸ್ಕದಲ್ಲಿ ಕೇಳಿದರ ಅರ್ಥವನ್ನು ತಿಳಿದು ಸಮಾ  
ಧಾನ ಹೊಂದುವಿ.

೫೩. ವೇದಗಳು ಕರ್ಮವನ್ನೇ ಹೇಳುವದಿಲ್ಲ ಜ್ಞಾನವನ್ನು  
ಹೇಳುತ್ತವೆ ಯಂಬದಾಗಿ ನಿನಗೆ ಬುದ್ಧಿ ಯಾವಾಗ ನಿಶ್ಚಲ  
ಹೊಂದುವದೋ ಆವಾಗ ಆಬುದ್ಧಿಯು ಜ್ಞಾನದಲ್ಲಿ ಪ್ರವೇಶಿ  
ಸುವದು ಆಗಲೇ ಯೋಗವನ್ನು ಹೊಂದುವಿ.

## ENGLISH.

45The objects of the *Veds* are of a threefold nature. Be thou free from a threefold nature; be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual. 46The knowing divine findeth as many uses in the whole *Veds* collectively, as in a reservoir full flowing with water.

47Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. 48Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *Yog*. 49The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom alone; for the miserable and unhappy are so on account of the event of things. 50Men who are endued with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art.

51Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

52When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge which hath been, or is worthy to be taught. 53When thy understanding, by study brought to maturity, shall be fixed immoveably in contemplation, then shall it obtain true wisdom."



## SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ್.

೫೪. ಸ್ಥಿತಪ್ರಜ್ಞಸ್ಯಕಾಭಾಷಾಸಮಾಧಿಸ್ತ  
ಸ್ಯಕೇತವ| ಸ್ಥಿತಧೀಕಿಂ ಪ್ರಭಾಷೀತಕಿಮಾ  
ಸೀತ ಪ್ರಜೇತಕಿಂ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೫೫. ಪ್ರಜಹಾತಿ ಯದಾಕಾಮಾನ  
ವಾ಼ಪಾರ್ಥಮನೋಗತಾ಼| ಆತ್ಮನೋ  
ವಾತ್ಮನಾತುಷ್ಟ್ಯಸ್ಥಿತಪ್ರಜ್ಞಸ್ತದೋಚ್ಯತೇ||

೫೬. ದುಷ್ಟೇಷ್ವನುದ್ವಿಗ್ಧಮನಾ಼ನುಖೇ  
ಮುವಿತಸ್ತಸ್ಪ್ರಹಃ| ವೀತರಾಗಭಯಕ್ರೋ  
ಧಃಸ್ಥಿತಧೀರ್ಮುನಿರುಚ್ಯತೇ||

೫೭. ಯಸ್ಯ ಸರ್ವತ್ರಾನಭಿನ್ನೋಹಸ್ತ ತ್ವ  
ತ್ರಾಪ್ಯತುಭಾತುಭಂ| ನಾಭಿನಂದತಿನದ್ವೀ  
ಷ್ಟಿತಸ್ಯ ಪ್ರಜ್ಞಾ ಪ್ರತಿಷ್ಠಿತಾ||

೫೮. ಯದಾ ಸಂಹರತೆ ಚಾಯಂ ಕು  
ಮೋಂಗಾ ನೀವಸರ್ವತಃ| ಇಂದ್ರಿಯಾ  
ಣೀಂದ್ರಿಯಾರ್ಥಭ್ಯ ಸ್ತಸ್ಯ ಪ್ರಜ್ಞಾ ಪ್ರತಿ  
ಷ್ಠಿತಾ||

೫೯. ವಿಷಯಾ ವಿನಿವರ್ತಂತೆ ನಿರಾಹಾರ  
ಸ್ಯದೇಹಿನಃ| ರಸವರ್ಜಂ ರಸೋಪ್ಯಸ್ಯ ಪರಂ  
ದ್ರಾಪ್ತ್ವಾನಿವರ್ತತೇ||

೬೦. ಯತತೋಹ್ಯಪಿಕಾಂತೇಯಪುರು  
ಷಸ್ಯ ವಿಚ್ಛಿತ್ತಃ| ಇಂದ್ರಿಯಾಣಿ ಪ್ರಮಾಧೀ  
ನಿಹರಂತಿ ಪ್ರಸಂಭಂ ಮನಃ||

೬೧. ಶಾನಿರ್ವಾಣಿ ಸಂಯಮ್ಯಯು  
ಕ್ತ ಅನೀತಮತ್ಪರಃ| ವತೇಹಿಯಸ್ಯೇಂದ್ರಿ  
ಯಾಣಿ ತಸ್ಯ ಪ್ರಜ್ಞಾ ಪ್ರತಿಷ್ಠಿತಾ||

## CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೫೪. ಯೇಲೇ ಕೇತವನೇ ಆ ಜ್ಞಾನಿಯ ಲಕ್ಷಣವ್ಯಾವದು  
ಅವನ ನಮಾಧಿಯಂಬ ನಮಾಧಾನ ವೆಂಥಾದ್ದು ಅವನ ಬುದ್ಧಿ  
ಯೂ ಮತ್ತು ಇರುವಿಕೆಯೂ ನಡತೆಯೂ ಯಂಥಾದ್ದು.

ಭಗವದ್ವಾಕ್ಯ.

೫೫. ಯೇಲೇ ಅರ್ಜುನನೇ ಯಾವಾಗ ಮನಸ್ಸಿನಲ್ಲಿ  
ಹುಟ್ಟಿದ ಯೆಲ್ಲಾ ಆಶೆಗಳನ್ನು ಬಿಟ್ಟು ತನ್ನಿಂದ ತನ್ನಲ್ಲಿಯೇ  
ಸಂತುಷ್ಟಿಹೊಂದುವನೋ ಅವನ ಅವನು ಸ್ಥಿರವಾದ ಬುದ್ಧಿ  
ಯುಳ್ಳ ಜ್ಞಾನಿ ಯೆನಿಸಿ ಕೊಂಬುವನು.

೫೬. ದುಷ್ಟಗಳ ವಿಷಯದಲ್ಲಿ ಕಳವಳಗೊಳ್ಳದೆ ಸುಖ  
ಳ ವಿಷಯದಲ್ಲಿ ಆಶೆ ಇಲ್ಲದೆ ಮತ್ತು ಮೋಹವೂ, ಭಯವೂ,  
ಕ್ರೋಧವೂ, ಇಲ್ಲದವನಾದ್ದನೋ ಅವನೇ ಸ್ಥಿರಬುದ್ಧಿಯು  
ಳ್ಳ ಮುನಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೫೭. ಯಾವಾತನು ಯೆಲ್ಲಾದರಲ್ಲಿಯೂ ಸ್ನೇಹವಿಡದೆ  
ಅಲ್ಲಿನಿ ವೊಳ್ಳೆಯವಗಳನ್ನು ಅಲ್ಲದವಗಳನ್ನು ಹೊಂದಿ ಸಂ  
ತೋಷವೂ ದ್ವೇಷವೂ ಇಲ್ಲದೆ ಇರುವನೋ ಆತನಿಗೆ ಸ್ಥಿರ  
ವಾದ ಬುದ್ಧಿ ಯುಂಟಾಗುವದು.

೫೮. ಕಾರ್ಮವು ತನ್ನ ಅವಯವಗಳನ್ನು ಹಾಗೆ  
ವೊಳ್ಳಗೊಳ್ಳುವದೋ ಆಮೇಲೇ ಈಪುರುಷನು ಚಕ್ಷುರಾದಿಂ  
ದ್ರಿಯಗಳನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ನೋಡುವದೆ ಮೊ  
ದಲಾದ ಕೆಲಸಗಳಿಂದ ತಿರಗಿಸಿದರೇ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿರ  
ವಾಗಿ ನಿಲ್ಲುವದು.

೫೯. ಆಹಾರವಿಲ್ಲದ ಪುರುಷನಿಗೆ ರಸವಿಲ್ಲದ್ದು ರಸವಾದ  
ದ್ದು ಆದಾಗ್ಯೂ ವಿಷಯಗಳು ತಿರುಗುವದಿಲ್ಲ ಆಮೇಲಿಗೆ ಈ  
ಜ್ಞಾನಿಯ ಬುದ್ಧಿಯು ಪರಮಾತ್ಮನ ಕಂಡು ತಿರುಗದು.

೬೦. ಯೇಲೇ ಕುಂತೀಪುತ್ರನೇ ಪ್ರಯತ್ನದಿಂದ ಜ್ಞಾನಿ  
ಯಾದ ಪುರುಷನ ಮನಸ್ಸನ್ನು ಆದರೂ ಬಲವಾದ ಇಂದ್ರಿ  
ಯಂಗಳು ಬಲಾತ್ಕಾರದಿಂದ ಕೆಡಿಸುವವು.

೬೧. ಯಾವನು ಆಸರ್ವೇಂದ್ರಿಯಂಗಳನ್ನು ಜಯಿಸಿ  
ಪರಮಾತ್ಮನಾದ ಸನ್ನಲ್ಲಿಯೇ ಮನಸ್ಸನ್ನು ಕೂಡಿಸಿ ಇರುವ  
ನೋ ಮತ್ತು ಯಾವನಿಗೆ ಇಂದ್ರಿಯಂಗಳು ಸ್ವಾಧೀನವಾಗು  
ವವೋ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿರವಾಗುವದು.

## ENGLISH.

ARJOON.

54 What, O Krishna, is the distinc-  
tion of that wise and steady man who  
is fixed in contemplation? What may  
such a sage declare? Where may he  
dwell? How may he act?

KRISHNA.

55 A man is said to be confirmed in  
wisdom, when he forsaketh every de-  
sire which entereth into his heart,  
and of himself is happy, and content-  
ed in himself. 56 His mind is undis-  
turbed in adversity, he is happy and  
contented in prosperity, and he is a  
stranger to anxiety, fear, and anger.  
Such a wise man is called a Mune.

57 The wisdom of that man is estab-  
lished, who in all things is without  
affection, and having received good or  
evil, neither rejoiceth at the one, nor  
is cast down by the other. 58 His wis-  
dom is confirmed, when, like the tor-  
toise, he can draw in all his members,  
and restrain them from their wonted  
purposes.

59 The hungry man loseth every  
other object but the gratification of  
his appetite, and when he is be-  
come acquainted with the Supreme,  
he loseth even that. 60 The tumultu-  
ous senses hurry away, by force, the  
heart even of the wise man who  
striveth to restrain them. 61 The in-  
spired man, trusting in me, may quell  
them and be happy. The man who  
hath his passions in subjection, is  
possessed of true wisdom.

## SANSKRIT.

೬೦. ಧ್ಯಾಯತೋವಿಷಯಾಫುಂಸಃ  
ಸಂಗಸ್ತಿಪ್ರಾಪಜಾಯತೇ| ಸಂಗಾತ್ಸಂಜಾಯ  
ತೇಕಾಮ್ಯಕಾಮಾತ್ಮೋಧೋಭಿಜಾಯತೇ||

೬೩. ಕ್ರೋಧಾದ್ಭವತಿಸಂಮೋಹಃಸಂ  
ಮೋಹಾಕ್ ಸ್ತೃಪಿವಿಭ್ರಮಃ| ಸ್ತೃಪಿಭ್ರಂಶಾ  
ದುಬ್ಧಿನಾಶೋಬುದ್ಧಿನಾಶಾತ್ಪ್ರಣಶ್ಯತಿ||

೬೪. ರಾಗದ್ವೇಷ ವಿಮುಕ್ತೈಸ್ತು ವಿಷ  
ಯಾನಂದ್ರಿಯೈಶ್ಚರಣಃ| ಆತ್ಮವಶ್ಯೈರ್ದಿವಿ  
ಧೇಯಾತ್ಮಾಪ್ರಸಾದಮಧಿಗತಃ||

೬೫. ಪ್ರಸಾದೇನರ್ವದುಖ್ಯನಾಂಹಾ  
ನಿರನೋಪಪಜಾಯತೇ| ಪ್ರಸನ್ನಚೇತನೋ  
ಹ್ಯಾಸುಬುದ್ಧಿಪರೈವತಿಷ್ಠತಿ||

೬೬. ನಾಸ್ತಿ ಬುದ್ಧಿರಯುಕ್ತಸ್ಯ ನಜಾ  
ಯುಕ್ತಸ್ಯಭಾವನಾ| ನಜಾಭಾವಯತಃಕಾಂ  
ತಿರಕಾರತಸ್ಯಕುತಸ್ತುಖಂ||

೬೭. ಇಂದ್ರಿಯಾಣಾಂಹಿಂಸಕಶಾಂಯಂ  
ನ್ಯನೋನುವಿಧೀಯತೇ| ತದಸ್ಯಹರತಿಪ್ರ  
ಜ್ಞಾಂವಾಯುರ್ನಾವನಿವಾಂಭಸಿ||

೬೮. ತಸ್ಯಾದ್ಯಸ್ಯಮಹಾಬಾಹೋನಿ  
ಗೃಹೀತಾನಿರ್ವಶಃ| ಇಂದ್ರಿಯಾಣೀಂದ್ರಿ  
ಯಾರ್ಥೇಭ್ಯಸ್ತಸ್ಯ ಪ್ರಜ್ಞಾಪ್ರತಿಷ್ಠಿತಾ||

೬೯. ಯಾನಿಕಾನರ್ವಭೂತಾನಾಂ ತ  
ಸ್ಯಾಂಜಾಗತಿ ಸಂಯಮಿಾ| ಯಸ್ಯಾಂ  
ಜಾಗ್ರತಿಭೂತಾನಿಸಾನಿಕಾಪತ್ಯತೋಮುನೀಃ

೭೦. ಆಪೂರ್ಯಮಾಣಮಚಲಪ್ರತಿಷ್ಠಂನ  
ಮುದ್ರಮಾಪಃಪ್ರವಿಶಂತಿಯದ್ವಕ್| ತದ್ವ  
ತ್ಯಾಮಾಯಂಪ್ರವಿಶಂತಿನರ್ವೇನಕಾಂತಿಮಾ  
ಪೋನಿನಕಾಮಕಾಮಿಾ||

## CANARESE.

೬೦. ಆ ವಿಷಯಗಳನ್ನು ಧ್ಯಾನಿಸುವವನಿಗೆ ಅವನಲ್ಲಿ  
ಸಂಗ ಹುಟ್ಟುವದು ಆನಂದಿಂದ ಆಶೆಬಲವಾಗುವದು ಆಶೆ  
ರದಿದ್ದರೆ ಕೋಪಹುಟ್ಟುವದು

೬೩. ಕ್ರೋಧದಿಂದ ಮೋಹವು, ಮೋಹದಿಂದ ಅವಿವೇ  
ಕವು, ಅವಿವೇಕದಿಂದ ಬುದ್ಧಿ ನಾಶವು, ಬುದ್ಧಿ ನಾಶದಿಂದ ಆತ್ಮ  
ನಾಶವಾಗುವದು.

೬೪. ಅಹಂಕಾರವೂ ದ್ವೇಷವೂ ಇಲ್ಲದೇ ತನ್ನ ಸ್ವಾ  
ಧೀನಗಳಾದ ಇಂದ್ರಿಯಗಳಿಂದ ವಿಷಯಗಳನ್ನು ಅನು  
ಭವಿಸುತ್ತಾ ಪರಮಾತ್ಮನಿಗೆ ವಿಧೇಯನಾಗಿ ಸಂಚರಿಸುವವನು  
ನಿರ್ಮಲತ್ವವನ್ನು ಹೊಂದುವನು.

೬೫. ಆಮನಸ್ಸಿನ ನಿರ್ಮಲತ್ವದಿಂದ ಸಕಲ ದುಖ್ಯ  
ಗಳಿಗೂ ನಾಶ ವುಂಟಾಗುವದು, ಆ ನಿರ್ಮಲಮನಸ್ಸು ಉಳ್ಳ  
ವನ ಬುದ್ಧಿಯು ಜಾಗ್ರತೆಯಿಂದ ಸ್ಥಿರವುವದು.

೬೬. ನಿರ್ಮಲಮನಸ್ಸು ಇಲ್ಲದವನಿಗೆ ಸ್ಥಿರಬುದ್ಧಿ ಇರ  
ದು, ಸ್ಥಿರಬುದ್ಧಿ ಇಲ್ಲದವನಿಗೆ ಧ್ಯಾನ ಸ್ಥಳದು, ಧ್ಯಾನವಿಲ್ಲದೆ  
ಶಾಂತಿ ಹುಟ್ಟದು, ಶಾಂತಿ ಹುಟ್ಟದೇ ಇದ್ದರೇ ಸುಖವೆಲ್ಲಿದು.

೬೭. ಇಂದ್ರಿಯಂಗಳ ಸಂಗತಲೇ ಚಲಿಸುವ ಮನಸ್ಸು  
ನಿಲಿನಲ್ಲಿ ಹಡಗನ್ನು ಘುಳಿ ಹಾಗೆ ಮುಣಗಿಸುವದೋ ಹಾ  
ಗೆ ಬುದ್ಧಿಯನ್ನು ಕೆಡಿಸುವದು.

೬೮. ಅದುಕಾರಣದಿಂದಲೇ ಮಹಾ ಭುಜನಾದ ಅಜು  
ನನೇ ಯಾವ ಪುರುಷನ ಇಂದ್ರಿಯಂಗಳ ಅಪುಗಲ ಕೆಲಸಗ  
ಲೆ ದೆಶೆಯಿಂದ ತಿರುಗಿಸಲ್ಪಡುವದೋ ಅವನ ಬುದ್ಧಿಯು ಸ್ಥಿ  
ರವಾಗಿ ನಿಲ್ಲುವದು.

೬೯. ಯೆಲ್ಲಾ ಭೂತಗಳಿಗೂ ಯಾವದು ರಾತ್ರಿ  
ಯೋ ಆ ರಾತ್ರಿಯಲ್ಲಿ ಜ್ಞಾನಿಯಾದ ಯೋಗಿಯು ಯೆ  
ಚ್ಚತ್ತಿರುವನು, ಯಾವ ರಾತ್ರಿಯಲ್ಲಿ ಭೂತಗಳು ಯೆಚ್ಚತ್ತಿ  
ರವೋ ಆ ರಾತ್ರಿಯು ಜ್ಞಾನಿಯಾದ ಮುನಿಗೆ ಯೆಚ್ಚತ್ತಿರು  
ವದು.

೭೦. ತುಂಬಿ ತುಳುಕದೆ ಇರುವ ಸಮುದ್ರವನ್ನು ನೀರು  
ಹಾಗೆ ಪ್ರವೇಶಿಸುವದೋ ಹಾಗೆ ಯೆಲ್ಲಾ ಬಯಕೆಗಳು  
ಯಾವನನ್ನು ಪ್ರವೇಶಿಸುವವೋ ಅವನು ಮೋಕ್ಷವನ್ನು  
ಹೊಂದುವನು, ಬಯಕೆಗಳ ಬಯಸುವ ಕಾಮಿಯು ಹೊಂ  
ದಲಾರನು.

## ENGLISH.

62 & 63 The man who attendeth to the inclinations of the senses in them hath a concern; from this concern is created passion, from passion anger, from anger is produced folly, from folly a depravation of the memory, from the loss of memory the loss of reason, and from the loss of reason the loss of all! 64 A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will, and freed from pride and malice, obtaineth happiness supreme. 65 In this happiness is born to him an exemption from all his troubles and his mind being thus at ease, wisdom presently floweth to him from all sides. 66 The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest What happiness can he enjoy who hath no rest? 67 The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the bark in the raging ocean 68 The man therefore who can restrain all his passions from their inordinate desires, is endued with true wisdom

69 Such a one walketh but in that night when all things go to rest, the night of time. The contemplative Muneesleepeth but in the day of time, when all things wake.

70 The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness; not he who lusteth in his lusts.



## SANSKRIT.

౧౦. విహాయకామాః యస్సర్వాః  
పుమాంతరతీస్సప్రహః! నిర్మమోనిర  
హంకారఃసకాంతిమధిగచ్ఛతి॥

౧౧. ఏషాబ్రహ్మోస్థితిఃపార్థాన్యే  
నాంప్రాప్యవిముక్త్యతి! స్థిత్యాశ్యామం  
తకాలేషిబ్రహ్మనిర్వాణమృచ్ఛతి॥

## CANARESE.

౧౦. యేల్లా 'బయకేగ్గన్ను బిట్టు యావ 'పురుష  
ను అశే ఇల్లదే ఇరువనో అవనిగే నాను నన్నదు యేం  
బ అహంకార మమకారగల్గిల్లువు, అంథా పురుషను మో  
క్షవన్ను హేందువను.

౧౧. యేలే అజ్ఞాననే ఇదిగ పరబ్రహ్మ విషయ  
వాద జ్ఞానస్థితియు ఈ స్థితియన్ను హేందువవను  
మోక్షవన్ను హేందును, ఆ పురుషను అంత్యకాలదల్లి  
ఆదరూ ఈ స్థితియల్లి నింతు బ్రహ్మనిర్వాణవేంబు  
మోక్షవన్ను హేందువను.

## ENGLISH.

<sup>71</sup>The man who, having abandon-  
ed all lusts of the flesh, walketh with-  
out inordinate desires, unassuming,  
and free from pride, obtaineth hap-  
piness. <sup>72</sup>This is divine dependance.  
A man being possessed of this con-  
fidence in the Supreme, goeth not  
astray: even at the hour of death,  
should he attain it, he shall mix with  
the incorporeal nature of *Brāhm*.

## LECTURE III.

## OF WORKS.

మూ ర నే లి అ ధ్యాయ.

## అర్జున యోగము.

౧. జ్యాయసీజేత్కర్మణస్తేమతా  
బుద్ధిజ్ఞానాదన! తత్త్వింకర్మణిఘోర  
రేమానియోజయసికేశన॥

౨. వ్యామి శ్రేణ్యేవ వాక్యేనబుద్ధిం  
మోక్షయసివమే! తదేకం వదన్తిత్వ  
యేనశ్రేయోజమాపుయాం॥

## శ్రీభగవానువాచ.

౩. లోకేశ్వరీద్వివిధానిష్ఠాపురాషోః  
క్రామయానఘ! జ్ఞానయోగిణీన సాం  
ఖ్యానాంకర్మయోగిణీనయోగిణాం॥

## అర్జున వాక్యము.

౧. యేలే కేశవనే కర్మయోగిగక్కింత జ్ఞాన  
యోగిగ చోడ్చుచేందు నినగే నమ్మకపాద పక్షదల్లి ను  
గ్రవాద కర్మదల్లి నన్నన్ను యాకే ప్రవేశమాడగో  
రిసుత్తి జ్ఞానాదననే

౨. కలబేరకే మాతనింద నన్న బుద్ధియన్ను మో  
క్షగోళిసుత్తి, ఈ యేరదరల్లి వేందన్ను స్థిత్యసి యా  
వదరింద నాను శ్రేయస్సన్ను హేందువనో అదన్నే  
జేల్లు.

## భగవద్వాక్యము.

౩. యేలే పాపరహితనే ఈ లోకదల్లి యేరడు  
విధపాద నిష్ఠయు పూర్వదల్లి సన్నింద జేల్లు  
ట్టుకు, తత్వవన్ను తిథిద జ్ఞానిగళిగే జ్ఞానయోగ  
గదిందలూ కర్మాధికారిగళిగే గృహస్థరిగే కర్మ  
యోగిగదింద,

## ARJUN.

<sup>1</sup>If, according to thy opinion, the  
use of the understanding be superior  
to the practice of deeds, why then  
dost thou urge me to engage in an  
undertaking so dreadful as this?  
<sup>2</sup> Thou, as it were, confoundest my  
reason with a mixture of sentiments,  
wherefore choose one amongst them,  
by which I may obtain happiness, and  
explain it unto me.

## KRISHNA.

<sup>3</sup>It hath before been observed by  
me, that in this world there are two  
institutes: That of those who follow  
the *Sāṅkhyā*, or speculative science,  
which is the exercise of reason in  
contemplation; and the practical, or  
exercise of the moral and religious  
duties.



## SANSKRIT.

೪. ಸಕರ್ಮಣಾ ಮನಾರಂಭಾ ನೈವೈಷ್ಯ ಮ್ಯಂಪುರುಷೋಕ್ತುತೇ | ನಚಸನ್ಯಸನಾ ದೇವಸಿದ್ಧಿಂ ಸಮಧಿಗಢ್ಠತಿ ||

೫. ನಹಿ ಕ್ಷಣಿಕ್ಷಿ ಕ್ಷಣಮಪಿ ಜಾತು ತಿಷ್ಠತ್ಯಕ ಮ್-ಕೃತ್ | ಕಾರ್ಯತೇಹ್ಯವಕ್ತೃ ಕರ್ಮನ ವ್ಯಾಪ್ತಕೃತಿಷ್ಠೈರ್ಗುಣೈಃ ||

೬. ಕರ್ಮೇಂದ್ರಿಯಾಣಿ ಸಂಯಮ್ಯ ಯಶಸ್ತಿ ಮನಸಾ ಸ್ವರಾ | ಇಂದ್ರಿಯಾರ್ಥಾ ನಿವಿಮಾಥಾತ್ಮಾ ಮಿಥ್ಯಾಚಾರಸ್ಯ ಉಚ್ಯತೇ ||

೭. ಯಸ್ತೀಂದ್ರಿಯಾಣಿ ಮನಸಾನಿಯಂ ಮ್ಯಾರಭತೇರ್ಜುನ | ಕರ್ಮೇಂದ್ರಿಯೈಃ ಕರ್ಮಯೋಗಮಸಕ್ತಸ್ತವಿಷಿದ್ಯತೇ ||

೮. ನಿಯತಂ ಕುರು ಕರ್ತೃತ್ವಂ ಕರ್ತೃಜ್ಯಾಯೋಹ್ಯಕರ್ಮಣಃ | ಶರೀರಯಾತ್ರಾಪಿ ಚ ತೇನ ಪ್ರಸಿದ್ಧೋದಕರ್ತೃಣಃ ||

೯. ಯಜ್ಞಾರ್ಥಾತ್ಕರ್ಮಣೋ ನೃತ ಲೋಕೋಯಂ ಕರ್ತೃಬಂಧನಃ | ತದರ್ಥಂ ಕರ್ಮಕೌಂತೇಯ ಮುಕ್ತಸಂಗಸಮಾಚರ ||

೧೦. ಸಹಯಜ್ಞಾಃ ಪ್ರಜಾಃ ಸೃಷ್ಟ್ವಾ ಪು ರೋನಾಚಪ್ರಜಾಪತಿಃ | ಅನೇನ ಪ್ರಸವಿದ್ಯಧ್ವ ಮೇವ ವೋಸ್ತಿದ್ವೈದ್ವಕಾಮಧುಕ್ ||

೧೧. ದೇವಾ ಭಾವಯಂತಾನೇನ ತೇ ದೇವಾ ಭಾವಯಂತುಃ | ಪರಸ್ಪರಂ ಭಾವಯಂತಃ ಶ್ರೇಯಃ ಪರಮವಾಪಸ್ಯಥ ||

೧೨. ಇಷ್ಟಾ ಭೋಗಾ ಹಿ ವೋದೇವಾ ದಾಸ್ಯಂತೇ ಯಜ್ಞಭಾವಿತಾಃ | ಶೈರ್ವತ್ತಾನ್ಯ ಪ್ರದಾಯೈಭ್ಯೋಯೇಭುಶ್ಚೇನ್ನೇನ ವ್ರವಸಃ ||

## CANARESE.

೪. ಮಾತತಕ್ಕ ಕರ್ಮವನ್ನು ಮಾಡಲಾರಂಭಿಸದೇ ಇದ್ದರೇ ಅವನು ಜ್ಞಾನವನ್ನು ಹೊಂದನು. ಮಾಡದೇ ಬಿಡುವ ಮಾತ್ರದಲ್ಲೇ ಮೋಕ್ಷವನ್ನು ಹೊಂದಲಾರನು.

೫. ಯಾವನಾದರೂ ಕ್ಷಣಮಾತ್ರವೂ ಕರ್ಮಮಾಡದೇ ವೊಂದುಭಾರಿಗೂ ಇರುವದಿಲ್ಲ, ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದ ರಜಸ್ಸನ್ನೂ ತಮೋಗುಣಂಗಳಿಂದ ಪರವಶನಾಗಿ ಕರ್ಮವನ್ನು ಮಾಡುತ್ತಾಳೆ ಇದ್ದಾನೆ.

೬. ಕರ್ಮೇಂದ್ರಿಯಂಗಳಾದ ಕೈಕಾಲುಗಳನ್ನು ಅಲ್ಲಾಡಿಸದೆ ಬಿಗಿ ಹಿಡಿದು ಇಂದ್ರಿಯ ಸಂಬಂಧಗಳಾದ ಬಯಕೆಗಳನ್ನು ಮನಸ್ಸಿನಲ್ಲಿ ನೆನಸುತ್ತಾ ಯಾವನಿರುವನೋ ಅವನು ಮಾರ್ಗನೆಂದೂ ಡಾಂಭಿಕಾಚಾರನೆಂದೂ ಹೇಳಲ್ಪಡುವನು.

೭. ಯಾವನು ಮನಸ್ಸಿನಿಂದ ಇಂದ್ರಿಯಂಗಳ ನಿಗ್ರಹಿಸಿ ಕರ್ಮೇಂದ್ರಿಯಂಗಳಿಂದ ಕರ್ಮವನ್ನು ಆಶೆ ಇಲ್ಲದೆ ಮಾಡಲಾರಂಭಿಸುವನೋ ಅವನು ಶ್ರೇಷ್ಠನೆನಿಸಿ ಕೊಂಬುವನು, ಯೆಲೇ ಅರ್ಜುನನೇ.

೮. ನೇಮಿಸಲ್ಪಟ್ಟ ಕರ್ಮವನ್ನು ನೀನು ಮಾಡು, ಸ್ವಕರ್ಮಮಾಡುವಂಥಾದ್ದು ದೊಡ್ಡದು. ಕರ್ಮ ಮಾಡದಿದ್ದರೆ ಶರೀರಯಾತ್ರೆಯು ನಡೆಯದು, ನಿನಗೂ ಕರ್ಮಮಾಡದೆ ಇರುವದು ಸಲ್ಲದು.

೯. ಯಜ್ಞಕ್ಕೋಸ್ಕರ ಅಲ್ಲದೆ ಬೇರೆ ಕರ್ಮಗಳಿಂದ ಈ ಲೋಕವು ಬಂಧಿಸಲ್ಪಡುವುದು, ಅದರಿಂದ ಅದಕ್ಕೋಸ್ಕರವಾಗಿಯೇ ಫಲವನ್ನು ಆಶಿಸದೇ ಕರ್ಮವನ್ನು ಅಚರಿಸು, ಕುಂತೀ ಕುಮಾರನೇ.

೧೦. ಪೂರವದಲ್ಲಿ (ಬ್ರಹ್ಮದೇವರು ಪ್ರಜೆಗಳನ್ನು ಸೃಷ್ಟಿಸಿ ಯಜ್ಞವನ್ನು ಮಾಡಿ ಈ ಯಜ್ಞವು ನಿಮಗೆ ಬೇಕಾದವುಗಳನ್ನು ಕೊಡುವದು ಇದನ್ನು ನಂಬಿಕೆಯಿಂದ ಮಾಡಿರಿಯೆಂದು ಹೇಳಿದನು.

೧೧. ಈ ನಂಬಿಕೆಯಿಂದ ದೇವತೆಗಳನ್ನು ನೀವು ನನ್ನಾಸಿರಿ, ದೇವತೆಗಳು ನಿಮ್ಮನ್ನು ಕಾಪಾಡುವರು, ಮೊಬ್ಬರಿಗೊಬ್ಬರು ಆದರಿಸಲ್ಪಟ್ಟ ನೀವು ಮೇಲುಗಳನ್ನು ಹೊಂದುವಿರಿ.

೧೨. ಯಜ್ಞದಿಂದ ಪೂಜಿಸಲ್ಪಟ್ಟವರಾಗಿ ದೇವತೆಗಳು ನಿಮಗೆ ಬೇಕಾದವುಗಳನ್ನು ಕೊಡುವರು, ಆದರಿಂದ ಹೊಂದಲ್ಪಟ್ಟ ಫಲವನ್ನು ಅವರಿಗೆ ಕೊಡದೆ ಯಾವನು ಉಣ್ಣುವನೋ ಅವನೇ ಕಳ್ಳನು.

## ENGLISH.

4The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. 5No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature.

6The man who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. 7So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. 8Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction.

9This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of Koontee, all selfish motives, and perform thy duty for him alone.

10When in ancient days *Brāhmā*, the lord of the creation, had formed mankind, and, at the same time, appointed his worship, he spoke and said: "With this worship pray for increase, and let it be that on which ye shall depend for the accomplishment of all your wishes. 11With this remember the Gods, that the Gods may remember you. Remember one another, & ye shall obtain supreme happiness. 12The Gods being remembered in worship, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.

## SANSKRIT.

೧೩. ಯಜ್ಞಸಿಷ್ಟಾಸಿನಸ್ತೋಮುಚ್ಯುಂ  
ಶೇನರ್ವಕಿಲ್ಬಿಪ್ಯೈಃ | ಭುಂಜತೇಶೇತ್ಸಘುಂ  
ಪಾಪಾಯೇವಚಂತ್ಯಾತ್ಮಕಾರಣಾತ್ ||

೧೪. ಅನ್ಯಾದ್ಭವಂತಿ ಭೂತಾನಿ ವರ್ಜಂ  
ನ್ಯಾದನಸಂಭವಃ | ಯಜ್ಞಾದ್ಭವತಿವರ್ಜಂ  
ಸೋಮಯಜ್ಞೈಕರ್ಮಸಮುದ್ಭವಃ ||

೧೫. ಕರ್ಮಬ್ರಹ್ಮೋದ್ಭವಂ ವಿದ್ವಿಬ್ರಂ  
ಹ್ಯಾಕ್ಷರಸಮುದ್ಭವಂ | ತಸ್ಮಾತ್ಸತ್ಸರ್ವಗತಂ  
ಬ್ರಹ್ಮನಿತ್ಯಂಯಜ್ಞೇಪ್ರತಿಷ್ಠಿತಂ ||

೧೬. ವ್ರವಂಪ್ರವರ್ತಿತಂಚಕ್ರಂನಾನು ವ  
ತಸ್ಯಯತೀಹಯಃ | ಅಘುಯುರಿಂದ್ರಿಯಾ  
ರಾಪೋಪೋಘುಂಪಾರ್ಥಸರ್ಜೀವತಿ ||

೧೭. ಯಸ್ತಾತ್ಪ್ರಕರಣೇವಸ್ಯಾದಾತ್ಮತೃಪ್ತ  
ಪ್ರತ್ಯಮಾನವಃ | ಆತ್ಮನೈವಚನಂತುಪ್ಪಸ್ತಸ್ಯ  
ಕಾರ್ಯಂನವಿದ್ಯತೇ ||

೧೮. ನೈವತಸ್ಯ ಕೃತೇನಾರ್ಥೋ ನಾ  
ಕೃತೇನೀಹಕೃತ್ | ನಜಾನ್ಯಸರ್ವಭೂತೇ  
ಮುಕ್ತಿದರ್ಶನವ್ಯಪಾರಯಃ ||

೧೯. ತಸ್ಮಾದಸತ್ಸತ್ಸತತಂ ಕಾರ್ಯಂಕರ್ತು  
ಸಮಾಚರ | ಅಸಕ್ತೋಹ್ಯಾಚರನ್ಮರ್ಮಪ  
ರಮಾಪೋತಿಪುರುಷಃ ||

೨೦. ಕರ್ಮಣೈವಹಿಂಸಿದ್ಧಿಮಾಸ್ಥಿತಾಽಽ  
ನಕಾದಯಃ | ಲೋಕಸಂಗ್ರಹಮೇವಾಪಿಸಂಪ  
ತ್ಯೇಕಾರ್ತಮರ್ಹಸಿ ||

೨೧. ಯದ್ಯದಾಚರತಿಶ್ರೇಷ್ಠಸ್ತತ್ತದೇ  
ವೇತರೋಜನಃ | ನಯತ್ಪ್ರಮಾಣಂಕುರುತೇ  
ಲೋಕಸ್ತದನುಪರ್ತತೇ ||

## CANARESE.

೧೩. ಆ ಯಜ್ಞದಲ್ಲಿ ಮಿಕ್ಕದ್ದನ್ನು ಉಣ್ಣುವ ನತ್ತುರು  
ವರು ನಕಲ ಪಾಪಗಳಿಂದಲೂ ಬಿಡಲ್ಪಡುವರು, ಅದು ಮಾ  
ಡದೇ ತಮಗೋಸ್ಕರವೇ ಅಡಿಗೆಯನ್ನು ಮಾಡಿ ಉಣ್ಣುವ  
ವರು ಪಾಪದ ಫಲವನ್ನೇ ಅನುಭವಿಸುವರು.

೧೪. ಅನ್ಯಾದಿಂದ ಭೂತಗಳು ಹುಟ್ಟಿದವು, ಅನ್ಯವುಪ  
ಜನ್ಯನಿಂಬ ಮಳೆಯಿಂದಹುಟ್ಟಿತು, ಆಮಳೆಯು ದೇವರಾ  
ಧನೆಯಿಂದಲೂ ಆ ಆರಾಧನೆಯು ಕರ್ಮದಿಂದ ಹುಟ್ಟಿತು.

೧೫. ಆಕರ್ಮವು ದೇವರಿಂದ ಹುಟ್ಟಿತು, ಆ ಪರಬ್ರಹ್ಮವು  
ಪೋಕ್ಷರಾಜ್ಯದಿಂದ ಪ್ರಕಾಶಿಸುವನು, ಅದರಿಂದ ಸರ್ವ  
ವ್ಯಾಪಿಯಾಗಿ ಇರುವಂಥಾ ಬ್ರಹ್ಮವು ನಿತ್ಯವೂ ಯಜ್ಞವಿಂಬ  
ಆರಾಧನೆಯಲ್ಲೇ ನೆಲೆಗೊಂಡಿರುವನೆಂದು ತಿಳಿ.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ ಈವಕಾರ ಪ್ರವರ್ತಿಸುವ  
ಕರ್ಮ ಚಕ್ರವನ್ನು ಯಾವನು ಅನುಸರಿಸದೇ ಇರುವನೋ  
ಅವನು ವ್ಯರ್ಥವಾದ ಆಯುಷ್ಯವುಳ್ಳವನಾಗಿ ಇಂದ್ರಿಯಂ  
ಗಳ ಸುಖವನ್ನು ಅನುಭವಿಸುತ್ತ ಕೇಡಿಗೊಳಗಾಗಿ ಬದುಕುವನು

೧೭. ಆತ್ಮ ಧ್ಯಾನದಿಂದಲೇ ಸುಖಿಸುವನಾಗಿ ಮತ್ತು  
ತನ್ನಲ್ಲೇ ತೃಪ್ತಿಹೊಂದುವ ಮನುಷ್ಯನು ಯಾವನೋ  
ಅವನು ತನ್ನಿಂದಲೇ ಸಂತುಷ್ಟನಾಗುವನು ಆತನಿಗೆ ಕಾರ್ಯ  
ವು ಇಲ್ಲ.

೧೮. ಮತ್ತು ಅಂಥಾವನಿಗೆ ಯಾವದು ಮಾಡಿದಾಗ್ಯಾ  
ಯಾವದು ಮಾಡದೇ ಇದಾಗ್ಯಾ ಆಗುವದೂ ಹೋಗುವ  
ದೂ ಇಲ್ಲ, ಮತ್ತು ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ ಬೇಕಾದ  
ಪ್ರಯೋಜನವೂ ಯಾವದೂ ಇಲ್ಲ.

೧೯. ಆದಕಾರೂ ಫಲವೇಕ್ಷೆ ಯಿಲ್ಲದೇ ನಿತ್ಯವೂ ಮಾ  
ಡತಕ್ಕ ಕೆಲಸವನ್ನು ಮಾಡು, ಫಲವನ್ನು ಇಚ್ಛಿಸದೇ ಕರ್ಮ  
ವನ್ನು ಮಾಡುವ ಪುರುಷನು ಶ್ರೇಷ್ಠವಾದ ಪೋಕ್ಷವನ್ನು  
ಹೊಂದುವನು.

೨೦. ಕರ್ಮಯೋಗದಿಂದಲೇ ಜನಕಾದಿ ಮಹಾರಾಯ  
ರು ಜ್ಞಾನವನ್ನು ಪೋಕ್ಷವನ್ನು ಹೊಂದಿದರು, ನೀನು ಲೋಕ  
ದಕ್ಕೆಯಿಂದ ಮಾಡಿಸುವದಕ್ಕೊಸ್ಕರವಾದರೂ ಆಲೋ  
ಚಿಸಿ ಕರ್ಮವನ್ನು ಮಾಡತಕ್ಕವನಾಗುವಿ.

೨೧. ಶ್ರೇಷ್ಠನಾದವನು ಯಾವದನ್ನು ಮಾಡುವನೋ  
ಆಯಾಪ್ರಕಾರವೇ ಇತರ ಜನವೂ ಮಾಡುವದು ಆ ಶ್ರೇಷ್ಠ  
ನು ಯಾವ ಪ್ರಮಾಣವನ್ನು ನಿಶ್ಚಿಸುವನೋ ಜನರು ಅದ  
ನ್ನು ಅನುಸರಿಸುವರು.

## ENGLISH.

13 "Those who eat not but what is  
"left of the offerings, shall be puri-  
"fied of all their transgressions.  
"Those who dress their meat but for  
"themselves, eat the bread of sin.  
14 "All things which have life are  
"generated from the bread which  
"they eat. Bread is generated from  
"rain : rain from divine worship, and  
"divine worship from good works.  
15 "Know that good works come from  
"Brahm, whose nature is incorrup-  
"tible ; wherefore the omnipresent  
"Brahm is present in the worship."

16 The sinful mortal, who delight-  
eth in the gratification of his passions  
and followeth not the wheel, thus  
revolving in the world, liveth but in  
vain.

17 But the man who may be self-  
delighted and self satisfied, and who  
may be happy in his own soul, hath  
no occasion.

18 He hath no interest either in  
that which is done, or that which is  
not done ; and there is not, in all  
things which have been created, any  
object on which he may place depen-  
dence. 19 Wherefore, perform thou  
that which thou hast to do, at  
all times ; unmindful of the event ; for  
the man who doeth that which he  
hath to do, without affection, obtain-  
eth the Supreme.

20 Jānākū and others have attained  
perfection even by works. Thou  
shouldst also observe what is the  
practice of mankind, and act accord-  
ingly. 21 The man of low degree fol-  
loweth the example of him who is  
above him, and doeth that which he  
doeth.



## SANSKRIT.

೧೦. ನಮೋಪಾರ್ಥಾಸ್ತಿ ಕರ್ತವ್ಯಂ ತ್ರಿ  
ಪುಲೋಕೇಷು ಕಿಂಚನ | ನಾನಾವಪ್ತಮಾವಪ್ತ  
ವ್ಯಂ ವರ್ತಮಾನವಚಕರ್ಮಣಿ ||

೧೧. ಯದಿಹ್ಯಹಂನವರ್ತೇಯಂ ಜಾ  
ತುಕರ್ಮಣ್ಯತಂದ್ರಿತಃ | ಮಮವತ್ತ್ಯಾನು  
ವರ್ತಂತೇಮನುಷ್ಯಾಃ ಪಾರ್ಥ ಸರ್ವಶಃ ||

೧೨. ಉತ್ತಿಸ್ತೇದೇಯುರಮೇಲೋಕಾಃ ನ  
ಕುರ್ಯಾಂ ಕರ್ತುಂ ದೇಹಂ | ಸಂಕರಸ್ಯಚ ಕ  
ರ್ತಾ ಸ್ಯಾಮುಪಹಸ್ಯಾಮಿಮಾಪ್ರಜಾಃ ||

೧೩. ಸತ್ತಾಕರ್ಮಣ್ಯವಿದ್ವಾಂಸೋ  
ಯಥಾಕುರ್ವಂತಿ ಭಾರತ | ಕುರ್ಯಾದ್ವಿ  
ದ್ವಾಂಸ್ತಥಾಸ್ತತ್ತಿ ಕೀರ್ತುರ್ಮೋಹನಂ  
ಗ್ರಹಂ ||

೧೪. ನಬುದ್ಧಿಭೇದಂಜನಯೇದಜ್ಞಾನಾಂ  
ಕರ್ಮಸಂಗತಾಂ | ಜೋಷಯೇತ್ಸರ್ವಕ  
ರ್ಮಾಣಿವಿದ್ವಾನ್ಸುಕ್ತಃ ಸ್ವಮಾಚರಣ ||

೧೫. ಪ್ರಕೃತೇಃಕ್ರಿಯಮಾಣಾನಿಸುಕೃತಿಃ  
ಕರ್ಮಾಣಿವರ್ತತಃ | ಅಹಂಕಾರವಿಮೂಢಾ  
ತ್ಯಾಕರ್ತಾಹಮಿತಿಮಂಸ್ರತೇ ||

೧೬. ತತ್ಪ್ರವಿತ್ತಮಹಾಬಾಹೋಗುಣಕ  
ರ್ಮವಿಭಾಗಯೋಃ | ಗುಣಗುಣೋಷು ವ  
ರ್ತಂತಇತಿಮತ್ವಾನನಜ್ಞತೇ ||

೧೭. ಪ್ರಕೃತೇ ಗುಣಸಂಮೂಢಾ  
ಸ್ಸಜ್ಜಂತೇಗುಣಕರ್ಮಣು | ತಾನಕೃತ್ಸ್ಯವಿ  
ಮೋಮಂಭಾಕೃತ್ಸ್ಯವಿನ್ನವಿಜಾಲಯೇ ||

೧೮. ಮಯಿಸರ್ವಾಣಿಕರ್ಮಾಣಿಸ್ಸ್ಯ  
ಸ್ಯಾಧ್ಯಾತ್ಮಜೇತಸಾ | ನಿರಾಶೀರ್ನಿರ್ಮ  
ಮೋಭೂತ್ವಾಯುಧ್ಯಸ್ಯವಿಗತಜ್ವರಃ ||

## CANARESE.

೧೦. ಯೇಲೇ ಅರ್ಜುನನೇ ಮಾರುಲೋಕದಲ್ಯಾ ನ  
ನಗೆ ಮಾಡತಕ್ಕ ಕೆಲಸ ವೊಂದು ಇಲ್ಲವು, ಹೊಂದತಕ್ಕ ಕೆಲ  
ಸ ಹೊಂದದೇ ಇರುವದು ವೊಂದು ಇಲ್ಲ, ಆದರೂ ನಾನು  
ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸುತ್ತೇನೆ.

೧೧. ಯೇಲೇ ಅರ್ಜುನನೇ ನಾನು ಜಾಗ್ರತೆ ಇಲ್ಲದವನಾ  
ಗಿ ವೊಂದುವೇಲೆ ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸದೇ ಇದ್ದರೆ ನನ್ನ  
ಮಾರ್ಗವನ್ನೇ ಅನುಸರಿಸಿ ಮನುಷ್ಯರು ಯೆಲ್ಲಾ ಕಡೆಯ  
ಲ್ಲಿಯೂ ಕರ್ಮವನ್ನು ಮಾಡದೇ ಇದ್ದಾರು.

೧೨. ಹಾಗಾದರೇ ಈ ಲೋಕಗಳು ಕೆಟ್ಟು ಹೋದಾವು  
ಜಾತಿಸಂಕರಕ್ಕೆ ಕರ್ತನಾದೇನು, ಈ ಪ್ರಜೆಗಳನ್ನು ನಾನೇ  
ಕೆಡಿಸುವವನಾದೇನು.

೧೩. ವಿದ್ವಾಂಸನಲ್ಲದವನು ಕರ್ಮದಲ್ಲಿ ಫಲವೇಷೆ  
ಇಟ್ಟು ಹಾಗೆ ಮಾಡುವನೋ ಯೇಲೇ ಅರ್ಜುನನೇ ಹಾಗೆ  
ವಿದ್ವಾಂಸನು ಫಲವೇಷೆ ಇಲ್ಲದೇ ಲೋಕಸಂಗ್ರಹಕ್ಕಾಗಿ ಕ  
ರ್ಮವನ್ನು ಆಚರಿಸುವನು.

೧೪. ಮತ್ತು ವಿದ್ವಾಂಸನು ತಾನು ಸರ್ವ ಕರ್ಮಗಳ  
ನ್ನು ಮಾಡಿ ಕರ್ಮಫಲದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳ ಅಜ್ಞಾನಿಗಳಿಗೆ  
ಬುದ್ಧಿ ಭೇದವನ್ನು ಹುಟ್ಟಿಸದೆ ಅವರಿಂದಲೂ ಮಾಡಿಸಬೇಕು.

೧೫. ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ ಗುಣಗಳಿಂದ ಮಾಡಲ್ಪ  
ಟ್ಟ ಕರ್ಮಗಳನ್ನು ಅಹಂಕಾರದಿಂದ ಮೂಢನಾದವನು ಯೆ  
ಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ನಾನೇ ಮಾಡುತ್ತೇನೆಂದು ನೆನಸುವನು.

೧೬. ಯೇಲೇ ಧೈರ್ಯವಂತನೇ ಗುಣ ಕರ್ಮಗಳ ವಿ  
ಭಾಗಗಳ ತತ್ವವನ್ನು ತಿಳಿದ ವಿದ್ವಾಂಸನು ಗುಣಗಳು ಅ  
ಗುಣಗಳಲ್ಲಿ ವರ್ತಿಸುತ್ತವೆ ಯೆಂದು ತಿಳಿದು ತೊಂದರೆ ಪ  
ಡನು,

೧೭. ಪ್ರಕೃತಿಯ ಗುಣದಿಂದ ಮೂಢರಾದವರು ಗು  
ಣಕರ್ಮಗಳ ವಿಷಯದಲ್ಲಿ ಆಸಿರುವರು, ಅಂಥಾ ಯೆಲ್ಲಾ  
ತಿಳಿಯದ ಮಂದಬುದ್ಧಿಗಳನ್ನು ಯೆಲ್ಲಾ ತಿಳಿದ ವಿದ್ವಾಂಸನು  
ಅಲ್ಲದಿವೆ ಕೆಡಿಸಲಾಗದು.

೧೮. ನನ್ನಲ್ಲಿ ಸಕಲ ಕರ್ಮಗಳನ್ನು ನಮರ್ಪಿಸಿ ಪರ  
ಮಾತ್ಮನಲ್ಲಿ ಹೊಂದಿದ ಮನಸ್ಸಿನಿಂದ ಆತೆಯನ್ನು ನನ್ನದು  
ಯೆಂಬ ಅಭಿಮಾನವನ್ನು ಬಿಟ್ಟು ಸಂತಾಪವನ್ನು ಹೊಂದದೆ  
ಯುದ್ಧವನ್ನು ಮಾಡು.

## ENGLISH.

22I myself, Arjoon, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained ; and yet I live in the exercise of the moral duties.

23 & 24If I were not vigilantly to attend to these duties, all men would presently follow my example If I were not to perform the moral actions, this world would fail in their duty. I should be the cause of spurious births, and should drive the people from the right way. 25As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. 26He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

27The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. 28But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble. 29Men who are led astray by the principles of their natures, are interested in the works of the faculties. The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself.

30Throw every deed on me, and with a heart, over which the soul presideth, be free from hope, be unpresuming, be free from trouble, and resolve to fight.



## SANSKRIT.

30. ಯೇಮೇಮತ ಮಿದನಿತ್ಯ ಮನುತಿ  
ಪ್ಪಂತಿಮಾನವಾಃ | ಶ್ರದ್ಧಾ ವಂತೋನಸಾಯಂ  
ತೋಮುಚ್ಯಂತೇತೇಶಿಕರ್ತೃಭಿಃ ||

31. ಯೇತ್ವೇತದಭ್ಯಸಾಯಂತೋ  
ನಾನುತಿಪ್ಪಂತಿ ಮೇಮತಂ | ಸರ್ವಜ್ಞಾನವಿ  
ಮುಖಾಂಸ್ತನ್ವಿದ್ಧಿನವ್ಯಾನವೇತಸಃ ||

32. ಸದೃಶಂಚೇಷ್ಟತೇಸ್ವಸ್ಯಾಪ್ರಕೃತ  
ತೇಜ್ಞಾನವಾನುತಿ | ಪ್ರಕೃತಿಯಾಂತಿಭಾ  
ಶಾನಿಗ್ರಹಾಕಿಂಕೃಪ್ಯತಿ ||

33. ಇಂದ್ರಿಯಸ್ಯೇಂದ್ರಿಯಸ್ಯಾರ್ಥೇ  
ರಾಗದ್ವೇಷಾವ್ಯಸಂಧಿತೌ | ತಯೋರ್ನವ  
ತಮಾಗಢೈಶ್ಚಾಹ್ಯಸ್ಯಪರಿಪಂಥಿನೌ ||

34. ಶ್ರೇಯಾಂತಸ್ವಧರ್ಮೋವಿಗುಣಃ  
ಪರಧರ್ಮಾತ್ ಸ್ವಸಂಸ್ಥಿತಾಕ್ | ಸ್ವಧರ್ಮೇನಿಧ  
ನಂಶ್ರೇಯಃಪರಧರ್ಮೋಭಯಾವಹಃ ||

ಅರ್ಜುನ ಉವಾಚ.

35. ಅಥಕೇನಪ್ರಯುಕ್ತೋಯಂ ಪಾ  
ಪಂಚರತಿಪುರುಷಃ | ಅನಿಶ್ಚಯವಿವಾಂಸೋ  
ಯಬಲಾದಿವನಿಮೋಷಿತಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

36. ಕಾಮದ್ವಿಪಕ್ರೋಧದ್ವಿಪರಜೋಗುಣ  
ಸಮುದ್ಭವಃ | ಮಹಾಕನೋಮಹಾಪಾಪ್ತಾ  
ವಿದ್ಧೇನಮಿಹವೈರೀಣಂ ||

37. ಧಾಮೇನಾವ್ರಿಯತೇವಹಿರಣ್ಯಧಾ  
ದರ್ಶೋಮಲೇನಚ | ಯಥೋಪ್ವೇನಾವೃ  
ತೋಗರ್ಭಸ್ತಥಾತೇನೇದಮಾವೃತಃ ||

## CANARESE.

30. ಈ ನನ್ನ ಮತವನ್ನು ಯಾವ ಮನುಷ್ಯರು ನಿತ್ಯ  
ವೂ ಆಚರಿಸುವರೋ ಅವರೇ ವಿಶ್ವಾಸವುಳ್ಳವರು, ಅವರೇ  
ಅನಾಯೆ ಇಲ್ಲದವರು, ಅವರು ಕರ್ಮಗಳಿಂದ ಬಿಡಲ್ಪ  
ಡುವರು.

31. ಯಾರು ನನ್ನ ಈ ಮತವನ್ನು ಅಭ್ಯಾಸಮಾಡಿ  
ದವರಾಗಿಯೂ ಆಮೇಲಿಗೆ ನಡಿಯದೇ ಇರುವರೋ ಅವರ  
ನ್ನು ಸರ್ವಜ್ಞನ ಶೂನ್ಯರೂ, ಅವಿವೇಕಿಗಳೂ ಕೇಡಿಗೆ  
ಪೊಳ್ಳಗಾದವರೆಂದು ತಿಳಿ.

32. ಜ್ಞಾನವಂತನಾದರೂ ತನ್ನ ಸ್ವಭಾವಕ್ಕೆ ತಕ್ಕ ನ  
ಡತೆಯೇ ನಡಿಯುವನು, ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳೂ ಸ್ವಭಾವ  
ವನ್ನೇ ಹೊಂದಿರುವವು ನಿಗ್ರಹವು ಯೇನು ಮಾಡಿತು.

33. ಇಂದ್ರಿಯಕ್ಕೆ ಇಂದ್ರಿಯಂಗಳ ವಿಷಯದಲ್ಲಿ ಇಷ್ಟೆ  
ಯೂ ದ್ವೇಷವೂ ನೆಲೆಗೊಂಡಿರುವವು, ಆದಕಾರಣ ಅವನ  
ಳ ಅಧೀನವನ್ನು ಹೊಂದಲಾಗದು, ಆ ಯೆರಡೂ ಈತಗೆ  
ಶತ್ರುಗಳು.

34. ಗುಣವಿಲ್ಲದ ತನ್ನ ಕುಲಧರ್ಮವು ಗುಣವಾದ ಪರ  
ಧರ್ಮಕ್ಕಿಂತ ಶ್ರೇಷ್ಠವು ಸ್ವಧರ್ಮದಲ್ಲಿ ಸತ್ತರೂ ಮೊ  
ಲೈದು ಅನ್ಯಧರ್ಮವು ಭಯಂಕರವು.

ಅರ್ಜುನ ವಾಕ್ಯ.

35. ಯೆಲೇ ತ್ರೀಕೃಪ್ಪನ್ನೇ ಯಾವಕಾರಣದಿಂದ ಈ  
ಪುರುಷನು ಪಾಪವನ್ನು ಮಾಡುವನು. ಇಷ್ಟೆಸದವನಾದ  
ರೂ ಬಲಾತ್ಕಾರದಿಂದ ಪ್ರೇರೇಪಿಸಲ್ಪಟ್ಟವನಹಾಗೆ (ತೋ  
ರುತ್ತದೆ.)

ಭಗವದ್ವಾಕ್ಯ.

36. ಈ ಕಾಮವೂ ಈ ಕ್ರೋಧವೂ ರಜೋಗುಣದಿಂದ  
ದ ಹುಟ್ಟಿದ್ದು, ಕಾಮ ಮಹಾ ಅಶೆವುಳ್ಳದ್ದು ಕ್ರೋಧವು ಪಾ  
ಪಿವಾದದ್ದು ಈಗ ಈಕಾಮವಾದ ಶತ್ರುವನ್ನು ತಿಳಿ.

37. ಹೊಗೆಯಿಂದ ಅಗ್ನಿಯೂ, ಮಶಿಯಿಂದ ಕನ್ನ  
ದಿಯೂ, ಗರ್ಭಕೋಶದಿಂದ ಗರ್ಭವು ಹಾಗೆ ಮುಚ್ಚಲ್ಪ  
ಟ್ಟು ಕಾಣಿಸದೆ ಇರುವವೋ ಹಾಗೆಯೇ ಆ ಕಾಮದಿಂದ  
ಈ ಲೋಕವು ಮುಚ್ಚಲ್ಪಟ್ಟು ಇರುವನು.

## ENGLISH.

31 & 32 Those who with a firm be-  
lief, and without reproach, shall  
constantly follow this my doctrine,  
shall be saved even by works; and  
know that those who, holding it in  
contempt, follow not this my counsel,  
are astrayed from all wisdom, depriv-  
ed of reason, and are lost.

33 But the wise man also seeketh  
for that which is homogeneous to his  
own nature. All things act according  
to their natures, what then will res-  
traint effect? 34 In every purpose of  
the senses are fixed affection and dis-  
like. A wise man should not put  
himself in their power, for both of  
them are his opponents.

35 A man's own religion, though  
contrary to, is better than the faith  
of another, let it be ever so well  
followed. It is good to die in one's  
own faith, for another's faith beareth  
fear.

ARJOON.

36 By what, O Krishna, is man prop-  
elled to commit offences? He seems  
as if, contrary to his wishes, he was  
impelled by some secret force.

KRISHNA.

37 & 38 Know that it is the enemy  
lust, or passion, offspring of the  
carnal principle, insatiable and full  
of sin, by which this world is covered  
as the flame by the smoke, as the  
mirror by rust, or as the foetus by its  
membrane.

## SANSKRIT.

೩೯. ಅವೃತಂಜ್ಞಾನಮೇತೇನಜ್ಞಾನಿನೋ  
ನಿತ್ಯವೈರಿಣಾ | ಕಾಮರೂಪೇಣಕೌಂತೇಯ  
ದುಷ್ಪ್ರಾಪ್ಯೇಣಾನಲೇನಚ ||

೪೦. ಇಂದ್ರಿಯಾಣಿಮನೋಬುದ್ಧಿರಸ್ಯಾ  
ಧಿಪ್ತ್ವಾನಮುಚ್ಯತೇ | ವ್ರತೈರ್ವಿಮೋಹಯ  
ತೈಷಜ್ಞಾನಮಾವೃತೃದೇಹಿನಂ ||

೪೧. ತಸ್ತತ್ತ್ವಮಿಂದ್ರಿಯಾಣ್ಯಾದೌನಿ  
ಯಮ್ಯುಭರತರ್ಷಭ | ಪಾಪ್ತಾನಂಪ್ರಜಹಿ  
ಹ್ಯೇನಂಜ್ಞಾನವಿಜ್ಞಾನನಾಶನಂ ||

೪೨. ಇಂದ್ರಿಯಾಣಿಪರಾಣ್ಯಾಹುರಿಂದ್ರಿ  
ಯೇಭ್ಯಃಪರಂಮನಃ | ಮನಸಸ್ತುಪರಾಬುದ್ಧಿ  
ರೋಬುದ್ಧಿಃಪರತಸ್ತುನಃ ||

೪೩. ಯೇವಂಬುದ್ಧಿಃಪರಂಬುದ್ಧ್ಯಾಸಂಸ್ತ  
ಭ್ಯಾತ್ಮಾನಮಾತ್ಮನಾ | ಜಹಿತತ್ರಂಮಹಾಬಾ  
ಹೋಕಾಮರೂಪಂದುರಾಸದಂ ||

## CANARESE.

೩೯. ಯೇಲೇ ಕುಂತೀಪುತ್ರನೇ ಪಾರವಿಲ್ಲದ ಬೆಂಕಿಯಾ  
ದಂಥಾ ಆಕಾರಾಪವಾದ ನಿತ್ಯ ಶತ್ರುವಿನಿಂದ ಜ್ಞಾನಿಯ  
ಜ್ಞಾನವು ಮುಚ್ಚಲ್ಪಟ್ಟಿರುವದು.

೪೦. ಇಂದ್ರಿಯಂಗಲಾ, ಮನಸ್ಸಾ, ಬುದ್ಧಿಯಾ,  
ಈ ಕಾಮಕ್ಕೆ ಆಸ್ಪದವುಯೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು ಇವುಗಳಿಂ  
ದ ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿ ಈ ಆಶೆಯು ಮನುಷ್ಯನನ್ನು  
ಮೋಹಗೊಳಿಸುತ್ತಾ ಇದ್ದಿತು.

೪೧. ಆದಕಾರಣ ನೀನು ಮುಂಚಿತವಾಗಿ ಇಂದ್ರಿಯಂಗ  
ಲನ್ನು ನಿಗ್ರಹಿಸಿ ಜ್ಞಾನವನ್ನು ವಿವೇಕವನ್ನು ಕೆಡಿಸುವಂಥಾ  
ಈಪಾಪಿಷ್ಠವಾದ ಕಾಮರೂಪ ಶತ್ರುವನ್ನು ಜಯಿಸು, ಯೆ  
ಲೇ ಭರತಶ್ರೇಷ್ಠನೇ

೪೨. ಇಂದ್ರಿಯಗಳೇ ಶ್ರೇಷ್ಠವೆಂದು, ಇಂದ್ರಿಯಗಳೆ  
ಗಿಂತಲೂ ಮನಸ್ಸು ಶ್ರೇಷ್ಠವೆಂದು, ಮನಸ್ಸಿಗಿಂತಲೂ ಬು  
ದ್ಧಿಯು ಶ್ರೇಷ್ಠವೆಂದು, ಬುದ್ಧಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠನು ಯಾವ  
ನೋ ಅವನೇ [ಜೀವನು] ಯೆಂದು ಹೇಳುವರು.

೪೩. ಈ ಪ್ರಕಾರ ಬುದ್ಧಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠನಾದವನನ್ನು  
ತಿಳಿದು ಅಂಥಾ ಜೀವಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನ ಸಂಗಡ  
ಕೂಡಿಸಿ ಯೇಲೇ ಮಹಾಭುಜನಾದ ಅರ್ಜುನನೇ ಗೆಲ  
ುವದಕ್ಕೆ ಅಶಕ್ಯವಾದಂಥಾ ಕಾಮರೂಪವಾದ ಶತ್ರುವನ್ನು  
ಜಯಿಸು.

## ENGLISH.

<sup>39</sup>The understanding of the wise man is obscured by this inveterate foe, in the shape of desire, who rageth like fire, and is hard to be appeased.

<sup>40</sup>It is said that the senses, the heart, and the understanding are the places where he delighteth most to rule. By the assistance of these he overwhelmeth reason, and stupifieth the soul. <sup>41</sup>Thou shouldst, therefore, first subdue thy passions, and get the better of this sinful destroyer of wisdom and knowledge.

<sup>42</sup>The organs are esteemed great but the mind is greater than they. The resolution is greater than the mind, and who is superior to the resolution is he. [See Notes.]

<sup>43</sup>When thou hast resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.



# LECTURE IV. OF THE FORSAKING OF WORKS.

నాల్గవో అధ్యాయము.

SANSKRIT.

శ్రీభగవానువాచః.

౧. ఇమంవివస్వతేయోగం ప్రోక్త వానహమవ్యయం | వివస్వా స్తనవే ప్రా  
హమనురిక్ష్యాకవేబ్రవిత్ ||

౨. ద్వివంశరంపరాప్రాప్తమిమంరాజ  
ర్షయోవిదుః | సకాలేనైవమహతా  
యోగేనానన్యపరంతప ||

౩. సద్వివాయంమయాతేద్యయో  
గఃప్రోక్తఃపురాతనః | భక్తోపిమేనబా  
జేతిరహస్యంహ్యేతదుత్తమం ||

అర్జున యవాచః.

౪. అపరంభవతోజన్త పరంజన్తవివ  
స్వతః | కథమేతద్విజానియోగ్యంతవమా  
దాప్రోక్తవానితి ||

శ్రీభగవానువాచః.

౫. బహూనిమేవ్యతీతాని జన్తానితవ  
జాజ్ఞాన | తాన్యహంవేద సర్వాణీన  
త్వంవేద్యపరంతప ||

౬. అజ్ఞోపిసన్నవ్యయోత్పా భూతా  
నామీత్వరోపిన్ | ప్రకృతింస్వామి  
భిష్మాయసంభవామ్యాత్మనాయయా ||

CANARESE.

భగవద్వాక్య.

౧. ఈ ఆనాదియోద కర్మయోగవన్న నాను  
వివస్వతనికి హేళిచేసి, ఆ వివస్వతను వేదవస్వత  
మనువిహేళిచేసి, ఆ మనువు ఇక్ష్వాకురాయనికి హే  
ళిచేసి.

౨. ఈపుకార పరంపరీయోగా ఈ కర్మయోగ  
వు ప్రాప్తవాయితేందు రాజ ఋషిగళు హేళిచేసి, అ  
దు ఈజికి బహుకాలదింద నితుహోయితు కేళ్యే అ  
జ్ఞాననే.

౩. ఆపురాతనవాద కర్మయోగవు లుత్తమవాద  
ద్దు అతిరహస్యవాదద్దు నిను ననగి భక్తును, స్నేహిత  
ను, హిగిందు నన్నింద నినగి హేళిచేసి.

అర్జున వాక్య.

౪. నిన్ను హుట్టువికేగితలు ముంజితవాగి వివస్వం  
తన హుట్టువికే ఆదదరింద నిను వివస్వతనికి ముం  
జితవాగియే హేళిచేసింబ మాతు నాను హ్యాగి తిళి  
దు కేళిబహుదు.

భగవద్వాక్య.

౫. యేలే అర్జుననే బహు జన్మగళు ననగూ నిన  
గూ కళదు హోదవు, అవుగళిన్నిల్లా నాను తిళిదిరుచి  
ను నిను తిళియదవనాగి.

౬. నాను హుట్టువికేయూ నాకవు ఇల్లదవనాగి  
యూ మత్తు సమస్త భూతగళిగూ వేదేయనాగి ఇ  
ద్దాగూ నన్న స్వంతవాద ప్రకృతియన్ను కూచికోం  
తు నన్న మాయేయింద నానే హుట్టుతతిదేనే.

ENGLISH.

KRISHNA.

1 & 2 This never-failing discipline I formerly taught unto Veevaswat, and Veevaswat communicated it to Manu, and Manu made it known unto Eekshwahoo; and being delivered down from one unto another, it was studied by the Rājarshees; until at length, in the course of time, the mighty art was lost. 3 It is even the same discipline which I have this day communicated unto thee, because thou art my servant and my friend. It is an ancient and a supreme mystery.

ARJOON.

4 Seeing thy birth is posterior to the life of Eekshwahoo, how am I to understand that thou hadst been formerly the teacher of this doctrine?

KRISHNA.

5 Both I and thou have passed many births. Mine are known unto me; but thou knowest not of thine.

6 Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, having command over my own nature, I am made evident by my own power.

## SANSKRIT.

೭. ಯದಾಯದಾಹಿಧಮ್ ಸ್ಯಗ್ಲಾನಿಭಃ  
ವತಿಭಾರತ | ಅಭ್ಯುತ್ಥಾನಮಧಮ್ ಸ್ಯತದಾ  
ತ್ಯಾನಂಸೃಜಾಮ್ಯಹಂ ||

೮. ಪರಿಶ್ರಾಣಯಸಾಧುನಾಂವಿನಾಶಾ  
ಯಚದುಚ್ಛ್ರೂತಾಂ | ಧರ್ಮಸಂಸ್ಥಾವನಾ  
ಧಾರ್ಯಸಂಭವಾಮಿಯುಗೇ ||

೯. ಜನ್ಮಕರ್ಮಚಮೇದಿವ್ಯ ಮೇವಂ  
ಯೋವೇತ್ತಿತತ್ವತಃ | ತ್ಯಕ್ತವೇದೇಹಂ ಪುನ  
ರ್ಜನ್ಮನೈತಿಮಾಮೇತಿಸೋರ್ಜುನ ||

೧೦. ವೀತರಾಗಭಯಕ್ರೋಧಾಮಸ್ತಯಾ  
ಮಾಮುಪಾತ್ರಿತಾಃ | ಬಹವೋಜ್ಞಾನತಪಸಾ  
ಪೂತಾಮದ್ಭಾವಮಾಗತಾಃ ||

೧೧. ಯೇಯಥಾಮಾಂವ್ರವದ್ಯಂತಿತಾಂ  
ಸ್ತಥೈವಭಜಾಮ್ಯಹಂ | ಮಮವತ್ತ್ಯಾನುವ  
ರ್ತಂತೆಮನುಷ್ಯಾಃಪಾರ್ಥಸರ್ವತಃ ||

೧೨. ಕಾಂಕ್ಷಂತಃಕರ್ತೃಣಾಂಸಿದ್ಧಿಯಂಜಂ  
ತಇಹದೇವತಾಃ | ಕ್ಷಿಪ್ರಂಹಿಮಾನುಷ್ಠೀಲೋಕೇ  
ಸಿದ್ಧಿಭಃಪತಿಕರ್ಮಜಾ ||

೧೩. ಚಾತುರ್ವರ್ಣ್ಯಂ ಮಯಾಸೃ  
ಷ್ಟಂಗುಣಕರ್ಮವಿಭಾಗತಃ | ತಸ್ಯಕರ್ತಾರ  
ರಮಪಿಮಾಂವಿಫ್ಯಕ್ತಾರಮವ್ರಯಂ ||

೧೪. ನಮಾಂಕಮಾಣೀಲಿಂಪಂತಿಸಮೇ  
ಕರ್ಮಪಲೇಸ್ಪೃಹಾ | ಇತಿಮಾಂಯೋಭಿ  
ಜಾನಾತಿಕರ್ಮಭಿರ್ನಾಸಬಧ್ಯತೇ ||

೧೫. ವ್ರವಂಜ್ಯಾತ್ಯಾಕೃತಂಕರ್ಮ ಪು  
ವೈರಪಿಮುಮುಕ್ಷುಃ | ಕಾರುಕರ್ಮೈವತ  
ಸ್ತಾತ್ವಂಪೂವೈಃಪೂರ್ವತರಂಕೃತಂ ||

## CANARESE.

೭ ಯೇಲೇ ಭಾರತನೇ ಯಾವ ಯಾವ ಪೇಳೆಯಲ್ಲಿ ಧ  
ರ್ಮ ಕಡಿಮೆಯಾಗಿ ಅಧರ್ಮ ಹೆಚ್ಚುವುದೋ ಆಗಲು  
ನಾನು ನನ್ನ ಸ್ವರೂಪವನ್ನು ತೋರಿಸುವೆನು.

೮. ನಜ್ಜನರನ್ನು ರಕ್ಷಿಸುವದಕ್ಕೋಸ್ಕರವು, ದುರ್ಜ  
ನರನ್ನು ಶೀಕ್ಷಿಸುವದಕ್ಕೋಸ್ಕರವು, ಮತ್ತು ಧರ್ಮವನ್ನು  
ಸ್ಥಾಪಿಸುವದಕ್ಕೋಸ್ಕರವಾಗಿ (ಪತಿಯುಗದಲ್ಲಿಯೂ ಹು  
ಟ್ಟುವೆನು.

೯. ಯೇಲೇ ಅರ್ಜುನನೇ ಈಪುಕಾರವಾಗಿ ನನ್ನ ದಿವ್ಯ  
ವಾದ ಜನ್ಮವನ್ನು ಕರ್ಮವನ್ನು ನಿಶ್ಚಯವಾಗಿ ಯಾವ ಮ  
ನುಷ್ಯನು ತಿಳಿಯುವನೋ ಆತನು ದೇಹವನ್ನು ಬಿಟ್ಟುಮೇಲೆ  
ಪುನರ್ಜನ್ಮವನ್ನು ಹೊಂದುವನು, ನನ್ನನ್ನು ಹೊಂದುವನು.

೧೦. ಅಭಿಲಾಷೆಯೂ, ಭಯವೂ, ಕ್ರೋಧವೂ ಇಲ್ಲ  
ದಂಥಾ ನಾನೇ ತೋರುವಂಥಾ ನನ್ನನೇ ಆಶ್ರಯಿಸಿದಂಥಾ  
ಜ್ಞಾನವೆಂಬ ತಪಸ್ಸಿನಿಂದ ಪರಿಶುದ್ಧರಾದಂಥಾ ಬಹಳ ಮಂದಿ  
ನನ್ನ ಸ್ಥಿತಿಯನ್ನೇ ಹೊಂದುವರು.

೧೧. ಯೇಲೇ ಕುಂತೀ ಕುಮಾರನೇ ಯಾರು ಹ್ಯಾಗೆ ನ  
ನ್ನನ್ನು ಭಜಿಸುವರೋ ಅವರನ್ನು ಹಾಗೆಯೇ ನಾನು ಹೊಂ  
ದುವೆನು. ಮನುಷ್ಯರು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ನನ್ನ ಮಾ  
ಗವನ್ನೇ ಅನುಸರಿಸುವರು.

೧೨. ಈಲೋಕದಲ್ಲಿ ಕರ್ಮಗಳ ಫಲವನ್ನು ಅಪೇಕ್ಷಿಸು  
ವವರು ದೇವತೆಗಳನ್ನು ಪೂಜಿಸುವರು. ಮನುಷ್ಯಲೋಕದಲ್ಲಿ  
ಕರ್ಮದಿಂದ ಹುಟ್ಟುವ ಫಲವು ಬೇಗ ಆಗುವದು.

೧೩. ಗುಣದಿಂದಲೂ ಕರ್ಮದಿಂದಲೂ ವಿಭಾಗಿಸಲ್ಪಟ್ಟ  
ನಾಲ್ಕು ವರ್ಣಗಳು ನನ್ನಿಂದ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿತು. ಅದಕ್ಕೆ  
ಕರ್ತನಾದಂಥಾ ನನ್ನನ್ನು ಕರ್ತನಿಲ್ಲದ ನಾಕರಹಿತನೆಂದು  
ತಿಳಿ.

೧೪. ಕರ್ಮಗಳು ನನ್ನನ್ನು ಹೊಂದುವು ಕರ್ಮಫಲದ  
ಲ್ಲಿ ನನಗೆ ಇಷ್ಟೆ ಇಲ್ಲವು. ಹೀಗೆಂದು ನನ್ನನ್ನು ಯಾವನು  
ತಿಳಿಯುವನೋ ಅವನು ಕರ್ಮಬಂಧನದಿಂದ ಕಟ್ಟಲ್ಪಡನು.

೧೫. ಹೀಗೆಂದು ತಿಳಿದು ಪುರೀವಕರಾದ ಜ್ಞಾನಿಗಳಿಂದ  
ಮಾಡಲ್ಪಟ್ಟ ಕರ್ಮವನ್ನೇ ನೀನುಮಾಡು, ಇದು ಪುರವೀ  
ಕರಿಂದ ಪುರವದಿಂದ ಮಾಡಲ್ಪಟ್ಟದ್ದು.

## ENGLISH.

7And as often as there is a de  
cline of virtue, and an insurrection  
of vice and injustice, in the world, I  
make myself evident; 8and thus I  
appear, from age to age, for the pre  
servation of the just, the destruction  
of the wicked, and the establishment  
of virtue.

9He, O Arjoon, who, from convic  
tion, acknowledgeth my divine birth  
and actions to be even so, doth not,  
upon his quitting his mortal frame,  
enter into another, for he entereth  
into me. 10Many who were free from  
affection, fear, and anger, and, filled  
with my spirit, depended upon me,  
having been purified by the power of  
wisdom, have entered into me.

11I assist those men who in all things  
walk in my path, even as they serve  
me. [See Appendix II, Note B.]

12Those who wish for success to  
their works in this life, worship the  
Devas. That which is achieved  
in this life, from works, speedily  
cometh to pass.

13Mankind was created by me of  
four kinds, distinct in their principles  
and in their duties. Know me then  
to be the creator of mankind, un  
created, and without decay.

14Works affect not me, nor have I  
any expectations from the fruits of  
works. He who believeth me to be  
even so, is not bound by works.

15The ancients, who longed for  
eternal salvation, having discovered  
this, still performed works Where  
fore perform thou works, even as they  
were performed by the ancients in  
former times.



## SANSKRIT.

೧೬. ಕಿಂಕರ್ಮ ಕಿಮ ಕರ್ಮೇತಿ ಕವ  
ಯೋಪ್ಯತ್ರೋಪಿತಾಃ | ತತ್ತಿಕರ್ಮಪ್ರವ  
ಕ್ಷಾಮಿಯಕ್ತ್ವಿಜ್ಞಾತ್ವಾಪೋಕ್ಷಸೇಕುಭಾಃ ||

೧೭. ಕರ್ಮಣೋಹ್ಯಪಿ ಪೋದ್ಧವ್ಯಂ  
ಬೋದ್ಧವ್ಯಂಚವಿಕ್ರೋಧಃ | ಅಕರ್ಮಣಾಶ್ಚ  
ಬೋದ್ಧವ್ಯಂಗಳಹನಾಕರ್ಮಣೋಗತಿಃ ||

೧೮. ಕರ್ಮಣ್ಯಾಕರ್ಮಯಃ ಪಶ್ಯಿದ  
ಕರ್ಮಣಿಚಕರ್ಮಯಃ | ಸಬುದ್ಧಿ ಮಾನ್ಯ  
ನುಪ್ಯೋಷು ಸಯುಕ್ತಾಃ ಕೃತ್ಸುಕರ್ಮಕೃತ್ ||

೧೯. ಯಸ್ಯಸರ್ವೇನಸಾರಂಭಾಃ ಕಾ  
ಮಸಂಕಲ್ಪ ವರ್ಜಿತಾಃ | ಜ್ಞಾನಾಗ್ನಿದಗ್ಧಕ  
ರ್ಮಾಣಂತಮಾಹುಃ ಪಂಡಿತಂಬುಧಾಃ ||

೨೦. ತ್ಯಕ್ತ್ವಾಕರ್ಮಫಲಾನಂಗಂನಿತ್ಯ  
ತೃಪ್ತೋ ನಿರಾತ್ರಯಃ | ಕರ್ಮಣ್ಯಭಿಪ್ರ  
ವೃತ್ತೋಪಿನೈವಕಿಂಚಿತ್ಕರೋತಿ ನಃ ||

೨೧. ನಿರಾಕೀರ್ಯತಚಿತ್ತಾತ್ಮಾತ್ಮಕೃತ್ಸರ್ವ  
ಪರಿಹರಃ | ಕಾರೀರಂಕೇವಲಂಕರ್ಮಕುರ್ವ  
ನಾಪೋತಿಕಿಂಚಿಪಂ ||

೨೨. ಯದೃಚ್ಛಾ ಲಾಭ ಸಂತುಷೋ  
ದ್ವಂದ್ವಾತ್ವೀತೋವಿಮತ್ಸರಃ | ನಮಸ್ವಿದ್ಧವ  
ಸಿದ್ಧಾಚಕೃತ್ವಾಪಿನಿಬಧ್ಯತೇ ||

೨೩. ಗತಸಂಗಸ್ಯಮುಕ್ತಸ್ಯಜ್ಞಾನಾವಸ್ಥಿ  
ತಚ್ಚೇತಸಃ | ಯಜ್ಞಯಾಚರತಃಕರ್ಮಸ  
ಮಗ್ರಂಪ್ರವೀಯತೇ ||

## CANARESE.

೧೬. ಯಾವದು ಮಾಡತಕ್ಕದ್ದು ಯಾವದು ಬಿಡತಕ್ಕ  
ದ್ದು ಯೆಂದು ವಿಧ್ವಾಂಸರು ಈ ಕರ್ಮ ವಿಷಯದಲ್ಲಿ  
ಮೋಹಿತರಾಗಿರುವರು. ಯಾವ ಮಾರ್ಗವನ್ನು ತಿಳಿದು  
ಕೇಡಿನಿಂದ ಬಿಡಲ್ಪಡುವಿಯೋ ಅಂಥಾ ಕರ್ಮಮಾರ್ಗವ  
ನ್ನು ಹೇಳುತ್ತೇನೆ.

೧೭. ಕರ್ಮವನ್ನು ತಿಳಿಯತಕ್ಕದ್ದು, ವಿಕರ್ಮವನ್ನು  
ತಿಳಿಯತಕ್ಕದ್ದು, ಅಕರ್ಮವನ್ನು ತಿಳಿಯತಕ್ಕದ್ದು. ಕ  
ರ್ಮದ ಮಾರ್ಗವು ಬಹಳ ಕಷ್ಟವಾಗಿರುವದು.

೧೮. ಕರ್ಮದಲ್ಲಿ ಅಕರ್ಮವನ್ನು ಅಕರ್ಮದಲ್ಲಿ  
ಕರ್ಮವನ್ನು ಯಾವನು ತಿಳಿಯುತ್ತಾನೋ ಅವನು ಮನು  
ಷ್ಯರೊಳಗೆ ಬುದ್ಧಿವಂತನು, ಅವನೇ ಯೋಗ್ಯನು, ಅವನೇ  
ಯಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು.

೧೯. ಪ್ರಾರಂಭಿಸಿದ ಕರ್ಮಗಳು ಯಾವತ್ತು ಫಲದ  
ಆಶೆಯಿಲ್ಲದವುಗಳಾಗಿ ಯಾವ ಪುರುಷನಿಗೆ ಕಾಡುವದೋ  
ಅವನನ್ನು ಜ್ಞಾನಾಗ್ನಿಯಿಂದ ಸುಡಲ್ಪಟ್ಟ ಕರ್ಮಬಂಧನ  
ವುಳ್ಳವನೆಂದು ಮಹಾ ಪಂಡಿತನುಯೆಂದು ಹಿರಿಯರು ಹೇ  
ಳುವರು.

೨೦. ಕರ್ಮದಿಂದ ಆಸುವ ಫಲದಲ್ಲಿ ಆಶೆ ಯಿಲ್ಲದವ  
ನಾಗಿ ಯಾವಾಗಲಾ ತೃಪ್ತಿಹೊಂದಿ ವೊಬ್ಬರನ್ನು ಆತ್ಮ  
ಯಿನದೇ ಇರುವ ಜ್ಞಾನಿಯು ಕರ್ಮದಲ್ಲಿ ಪ್ರವರ್ತಿಸಿದಾ  
ಗ್ಯ ಕಿಂಚಿತ್ತಾದರೂ ಕರ್ಮ ಮಾಡುವವನಲ್ಲ.

೨೧. ಆಶೆಯನ್ನು ಬಿಟ್ಟು ದೃಢವಾದ ಮನಸ್ಸುಳ್ಳವನಾ  
ಗಿ ಲೋಕದ ಕೆಲಸದಲ್ಲಿ ಅಪೇಕ್ಷೆ ಇಡದೇ ಶರೀರ ಸಂರಕ್ಷಣೆಗೆ  
ತಕ್ಕ ಕರ್ತವ್ಯವನ್ನು ಮಾಡುವ ಮನುಷ್ಯನು ಛಾಪವನ್ನು  
ಹೊಂದನು.

೨೨. ದೊರಕಿದ ಮಾತ್ರದಲ್ಲಿಯೇ ಸಂತೋಷವನ್ನು  
ಹೊಂದುತ್ತಾ ಸುಖದುಖಗಳನ್ನು ಸಮವಾಗಿ ಯೆಣಿಸಿ ಕೋ  
ಪವಿಲ್ಲದವನಾಗಿ ಲಾಭದಲ್ಲಿಯೂ ಅಲಾಭದಲ್ಲಿಯೂ ಸಮ  
ಬುದ್ಧಿ ಯಿಟ್ಟು ನಡೆಯುವವನು ಬಂಧಕಕ್ಕೆ ವೊಳಗಾಗನು.

೨೩. ಫಲಾಪೇಕ್ಷೆ ಯಿಲ್ಲದೆ ಜ್ಞಾನದಿಂದ ಜಯಿಸಿದ ಮ  
ನಸ್ಸುಳ್ಳವನು ಮುಕ್ತನಿಗೆ ಯಜ್ಞ ಕೋಗ್ಯಸ್ಕರ ಆಚರಿಸಿದ ಯೆ  
ಲ್ಲಾ ಕರ್ಮವೂ ನಾಶವಾಗುವದು

## ENGLISH.

<sup>16</sup>The learned even are puzzled to determine what is work, and what is no. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. <sup>17</sup>It may be defined—action, improper action, and inaction. The path of action is full of darkness.

<sup>18</sup>He who may behold, as it were, inaction in action, and action in inaction, is wise amongst mankind. He is a perfect performer of all duty.

<sup>19</sup>Wise men call him a *Pandee*, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom.

<sup>20</sup>He abandoneth the desire of a reward of his actions; he is always contented and independent, and although he may be engaged in a work, he, as it were, doeth nothing. <sup>21</sup>He is unsollicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeth no offence.

<sup>22</sup>He is pleased with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the same in prosperity and adversity; and although he acteth, he is not confined in the action. <sup>23</sup>The work of him, who hath lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing.

## SANSKRIT.

೦೪. ಬ್ರಹ್ಮಾರ್ಪಣಂ ಬ್ರಹ್ಮ ಹವಿ ಬ್ರಹ್ಮಾ  
ಗೌಬ್ರಹ್ಮಣಾಹುತಂ | ಬ್ರಹ್ಮೈವ ತೇನ ಗಂತ  
ವ್ಯಂ | ಬ್ರಹ್ಮಕರ್ಮ ಸಮಾಧಿನಾ ||

೦೫. ದೈವಮೇವಾಪರೇಯಂ ಜ್ಞಂ ಯೋ  
ಗಸಂಪದ್ಯುಪಾಸತೇ | ಬ್ರಹ್ಮಾಗ್ರಾಪವರೇಯ  
ಜ್ಞಂ ಯಜ್ಞೇನೈವೋಪಜುಹವತಿ ||

೦೬. ಶ್ರೋತ್ರಾದೀನೀಂದ್ರಿಯಾಣ್ಯ  
ನೈಸಂಯಮ್ಯಾಪ್ತುಮಜುಹವತಿ | ಶಬ್ದಾದೀನಿ  
ವ್ಯಯಾಸ್ಯನೈಂದ್ರಿಯಾಣ್ಯಾಪುಜುಹವತಿ ||

೦೭. ಸರ್ವಾಣೀಂದ್ರಿಯ ಕರ್ಮಾಣಿ  
ಪ್ರಾಣಕರ್ಮಾಣಿ ಚಾಪರೇ | ಆತ್ಮನಂಯ  
ಮಯೋಗಾಗೌಪಜುಹವತಿ ಜ್ಞಾನದೀಪಿತೇ ||

೦೮. ದ್ರವ್ಯಯಜ್ಞಾಸ್ತು ಪೋಯಜ್ಞಾ  
ಯೋಗಯಜ್ಞಾಸ್ತು ಧಾರೀ | ಸ್ವಾಧ್ಯಾಯ  
ಜ್ಞಾನಯಜ್ಞಾಶ್ಚ ಯತಯಃ ಸಂತತತಃ ||

೦೯. ಅಪಾಸೇಜುಹವತಿ ಪ್ರಾಣಂ ಪ್ರಾ  
ಣೀಪಾಸಂತಥಾಪರೇ | ಪ್ರಾಣಾಪಾಸಗತೀ  
ರುಧ್ವಾ ಪ್ರಾಣಾಯಾಮಪಾರಾಯಣಃ ||

೧೦. ಅಪಕನಿಯತಾಹಾರಾಃ ಪ್ರಾಣಾನ್ವಾ  
ಸೇಮಜುಹವತಿ | ಸರ್ವೇಪ್ಯೇತಿಯಜ್ಞವಿಮೋ  
ಯಜ್ಞಃ ಪಿತೃಕಲ್ಪಪಾಃ ||

೧೧. ಯಜ್ಞಶಿಷ್ಟಾನ್ತುತಫುಜೋಯಾಂತಿ  
ಬ್ರಹ್ಮಸನಾತನಂ | ನಾಯಂಲೋಕೋಸ್ತಯ  
ಜ್ಞಸ್ಯಕುತೋನ್ಯೋಕುರುಸತ್ತಮ ||

೧೨. ಧ್ರುವಂ ಬಹುವಿಧಾಯಜ್ಞಾವಿತತಾ ಬ್ರಹ್ಮ  
ಣೋಮುಖೇ | ಕರ್ಮಜಾನ್ವಿದಿಧಿಶಾನ್ಸರ್ವಾ  
ನೇವಂಜ್ಞಾತ್ವಾವಿಮೋಕ್ಷ್ಯತೇ ||

## CANARESE.

೦೪. ಬ್ರಹ್ಮವಾದ ಹವಿಸ್ಸನ್ನು ಬ್ರಹ್ಮವಾದ ಅಗ್ನಿಯಲ್ಲಿ  
ಬ್ರಹ್ಮದಿಂದ ಬ್ರಹ್ಮಕ್ಕೆ ಅರ್ಪಣವಾಗಿ ಹೋಮ ಮಾಡಲ್ಪಟ್ಟ  
ರೇ ಆ ಬ್ರಹ್ಮಕರ್ಮದಿಂದ ಬ್ರಹ್ಮವನ್ನೇ ಹೊಂದಬಹುದು.

೦೫. ಕೆಲವರು ಯೋಗಿಗಳು ಯಜ್ಞವೇ ದೈವವೆಂದು  
ವುಪಾಸನೇ ಮಾಡುವರು. ಕೆಲವರು ಬ್ರಹ್ಮವೆಂಬ ಅಗ್ನಿಯಲ್ಲಿ  
ಯಜ್ಞದಿಂದಲೇ ಯಜ್ಞವನ್ನು ಮಾಡುವರು.

೦೬. ಕೆಲವರು ಕಿವಿ ಮೊದಲಾದ ಇಂದ್ರಿಯಂಗಳನ್ನು  
ನಿಯಮವೆಂಬ ಅಗ್ನಿಗಳಲ್ಲಿ ಹೋಮಿಸುವರು, ಕೆಲವರು ಶ  
ಬ್ದಾದಿ ವಿಷಯಂಗಳನ್ನು ಇಂದ್ರಿಯಂಗಳೆಂಬ ಅಗ್ನಿಯಲ್ಲಿ  
ಹೋಮ ಮಾಡುವರು.

೦೭. ಕೆಲವರು ಇಂದ್ರಿಯ ಕರ್ಮಗಳನ್ನು ಪ್ರಾಣಕ  
ರ್ಮಗಳನ್ನು ಜ್ಞಾನದಿಂದ ಉರಿಯುವ ಮನೋನಿಗ್ರಹದ  
ಅಗ್ನಿಯಲ್ಲಿ ಹೋಮಿಸುವರು.

೦೮. ಕೆಲವರು ದ್ರವ್ಯಯಜ್ಞವೆಂದು, ತಪೋಯಜ್ಞ  
ವೆಂದು, ಯೋಗಯಜ್ಞವೆಂದು, ವೇದಾಧ್ಯಯನ ಯಜ್ಞ  
ವೆಂದು, ಜ್ಞಾನಯಜ್ಞವೆಂದು, ಮಾಡುವರು. ಇವರೆಲ್ಲರು ತೀ  
ಕ್ಷಣವಾದ ವ್ರತವನ್ನುಳ್ಳವರು.

೦೯. ಪ್ರಾಣಾಪಾಸಂಗಳೆಂಬ ವಾಯುವುಗಳನ್ನು ಬಂಧಿ  
ಸಿ ಪ್ರಾಣಾಯಾಮ ಮಾಡುವಂಥವರು ಕೆಲವರು ಅಪಾಸ  
ನಾಯವಿಸ್ಸಲ್ಲಿ ಪ್ರಾಣವನ್ನು ಹಾಗೆಯೇ ಪ್ರಾಣವಾಯುವಿ  
ಸಲ್ಲಿ ಅಪಾನವಾಯುವನ್ನು ಹೋಮಿಸುವರು.

೧೦. ಕೆಲವರು ಮಿತವಾದ ಉಪಾಸನದಿಂದ ಪ್ರಾಣಾದಿವಾ  
ಯುಗಳನ್ನು ಪ್ರಾಣಸ್ಥಾನದಲ್ಲಿಯೇ ಶೇರಿಸಿ ಪ್ರಾಣಯಜ್ಞ  
ವನ್ನು ಮಾಡುವರು, ಹೀಗೆ ಮಾಡುವವರೆಲ್ಲರು ಯಜ್ಞವನ್ನು  
ಬಲ್ಲಂಥವರು, ಆದದರಿಂದ ಯಜ್ಞದಿಂದ ಪಾಪವನ್ನು ತೊ  
ಳೆಯುವರು.

೧೧. ಯಜ್ಞದಲ್ಲಿ ಮಿಕ್ಕ ಅಮೃತವನ್ನು ವುಂಬುವವರು.  
ಶಾಸ್ತ್ರತವಾದ ಪದವಿಯನ್ನು ಹೊಂದುವರು. ಯಜ್ಞಮಾಡ  
ದವನಿಗೆ ಈ ಲೋಕವು ಯಿಲ್ಲ. ಬೇರೆಲೋಕ ಯತ್ತೇನು,  
ಯೇಲೇ ಕುರುಕುಲೋತ್ತಮನೇ.

೧೨. ಈಶ್ವರಕಾರವಾಗಿ ಅನೇಕ ವಿಧ ಯಜ್ಞಗಳು ಬ್ರಹ್ಮನ  
ಬಾಯಿಯಲ್ಲಿ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟವು. ಇವೆಲ್ಲ ಕರ್ಮದಿಂದಲೇ  
ಹುಟ್ಟಿದವೆಂದು ತಿಳಿ. ಹೀಗೆ ತಿಳಿದು ಬಿಡಲ್ಪಡುವ.

## ENGLISH.

24 God is the gift of charity ; God is the offering ; God is in the fire of the altar ; by God is the sacrifice performed ; and God is to be obtained by him who maketh God alone the object of his works.

25 Some of the devout attend to the worship of the *Devatas* or angels ; others, with offerings, direct their worship unto God in the fire. 26 others sacrifice their ears, and other organs, in the fire of constraint ; whilst some sacrifice sound, and the like, in the fire of their organs. 27 Some again sacrifice the actions of all their organs and faculties in the fire of self-constraint, lighted up by the spark of inspired wisdom. 28 There are also the worshippers with offerings, and the worshippers with mortifications ; and again the worshippers with enthusiastic devotion ; so there are those the wisdom of whose reading is their worship, men of subdued passions and severe manners. 29 Some

there are who sacrifice their breathing spirit, and force it downwards from its natural course ; whilst others force the spirit which is below back with the breath ; 30 and a few, with whom these two faculties are held in great esteem, close up the door of each ; and there are some, who eat but by rule, who sacrifice their lives in their lives. All these different kinds of worshippers are, by their particular modes of worship, purified from their offences. 31 He who enjoyeth but the *Amreeta* which is left of his offerings, obtaineth the eternal spirit of *Brahm*, the Supreme. This world is not for him who doth not worship ; and where, O *Arjoon*, is there another ? 32 A great variety of modes of worship like these are displayed in the mouth of God. Learn that they are all the offerings of action. Being convinced of this, thou shalt obtain an eternal release.



## SANSKRIT.

33. ಶ್ರೇಯಾದ್ರವ್ಯಮಯಾದೃಷ್ಟಾ  
ದ್ವ್ಯಾನಯಜ್ಞಃ ಪರಂತಃ ಸರ್ವಂ ಕರ್ಮಾ  
ಖಿಲಂ ಪಾರ್ಥ ಜ್ಞಾನೇನ ಮಾಪ್ಯತೇ ||

34. ತದ್ವಿದ್ವಿಧೃಣಿಪಾತೇನ ಪವಶ್ವೇನೇ  
ವಯಾ | ಉಪದೇಹ್ಯಂತೀತ್ಯಜ್ಞಾನಂ ಜ್ಞಾನಿನ  
ಸ್ತತ್ಪದತಿ-ನಃ ||

35. ಯದ್ವಾತ್ವಾನಪುನರ್ಮೋಹಮೇವಂ  
ಯಾಸ್ಯಸಿಪಾಂಡವ | ಯೇನ ಭೂತಾನ್ಯತೇ  
ದೇಣದ್ರಕ್ಷ್ಯಸ್ಯಾತ್ಮನ್ಯಥೋಮಯಿ ||

36. ಅಪಿಹೇದಸಿ ಪಾಪೇಭ್ಯಃ ಸರ್ವೇ  
ಭ್ಯಃ ಪಾಪಕೃತ್ತಮಃ | ಸರ್ವಂ ಜ್ಞಾನವ್ಲವೇ  
ನ್ಯೈವ ಪ್ರಜನಂ ಸಂತರಿದ್ಯಸಿ ||

37. ಯಥೈಥಾಂಸಿ ಸಮಿದ್ಧೋಗ್ನಿರ್ಭಸ್ಮ  
ಸಾತ್ಮಕುಶೇರ್ಜುನ | ಜ್ಞಾನಾಗ್ನಿಸ್ಸರ್ವಕ  
ರ್ತಾಣಿ ಭಸ್ಮಸಾತ್ಮಕುಶೇತಥಾ ||

38. ನಹಿ ಜ್ಞಾನೇನ ಸದೃಶಂ ಪವಿತ್ರಮಿಹ  
ದೃಶ್ಯತೇ | ತತ್ಸ್ವಯಂ ಯೋಗಸಂಸಿದ್ಧಃ ಕಾ  
ಲೇನಾತ್ಮನಿವಿಂದತಿ ||

39. ತ್ರದ್ಧಾಪಾಲಭತೇ ಜ್ಞಾನಂತತ್ಪರಃ  
ಸಂಯತೇಂದ್ರಿಯಃ | ಜ್ಞಾನಲಬ್ಧ್ವಿಪರಾಂ  
ಕಾಂತಿಮಚಿರೇಣಾಧಿಗಙ್ಠತಿ ||

40. ಅಜ್ಞಾತ್ವಾತ್ಮಧಾನ್ಯತಾ ಸಂಕಯಾತ್ಮಾ  
ವಿಸ್ಮೃತಿ | ಸಾಯಂ ತೋಕೋಸ್ತಿವಕರೋನ  
ಸುಖಂ ಸಂಕಯಾತ್ಮನಃ ||

## CANARESE.

33. ಈಮೇರಿಗೆ ದ್ರವ್ಯಗಳಿಂದ ಮಾಡುವ ಯಜ್ಞಗಳಿಗಿಂ  
ತಲಾ ಜ್ಞಾನಯಜ್ಞವು ಶ್ರೇಷ್ಠವಾದದ್ದು, ಅದರಿಂದ  
ಅರ್ಜುನನೇ ಸರ್ವಕರ್ಮವು ಜ್ಞಾನದಲ್ಲಿ ಸಂಪೂರ್ಣ  
ಹೊಂದುವರು.

34. ಆ ಜ್ಞಾನವನ್ನು ನಮಸ್ಕಾರದಿಂದ ಪ್ರಶ್ನೆಗಳಿಂದ ಸೇ  
ವೆಯಿಂದ ತಿಳಿ. ತತ್ವ ಸ್ವರೂಪವನ್ನು ಬಲ್ಲಂಥಾ ಜ್ಞಾನಿಗ  
ಳು ನಿನ್ನೆ ಜ್ಞಾನವನ್ನು ಉಪದೇಶಿಸುವರು.

35. ಯಾವ ಜ್ಞಾನವನ್ನು ತಿಳಿದು ಮರಳಿ ಈ ಪ್ರಕಾರದ  
ಲ್ಲಿ ಭ್ರಾಂತಿಯನ್ನು ಹೊಂದದೇ ಇರುವಿಯೋ ಯಾವ  
ಜ್ಞಾನದಿಂದ ಸಮಸ್ತ ಭೂತಗಳನ್ನು ಪರಮಾತ್ಮನಾದ ನನ್ನ  
ಲ್ಲಿ ನೋಡುವೆಯೋ ಅಂಥಾ ಜ್ಞಾನವನ್ನು ತಿಳಿ, ಪಾಂಡ  
ವನೇ.

36. ಯೆಲ್ಲಾ ಪಾಪಗಳಿಗಿಂತ ಹೆಚ್ಚಾದ ಪಾಪವನ್ನು  
ಮಾಡಿ ಇದ್ದಾಗ್ಯೂ ಆ ಯೆಲ್ಲಾ ಪಾಪವನ್ನು ಜ್ಞಾನವೆಂಬ  
ಹಡಗವನ್ನೇರಿ ದಾಟುವಿ.

37. ಉರಿಯುವ ಬೆಂಕಿಯು ಮೋಗಿದ ಕಟ್ಟಿಗೆಗಳ ರಾಶಿ  
ಯನ್ನು ಬೂದಿಯಾಗ ಹಾಗೆ ಸುಡುವುದೋ ಹಾಗೆಯೇ  
ಜ್ಞಾನವೆಂಬ ಅಗ್ನಿಯು ಸರ್ವಕರ್ಮಗಳನ್ನು ಸುಟ್ಟು ಬಿಡು  
ವುದು ಯೆಲೇ ಅರ್ಜುನನೇ.

38. ಜ್ಞಾನಕ್ಕೆ ಸಮಾನವಾದ ಪವಿತ್ರವಸ್ತುವು ಈ ಭೂ  
ಮಿಯಲ್ಲಿ ಯಾವದು ಇಲ್ಲವು. ಅದನ್ನು ಯೋಗಿಯಾದ  
ಪುರುಷನು ಬಹುಕಾಲ ಅಭ್ಯಾಸದಿಂದ ತಾನಾಗಿ ತನ್ನಲ್ಲಿ  
ಹೊಂದುವನು.

39. ವಿಶ್ವಾನುವೃತ್ತವನ್ನು ಜ್ಞಾನವನ್ನು ಹೊಂದುವನು  
ಆಮೇಲೆ ಜಿತೇಂದ್ರಿಯನಾಗುವನು. ಅಂಥಾ ಜ್ಞಾನವು ಅದ  
ಕ್ಕೆ ತಕ್ಕ ನಡತೆಯಾವುಳ್ಳ ಪುರುಷನು ಪರಮಾಂತವುಳ್ಳ  
ಮೋಕ್ಷವನ್ನು ಜಾಗ್ರತೆಯಾಗಿ ಹೊಂದುವನು.

40. ಅವಿವೇಕಿಯು ಅಪನಂಬಿಕೆಯುಳ್ಳವನು ಅವಿಶ್ವಾ  
ಸಿಯು ಅದವನು ಕೆಡುವನು. ಸಂಶಂಕೆ ಇಡದವನಿಗೆ ಇಹ  
ಲೋಕವೂ ಇಲ್ಲ ಪರಲೋಕವೂ ಇಲ್ಲ, ಸುಖವೆಂತು ಇಲ್ಲವೇ  
ಇಲ್ಲ.

## ENGLISH.

33 For know that the worship of  
spiritual wisdom is far better than  
the worship with offerings of things.  
In wisdom is to be found every  
work without exception.

43 Seek then this wisdom with  
prostrations, with questions, and with  
attention, that those learned men who  
see its principles may instruct thee  
in its rules; 35 Which having learnt,  
thou shalt not again, O son of Pandoo  
fall into folly; by which thou shalt  
behold all nature in the spirit; that  
is, in me.

36 Although thou wert the greatest  
of all offenders, thou shalt be able to  
cross the gulf of sin with the bark of  
wisdom.

37 As the natural fire, O Arjoon,  
reduceth the wood to ashes, so may  
the fire of wisdom reduce all moral  
actions to ashes.

38 There is not any thing in this  
world to be compared with wisdom  
for purity. He who is perfected by  
practice, in due time findeth it in his  
own soul. 39 He who hath faith  
findeth wisdom; and, above all, he  
who hath gotten the better of his  
passions; and having obtained this  
spiritual wisdom, he shortly enjoyeth  
superior happiness. 40 Whilst the ig-  
norant, and the man without faith,  
whose spirit is full of doubt, is lost.  
Neither this world, nor that which  
is above, nor happiness, can be en-  
joyed by the man of a doubting mind.

## SANSKRIT.

೨೧. ಯೋಗಸನ್ಯಸ್ತಕರ್ಮಾಣಂಜ್ಞಾನಸಂಘಿನಸಂಶಯಂ | ಅತ್ಯವಂತನಕರ್ತಾಣಿ ನಿಬಧ್ನಂತಿಧನಂಜಯ ||

೨೦. ತಸ್ಯಾದಜ್ಞಾನಸಂಭೂತಂಹೃತ್ಸಂಜ್ಞಾನಾಸಿನಾತ್ಯನಃ | ಛಿತ್ವೈವಂ ಸಂಶಯಂ ಯೋಗಮಾತಿಪೋತ್ತಿವ್ಯಭಾರತ ||

## CANARESE.

೨೧. ಯೋಗಾಭ್ಯಾಸದಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಕರ್ಮಗಳೆಲ್ಲವನ್ನೂ ಜ್ಞಾನದಿಂದ ಸಂಶಯವನ್ನು ಕಡಿದು ಹಾಕುವವನು ಇಂಥಾ ಜ್ಞಾನಿಯನ್ನು ಕರ್ಮಗಳ ಬಂಧಿಸಲಾರವು ಧನಂ ಜಯನೇ.

೨೦. ಅದುಕಾರಣ ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟಿದಂಥಾ ಚಿತ್ತದಲ್ಲಿ ಇರುವ ಸಂದೇಹವನ್ನು ಜ್ಞಾನವೆಂಬ ಖಡ್ಗದಿಂದ ಕಡಿದು ಹಾಕಿ ಕರ್ಮಯೋಗವನ್ನು ಅಂಗೀಕರಿಸಿ ಯೆಲೇ ಭಾರತನೇ ಯೆದ್ದು ನಿಂದಿರು.

## ENGLISH.

<sup>41</sup>The human actions have no power to confine the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. <sup>42</sup>Wherefore, O son of *Bharat*, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

## LECTURE V.

## OF FORSAKING THE FRUITS OF WORKS.

ಅ ಯ ದ ನೇ ಅ ಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಸನ್ಯಾಸಂಕರ್ತೃಣಾಂಕೃತ್ಯ ಪುನರೋಗಂಚಶಂಸಸಿ | ಯುಕ್ತೇಯ ಪ್ರತಯೋರೇ ಕಂತ್ಯೈಬ್ರಾಹ್ಮಿ ಸುಸ್ಥಿತಿ ತಂ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಸನ್ಯಾಸಕರ್ಮಯೋಗಕ್ಕೆ ನಿಶ್ಚೇಯಸಕರಾವುಭೌ | ತಯೋಸ್ತು ಕರ್ತೃಸನ್ಯಾಸಾತ್ಮ ರ್ತಯೋಗೋವಿಶಿಷ್ಯತೇ ||

೩. ಕ್ಷೈಯಸ್ಸನಿತ್ಯಸನ್ಯಾಸೀ ಯೋನ ದ್ವೈಷ್ಠಿನಕಾಂಕ್ಷತಿ | ನಿರ್ದ್ವಂದೋಹಿಮಹಾ ಬಾಹೋಸುಖಂಬಂಧಾತ್ಪ್ರಮುಚ್ಯತೇ ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಕೃತ್ಯವನ್ನಾವಿಯೇ ಕರ್ಮಗಳನ್ನು ಬಿಡಬೇಕೆಂದು ಮತ್ತು ಮಾಡಬೇಕೆಂದು ಹೇಳುತ್ತಿದ್ದೀ ಈಯೆ ರಡರಲ್ಲಿ ಮೇಲಾದ ವೊಂದೇ ಮಾರ್ಗವನ್ನು ನನಗೆ ನಿಶ್ಚಯಿಸಿ ಹೇಳಬೇಕು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಸನ್ಯಾಸವೆಂಬುದೂ ಕರ್ಮಯೋಗವೆಂಬುದೂ ಈ ಯೆರಡು ಮಾರ್ಗವು ಮೋಕ್ಷಸಾಧನಗಳೇ ಆದಾಗ್ಯೂ ಕರ್ಮವನ್ನು ಬಿಟ್ಟುಬಿಡುವದಕ್ಕಿಂತಲೂ ಕರ್ಮವನ್ನು ಮಾಡಿ ಫಲಾವೇಕ್ಷೆ ಇಲ್ಲದಿರುವ ಯೋಗವು ವಿಶೇಷವಾಗಿರುವದು.

೩. ಯೆಲೇ ಮಹಾ ಭುಜನಾದ ಅರ್ಜುನನೇ ವೊಂದರಲ್ಲಿ ದ್ವೇಷವೂ ವೊಂದರಲ್ಲಿ ಅಪೇಕ್ಷೆಯೂ ಇಲ್ಲದೆ ಶೀತೋಷ್ಣ ಸುಖದುಃಖಗಳಲ್ಲಿ ಸಮ ಬುದ್ಧಿಯು ಇರುವವನೇ ನಿತ್ಯ ಸನ್ಯಾಸಿ ಯೆನಿಸಿಕೊಂಬನು. ಅಂಥಾತನು ಸುಲಭವಾಗಿ ನಂಸಾರ ಬಂಧನದಿಂದ ಬಿಡಲ್ಪಡುವನು.

ARJOON.

<sup>1</sup>Thou now speakest, *Krishna*, of the forsaking of works, and now again of performing them. Tell me positively which of the two is best.

KRISHNA.

<sup>2</sup>Both the desertion and the practice of works are equally the means of extreme happiness; but of the two the practice of works is to be distinguished above the desertion. <sup>3</sup>The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action.



## SANSKRIT.

೪. ಸಾಂಖ್ಯಯೋಗೌಪ್ಯಧಗ್ಧಾಃ  
ಪ್ರವದಂತಿನವಂದಿತಾಃ | ಧ್ವಕಮಪ್ಯಾಸ್ಥಿತಸ್ಸ  
ಮ್ಯಗುಭಯೋವಿಂಧತೇಫಲಂ ||

೫. ಯತಾಸ್ತಂಶೈಃ ಪ್ರಾವೃತೈಸ್ಥಾನಂತ  
ದ್ರೋಗೈರಪಿಗಮ್ಯತೇ | ಏಕಂಸಾಂಖ್ಯಂಚ  
ಯೋಗಂಚಯ್ಯವತ್ಯತಿಸವತ್ಯತಿ ||

೬. ಸನ್ಯಾಸಸ್ತುಮಹಾಬಾಹೋ ದುಃಖ  
ಮಾಘ್ನಮಯೋಗತಃ | ಯೋಗಯುಕ್ತೋ  
ಮುನಿಬ್ರಹ್ಮನಚೇರಣಾಧಿಗಘ್ನತಿ ||

೭. ಯೋಗಯುಕ್ತೋವಿಶುದ್ಧಾತ್ಮಾ ವಿಜಿ  
ತಾತ್ಮಾಜಿತೇಂದ್ರಿಯಃ | ಸರ್ವಭೂತಾತ್ಮಭೂ  
ತಾತ್ಮಾಕುರ್ವನ್ನಪಿನಲಿಷ್ಯತೇ ||

೮. ನೈವಕಿಂಚಿತ್ಕರೋಮೀತಿಯುಕ್ತೋ  
ಮಂಸ್ಯೀತ ತತ್ತ್ವವಿಕ್ | ಪಶ್ಯೇತ್ಪ್ರಾಣೈಃ  
ಸ್ಪರ್ಶೇ ಜಿಹ್ವಾನ್ಯಾತ್ಮಗಘ್ನೇ ಸ್ವಪಂ  
ಶ್ವಸೇ ||

೯. ಪ್ರಲಪ್ತವಿಸೃಜ್ಯಗೃಹ್ಯಸ್ತುನ್ವಿಸ  
ನ್ನಿಮಿಷನ್ಮಪಿ | ಇಂದ್ರಿಯಾಣೀಂದ್ರಿಯಾ  
ರ್ಥೇಮವರ್ತಂತಇತಿಧಾರಯೇ ||

೧೦. ಬ್ರಹ್ಮಣ್ಯಾಧಾಯಕರ್ಮಾಣೀನಂ  
ತೃತ್ಯಾಕರೋತಿಮ್ಯಃ | ಲಿಪ್ಯತೇನ ಸಪಾ  
ಪೇನವದ್ವಪತ್ರಮಿವಾಂಭಸಾ ||

೧೧. ಕಾಯೇನಮನಸಾಬುದ್ಧ್ಯಾಕೇವ ಲೈ  
ರಿಂದ್ರಿಯೈರಪಿ | ಯೋಗಾನ್ಯಕರ್ಮಕುರ್ವಂ  
ರಿನಂಗಂತೃತ್ಯಾತ್ಮಕುರ್ದಯೇ ||

## CANARESE.

೪. ಜ್ಞಾನಯೋಗ ಕರ್ಮಯೋಗಗಳನ್ನು ಅರಿಯು  
ದವರು ಇದು ಬೇರೆ ಅದು ಬೇರೆ ಯೆಂದು ಹೇಳುವರು ಅವರು  
ರು ಬುದ್ಧಿವಂತರಲ್ಲವು. ಈ ಯೆರಡರಲ್ಲಿ ನೊಂದನ್ನಾದರೂ  
ಕರ್ಮವಾಗಿ ಮಾಡಿದಾತನು ಯೆರಡಕ್ಕೂ ನೊಂದೇ ಫಲವಾ  
ದ ಪೋಕ್ಷವನ್ನೈದುವನು.

೫. ಜ್ಞಾನಿಗಳಿಂದ ಯಾವ ಸ್ಥಾನವು ಹೊಂದಲ್ಪಡುವ  
ದೋ ಅದೇ ಸ್ಥಾನವು ಕರ್ಮಯೋಗಿಗಳಿಂದ ಹೊಂದಲ್ಪ  
ಡುವದು, ಲೆದದರಿಂದ ಜ್ಞಾನಯೋಗವೂ ಕರ್ಮಯೋಗ  
ವೂ ಯೆರಡು ನೊಂದೇ ಪ್ರಕಾರವೆಂದು ಯಾವನು ತಿಳಿಯುವ  
ನೋ ಅವನು ನನ್ನನ್ನು ತಿಳಿಯುವನು.

೬. ಯೋಗವಿಲ್ಲದೆ ಸನ್ಯಾಸದ ಫಲವನ್ನು ಹೊಂದಬೇ  
ಕಾದರೇ ಬಹಳಕಷ್ಟವು. ಯೋಗವುಳ್ಳ ಮುನಿ ಶೀಘ್ರವಾಗಿ  
ಯೇ ಬ್ರಹ್ಮವನ್ನು ಹೊಂದುವನು.

೭. ಯೋಗದಿಂದ ಕೂಡಿರುವಂಥಾ ಪರಿಶುದ್ಧಾತ್ಮನಾದಂ  
ಥಾ ಚಿತ್ತಸ್ವಾಧೀನವುಳ್ಳಂಥಾ ಇಂದ್ರಿಯಂಗಲ ಜಯಿಸಿದಂ  
ಥಾ ಸರ್ವ ಭೂತಾತ್ಮನಾದ ಸ್ವಾಮಿಯಲ್ಲಿಯೇ ಚಿತ್ತವು  
ಳ್ಳಂಥಾ ಪುರುಷನು ಕರ್ಮವ ಮಾಡುತ್ತಿದ್ದರೆಯೂ ಲೇಪ  
ವಡೆಯನು.

೮. ಕರ್ಮಯೋಗಿಯಾದ ಜ್ಞಾನಿಯು ನೋಡುತ್ತಾ,  
ಕೇಳುತ್ತಾ, ಮುಟ್ಟಿನೋಡುತ್ತಾ, ಮಾನಿನೋಡುತ್ತಾ, ಶಿನ್ವು  
ತ್ತಾ, ನಡಿಯುತ್ತಾ, ನಿದ್ರೆಮಾಡುತ್ತಾ, ಉಸುರು ಬಿಡುತ್ತಾ,

೯. ಮಾತಾಡುತ್ತಾ, ಬಿಡುತ್ತಾ, ಹಿಡಿಯುತ್ತಾ, ರಂಪೆಹಾ  
ಕುತ್ತಾ, ಯೆಚ್ಚುರುಗೊಳ್ಳುತ್ತಾ, ಇದ್ದಾಸುಗ ಇಂದ್ರಿಯಂಗಲ  
ತಮ್ಮ ತಮ್ಮ ವ್ಯಾಪಾರದಲ್ಲಿ ಪ್ರವರ್ತಿಸುತ್ತವೆಯೆಂದು ಮ  
ನಸ್ಸಿನಲ್ಲಿ ದೃಢಪಡಿಸಿ

೧೦. ಫಲದಮೇಲೆ ಆಕೆಯಿಲ್ಲದೆ ಪರಮಾತ್ಮನಲ್ಲಿ ಆರ್ಪಿ  
ತಿ ಯಾವನು ಕರ್ಮವನ್ನು ಮಾಡುವನೋ ಅವನು ನೀರಿನ  
ಲ್ಲಿಯೇ ಇರುವ ಕಮಲದ ಯೆಲೆಯು ನೀರಿನ ತ್ಯಾವಿಲ್ಲದೆ  
ಇರುವಹಾಗಿ ಪಾಪದಿಂದ ಲೇಪವಡೆಯನು.

೧೧. ಯೋಗಿಗಳು ಫಲದ ಆಕೆಯ ಬಿಟ್ಟು ಪರಿಶುದ್ಧಾತ್ಮ  
ವನ್ನು ಹೊಂದುವದಕ್ಕೋಸ್ಕರ ಶರೀರದಿಂದಲೂ ಮನಸ್ಸಿ  
ನಿಂದಲೂ ಬುದ್ಧಿಯಿಂದಲೂ ಮಿಕ್ಕಾದ ಇಂದ್ರಿಯಂಗಲಿಂ  
ದಲೂ ಕರ್ಮವನ್ನು ಮಾಡುವರು.

## ENGLISH.

4&5 Children only, and not  
the learned, speak of the speculative  
and the practical doctrines as two.  
They are but one, for both obtain the  
self-same end, and the place which is  
gained by the followers of the one,  
is gained by the followers of the other  
That man seeth, who seeth that the  
speculative doctrines and the practi-  
cal are but one. 6To be a *Sannyas-  
see*, or recluse, without application,  
is to obtain pain and trouble; whilst  
the *Munee*, who is employed in the  
practice of his duty, presently obtain-  
eth *Brahm*, the Almighty. 7The man  
who, employed in the practice of  
works, is of a purified soul, a subdued  
spirit, and restrained passions, and  
whose soul is the universal soul, is  
not affected by so being,

8The attentive man, who is  
acquainted with the principles of  
things, in feeling, hearing, touching,  
smelling, eating, moving, sleeping,  
breathing, talking, 9quitting, taking,  
opening and closing his eyes, thinketh  
that he doeth nothing; but that the  
faculties are only employed in their  
several objects.

10The man who, performing the  
duties of life, and quitting all interest  
in them, placeth them upon *Brahm*,  
the Supreme, is not tainted by sin;  
but remaineth like the leaf of the  
lotus unaffected by the waters.

11Practical men, who perform the  
offices of life but with their bodies,  
their minds, their understandings,  
and their senses, and forsake the con-  
sequence for the purification of their  
souls;

## SANSKRIT.

೧೦. ಯುಕ್ತೈಕಮ್‌ಫಲಂತ್ಯಕ್ತ್ವಾಕಾಂ  
ತಿಮಾಪ್ನೋತಿನ್ಯೈಷ್ಟಿಕೀಂ | ಅಯುಕ್ತೈಕರ್ದೃಶಾ  
ರೇಣಾಫಲೇನಕ್ತೋನಿಬಧ್ಯತೇ ||

೧೩. ಸರ್ವಕರ್ಮಾಣಿ ಮನಸಾ ನೃಸ್ಯಾ  
ಸ್ತೇಸುಖಂವಶೀ | ನವದ್ವಾರೈಶ್ಚರೇದೇಹೇನೈವ  
ಕುರ್ವನ್ಮಹಾರಯೇ ||

೧೪. ಸಕರ್ತೃತ್ವಂನಕರ್ತೃಣಿರೋಕಸ್ಯ  
ಸೃಜತಿಪ್ರಭುಃ | ಸಕಮ್‌ಫಲಸಂಯೋಗಂ  
ಸ್ವಭಾವಸ್ತುಪ್ರವರ್ತತೇ ||

೧೫. ಸಾದತ್ತೇಕಸ್ಯಚಿತ್ತಾಪನಂ ಚೈವ  
ಸುಕೃತಂವಿಭುಃ | ಅಜ್ಞಾನೇನಾವೃತಂಜ್ಞಾನಂ  
ತೇನಮುಹ್ಯಂತಿಜಂತವಃ ||

೧೬. ಜ್ಞಾನೇನತುತದಜ್ಞಾನಂಯೇಷಾಂ  
ನಾಶಿತಮಾತ್ಮನಃ | ತೇಷಾಮಾದಿತ್ಯವನ್ಜ್ಞಾನಂ  
ಪ್ರಕಾಶಯತಿತತ್ಪರಂ ||

೧೭. ತದ್ಬುದ್ಧಯಸ್ತದಾತ್ಮಾನಸ್ತನ್ನಿಷ್ಠಾ  
ಸ್ತತ್ಪರಾಯಣಾಃ | ಗಢಂತ್ಯಪುನರಾವೃತ್ತಿಂ  
ಜ್ಞಾನನಿರ್ಧುತಕಲ್ಪಪಾಃ ||

೧೮. ವಿದ್ಯಾವಿನಯಸಂಪನ್ನೇ ಬ್ರಾಹ್ಮ  
ಣೇಗವಿಹಸ್ತಿನಿ | ಕುನಿಚೈವತ್ವಪಾಕೇಚಪಂಡಿ  
ತಾಸ್ಸಮದರ್ಶಿನಃ ||

೧೯. ಇಹೈವತೈಜೀತಸ್ಸಗೋಯೇ  
ಷಾಂನಾಮೈಸ್ಥಿತಮನಃ | ನಿರೋಽಪಂಹಿ  
ಸಮಂಬ್ರಹ್ಮತನ್ಮಾದ್ಬ್ರಹ್ಮಣೀಶೈಶ್ಚ ||

## CANARESE.

೧೦. ಕರ್ಮದ ಫಲದ ಆಶೆಯನ್ನು ಬಿಟ್ಟು ಯುಕ್ತವಾ  
ದ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು, ಶಾಂತಿಯಿಂದ ವೈಷಿ  
ಕುವ ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು, ಕರ್ಮಫಲದಲ್ಲಿ ಆಶೆ  
ಇಟ್ಟು ಅಯುಕ್ತವಾದ ಕರ್ಮಗಳನ್ನು ಮಾಡುವವನು ಕಟ್ಟು  
ಬೀಳುವನು.

೧೩. ಯೆಲ್ಲಾ ಕರ್ಮಗಳನ್ನು ಮನಸ್ಸಿನಿಂದ ಬಿಟ್ಟುಂಥಾ  
ವನಾಗಿ ತಾನು ಮಾಡಿದವೇ ಮಾಡದೇ ಮೊಂಭತ್ತು ಬಾಗಿಲು  
ಗಲ್ಲುಳ್ಳ ಈ ಶರೀರವೆಂಬ ಪಟ್ಟಣದಲ್ಲಿ ಜೀವನು ಇಂದಿ  
ಯಂಗಳನ್ನು ನ್ಯಾಯದಿಂದ ಮಾಡಿಕೊಂಡು ಸುಖವಾಗಿ ಇರುವನು

೧೪. ಸಮರ್ಥನಾದ ದೇವರು ಲೋಕಕ್ಕೆ ಕರ್ತೃತ್ವ  
ವನ್ನು ಕರ್ಮಗಳನ್ನು ಕರ್ಮದ ಫಲದಿಂದ ಕೂಡುವಿಕೆಯ  
ನ್ನು ಮಂಟುಮಾಡುವದಿಲ್ಲವು ಸ್ವಭಾವವಾಗಿಯೇ ಪ್ರವರ್ತಿ  
ಸುವದು.

೧೫. ಅರಸನಾದ ದೇವರು ಪುಣ್ಯ ಪಾಪಗಳಿಂದ ಬರುವ  
ಸುಖದುಖಗಳನ್ನು ಹೊಂದುವದಿಲ್ಲ ಆದರೆ ಜ್ಞಾನವು ಅಜ್ಞಾ  
ನದಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟಿದೆ ಅದರಿಂದ ಈಜೀವಜಂತುಗಳು ತಪ್ಪಿ  
ನಡೆಯುತ್ತವೆ.

೧೬. ಯಾರಿಗೆ ಅಂಥಾ ಅಜ್ಞಾನವು ಜ್ಞಾನದಿಂದ ನಾಶ  
ವಾಗಿ ಹೋಗುವದೋ ಅವರಿಗೆ ಸೂರ್ಯನಹಾಗೆ ಆತ್ಮದಜ್ಞಾ  
ನವು ಆಮೇಲೆ ಪ್ರಕಾಶಿಸುವದು.

೧೭. ಆಭಗವಂತನಲ್ಲಿಯೇ ಬುದ್ಧಿಯು ಆತನಲ್ಲಿಯೇ ಚಿ  
ತ್ತವು ಆತನಲ್ಲಿಯೇ ಭಕ್ತಿಯು ನೆಲೆಗೊಂಡಿರುವವರು ಮತ್ತು  
ಆತನಲ್ಲಿ ನಂಬಿಕೆಯುಂಟಾದವರು ಜ್ಞಾನದಿಂದ ತೊಲೆಯ  
ಲ್ಪಟ್ಟ ಪಾಪಗಳುಳ್ಳವರಾಗಿ ಯೆಂದೆದಿಗೂ ತಿರುಗದ ಸ್ಥಳ  
ವನ್ನು ಕೇರುವರು.

೧೮. ವಿದ್ಯೆಯಿಂದ ವಿನಯದಿಂದ ಮೊಪ್ಪಿರುವ ಬ್ರಾ  
ಹ್ಮಣನಲ್ಲಿಯೂ, ಆಕಳಲ್ಲಿಯೂ, ಆನೆಯಲ್ಲಿಯೂ, ನಾ  
ಯಿಯಲ್ಲಿಯೂ, ನಾಯಿ ಬೇಸುವನಲ್ಲಿಯೂ, ಪಂಡಿತರು  
ಸಮವಾಗಿ ನೋಡುವರು.

೧೯. ಯಾರ ಮನಸ್ಸು ಈ ಪ್ರಕಾರ ಸಮತ್ವದಲ್ಲಿ ಇ  
ದ್ದಿತ್ತು, ಅವರಿಂದ ಈಗಲೇ ಸ್ವರ್ಗವು ಜಯಿಸಲ್ಪಟ್ಟಿತು.  
ಬ್ರಹ್ಮವು ಪರಿಕುಧವಾದದ್ದು ಸರ್ವಸಮವಾದದ್ದು ಆದ್ದರಿಂದ  
ಅವರು ಬ್ರಹ್ಮದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವರು.

## ENGLISH.

<sup>12</sup>And although employed, forsake the fruit of action, obtain infinite happiness; whilst the man who is unemployed, being attached to the fruit by the agent desire, is in the bonds of confinement. <sup>13</sup>The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city of its abode, neither acting nor causing to act.

<sup>14</sup>The Almighty createth neither the powers nor the deeds of mankind, nor the application of the fruits of action: nature prevaleth. <sup>15</sup>The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reason being obscured by ignorance; <sup>16</sup>but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear. <sup>17</sup>Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return.

<sup>18</sup>The learned behold him alike in the reverend *Brahman* perfected in knowledge, in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs. <sup>19</sup>Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in *Brahm*, the Eternal, because he is every where alike, free from fault.



## SANSKRIT.

೦೦. ಸಪ್ರಹೃದ್ಯೈಶ್ಚಿತ್ರಯಂ ಪ್ರಾಸ್ಯ  
ನೋದ್ವಜೇತ್ಪ್ರಾಸ್ಯಚಾಪ್ರಿಯಂ ಸ್ಥಿರಬುದ್ಧಿ  
ರಸಂಮುಖೋಬ್ರಹ್ಮವಿದ್ಬ್ರಹ್ಮಣಿಸ್ಥಿತಃ॥

೦೧. ಬಾಹ್ಯಸ್ಪರ್ಶೇವ್ಯಸಕ್ತಾತ್ಮಾವಿಂದ  
ಶ್ವಾತ್ತಮಿಯತುಸ್ತುಂ ಸಬ್ರಹ್ಮಯೋಗಯು  
ಕ್ತಾತ್ಮಾಸುಖಮುಚ್ಚಯಮಶ್ನುತೇ॥

೦೨. ಯೇಹಿಸಂಸ್ಪರ್ಶೇ ಜಾಭೋಗಾ  
ದುಷ್ಟಯೋಗನಯವತೇ ಆದ್ಯಂತವಂತಃ  
ಕೌಂತೇಯನತೇಷುರಮತೇಬುಧಃ॥

೦೩. ಶಕ್ನೋತೀಹೈ ವಯಸ್ಸೋಘಂ  
ಪ್ರಾಕೃರೀರವಿವೋಕ್ಷಣಾತ್ ಕಾಮಕ್ರೋ  
ಧೋದ್ಭವಂವೇಗಂಸಂಯುಕ್ತಸ್ಯಸುಖೀನರಃ॥

೦೪. ಯೋಗಂತಸ್ತುಪ್ರೊಂತಾ ರಾಮ  
ಸ್ತಥಾಂತಜ್ಯೋತೀರೇವಯಃ ಸಯೋಗಿ  
ಬ್ರಹ್ಮನಿವಾಣಂ ಬ್ರಹ್ಮಭೂತೋಧಿಗಢಿತಃ॥

೦೫. ಲಭಂತೇಬ್ರಹ್ಮನಿವಾಣಮೃಷ  
ಯಃಕ್ಷೀಣಕಲ್ಮಷಾಃ ಛಿಂಸದ್ವೈಧಾಯತಾ  
ತ್ಪಾನಂನರ್ವಭೂತಹಿತೇರತಾಃ॥

೦೬. ಕಾಮಕ್ರೋಧವಿಯುಕ್ತಾನಾಯತೀ  
ನಾಯತಜೇತಸಾಂ ಅಭಿಶೋಬ್ರಹ್ಮನಿವಾ  
ಣಂವತೇತೇವಿಜಿತಾತ್ಮನಾಂ॥

೦೭. ಸ್ಪೃಶಾತ್ ಕೃತ್ವಾ ಬಹಿರ್ಬಾ  
ಹ್ಯಾಂಶ್ಚಕ್ಷುಶ್ಚೈವಾಂತರೇಭ್ಯುಪೋಃ ಪ್ರಾಣಾ  
ಪಾನೌ ಸಮೌಕ್ವತ್ವಾ ನಾನಾಭ್ಯಂತರಜಾ  
ರೀಣೌ॥

## CANARESE.

೦೦. ಪ್ರಿಯವಾದ ವಸ್ತುವನ್ನು ಹೊಂದಿ ಸಂತೋಷಿಸದೆ  
ಅಪ್ರಿಯವಾದ ವಸ್ತುವನ್ನು ಹೊಂದಿ ದುಃಖಿಸದೆ ಸ್ಥಿರಬುದ್ಧಿ  
ವುಳ್ಳನಾಗಿ ವಿಸರೀತಜ್ಞನ ವಿಲ್ಲದವನಾಗಿ ಇರುವವನೇ ಬ್ರಹ್ಮ  
ವನ್ನು ತಿಳಿದವನು ಮತ್ತು ಬ್ರಹ್ಮದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವನು.

೦೧. ಹೊರಗಿನ ವಸ್ತುವುಗಳನ್ನು ಮುಟ್ಟುವದರಲ್ಲಿ ಆಸ  
ಕ್ತಿ ಇಲ್ಲದೆ ಯಾವಾತನು ತನ್ನಲ್ಲಿಯೇ ಸುಖವನ್ನು ಹೊಂ  
ದುವನು ಆತನು ಬ್ರಹ್ಮಯೋಗವುಳ್ಳ ಶುದ್ಧಾತ್ಮನು ಕೇಡಿಲ್ಲ  
ದ ಸುಖವನ್ನು ಹೊಂದುವನು.

೦೨. ಯೇಕೆ ಕುಂತಿ ಪುತ್ರನೇ ಯಾವ ಸೌಖ್ಯಗಳು  
ಹೊರಗಿನ ವಸ್ತುಗಳಿಂದ ಹುಟ್ಟುವವೋ ಅವುಗಳು ದುಷ್ಟಗಳೇ  
ಅವುಗಳಿಗೆ ಹುಟ್ಟುವಿಕೆಯೂ ಹೋಗುವಿಕೆಯೂ ವುಂಟು,  
ಆದದರಿಂದ ವಿದ್ವಾಂಸನಾದ ಜ್ಞಾನಿಯು ಅವುಗಳಲ್ಲಿ ಇಷ್ಟ  
ಇಡನು.

೦೩. ಯಾವಾತನು ಈ ಲೋಕದಲ್ಲಿಯೇ ಶರೀರವ  
ನ್ನು ಬಿಡುವದಕ್ಕಿಂತ ಮುಂಚಿತವಾಗಿ ಕಾಮ ಕ್ರೋ  
ಧಗಳಿಂದ ಹುಟ್ಟಿದ ದುಷ್ಟದ ಪ್ರವಾಹವನ್ನು ಸೈರಿಸಿಕೊಳ್ಳು  
ವದಕ್ಕೆ ಶಕ್ತನಾಗುವನು ಆ ಮನುಷ್ಯನೇ ಯೋಗಿಯೂ  
ಸುಖಿಯೂ.

೦೪. ಯಾವಾತನು ಅಂತರಂಗ ಸೌಖ್ಯವೂ ಅಂತರಂಗ  
ಭೋಗವೂ ಅಂತರಂಗದಲ್ಲಿ ಪರಿಶುದ್ಧವಾದ ಬೆಳಕು ಉಂಟಾ  
ಗಿರುವನೋ ಅಂಥಾ ಯೋಗಿಯು ಪರಬ್ರಹ್ಮದ ಹೋಲಿಸಿ  
ಕೆಯಾಗಿ ಬ್ರಹ್ಮಸ್ಥಾನವನ್ನು ಹೊಂದುವನು.

೦೫. ಪಾಪರಹಿತರಾದಂಥಾ ಮಹಾ ಮುನಿಗಳು ಯೆಲ್ಲಾ  
ಜೀವರಾಶಿಗಳಲ್ಲಿಯೂ ಸ್ನೇಹವುಳ್ಳವರಾಗಿ ಭೇದ ಬುದ್ಧಿಯ  
ನ್ನು ಮಾಡದೇ ಯಿದ್ದು ಕಡೆಯಲ್ಲಿ ಮೋಕ್ಷವನ್ನು ಹೊಂ  
ದುವರು.

೦೬. ಮತ್ತು ಕಾಮ ಕ್ರೋಧಾದಿಗಳನ್ನು ಬಿಟ್ಟು ಸ್ಥಿರವಾದ  
ಬುದ್ಧಿಯುಳ್ಳವರಾಗಿ ಮನೋ ನಿಗ್ರಹವನ್ನು ಮಾಡಿದ ಯೋ  
ಗಿಗಳಿಗೆ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಭಗವಂತನ ಸಾನಿಧ್ಯ  
ವು ಕಾಣಲ್ಪಡುವದು.

೦೭. ಮತ್ತು ಹೊರಗಿನ ಯಿರುವಿಕೆಗಳನ್ನು ಪರೀಕ್ಷಿಸಿ  
ನೋಡಿ ಯೆರಡು ಹುಬ್ಬುಗಳ ನಡುವೆ ದೃಷ್ಟಿ ಇಟ್ಟು ಮು  
ಗಿನ ನೋಟಗಳಲ್ಲಿ ಆಡುವ ಪ್ರಾಣಾಪಾನವಾಯುಗಳನ್ನು  
ಸಮವಾಗಿ ನಿಲ್ಲಿಸಿ,

## ENGLISH.

20The man who knoweth *Brahm*,  
and whose mind is steady and free  
from folly, should neither rejoice in  
prosperity, nor complain in adversity.

21He whose soul is unaffected by the  
impressions made upon the outward  
feelings, obtaineth what is pleasure  
in his own mind. Such an one, whose  
soul is thus fixed upon the study of  
*Brahm*, enjoyeth pleasure without  
decline. 22The enjoyments which  
proceed from the feelings are as the  
wombs of future pain. The wise man,  
who is acquainted with the begin-  
ning and the end of things, delighteth  
not in these. 23He who can bear up  
against the violence which is produ-  
ced from lust and anger in this mor-  
tal life, is properly employed and a  
happy man. 24The man who is happy  
in his heart, at rest in his mind, and  
enlightened within, is a *Yogee*, or one  
devoted to God, and of a godly spirit;  
and obtaineth the immaterial nature  
of *Brahm*, the Supreme. 25Such  
*Reeshees* as are purified from their  
offences, freed from doubt, of subdu-  
ed minds, and interested in the good  
of all mankind, obtain the incorpo-  
real *Brahm*. 26The incorporeal  
*Brahm* is prepared, from the begin-  
ning, for such as are free from lust  
and anger, of humble minds and sub-  
dued spirits, and who are acquainted  
with their own souls.

27The man who keepeth the outward  
accidents from entering his mind,  
and his eyes fixed in contemplation  
between his brows; who maketh the  
breath to pass through both his nos-  
trils alike in expiration and inspira-  
tion;

## SANSKRIT.

೨೮. ಯತೇಂದ್ರಿಯ ಮನೋಬುದ್ಧಿ  
ಮುನಿವೋಕ್ಷಪರಾಯಣಃ | ವಿಗತೇಭ್ಯಾ  
ಭಯಕ್ರೋಧೋಯಸ್ಸದಾಮುಕ್ತವಸ್ತು||

೨೯. ಭೋಕ್ತಾರಂಯಜ್ಞತಪಸಾಂನವೇ  
ಲೋಕಮಹೇಶ್ವರಂ | ಸುಹೃದಂನವೇಭಾ  
ತಾನಾಂಜ್ಞಾತ್ವಾಮಾಂಕಾಂತಿಮುಪ್ಪತ್ತಿ||

## CANARESE.

೨೮. ಮತ್ತು ಇಂದ್ರಿಯಂಗಳನ್ನು ಮನಸ್ಸನ್ನು ಬು  
ದ್ಧಿಯನ್ನು ಸ್ಥಿರಪಡಿಸಿ ಆಶೆಯೂ ಭಯವೂ ಕ್ರೋಧವೂ  
ಇಲ್ಲದೆ ವೋಕ್ಷವನ್ನೇ ಅಪೇಕ್ಷಿಸುವ ಮುನಿಯು ಯಾವ  
ನೋ ಆತನೇ ಯಾವಾಗಲೂ ಪಾವಗಳೆದೆಯಿಂದ ಬಿಡಲ್ಪ  
ಟ್ಟ ಮುಕ್ತನು.

೨೯. ಯಜ್ಞದಿಂದಲೂ ತಪಸ್ಸಿನಿಂದಲೂ ಮಾಡುವ  
ಆರಾಧನೆಯನ್ನು ಅಂಗೀಕರಿಸುವಂಥಾ ನಕಲ ಜಗತ್ತಿಗೂ ಅ  
ರಸನಾದಂಥಾ ನಕಲ ಜೀವರಾಶಿಗಳಿಗೂ ಪ್ರಿಯನಾದಂಥಾ  
ನನ್ನನ್ನು ಅಮುನೀಶ್ವರನು ತಿಳಿದು ಪರಮಕಾಂತವುಳ್ಳ ಮೋ  
ಕ್ಷವನ್ನು ಹೊಂದುವನು.

## ENGLISH.

<sup>28</sup>who is of subdued faculties, mind, and understanding, and hath set his heart upon salvation; and who is free from lust, fear, and anger, is for ever blessed in this life. <sup>29</sup>And being convinced that I am the cherisher of religious zeal, the lord of all worlds, and the friend of all nature, he shall obtain me and be blessed.

## LECTURE VI.

## OF THE EXERCISE OF SOUL.

ಆ ರ ನೇ ಅ ಧ್ಯಾಯ.

## ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಅನಾಶ್ರಿತೈಶ್ಚಕ್ರೈಫಲಂಕಾರ್ಯಂಕರ್ತೃಕರೋ  
ತಿಯಃ | ಸಸನ್ಯಾಸೀಚ ಯೋಗೀಚನನಿರ  
ಗ್ಧನೇಜಾಕ್ರಿಯಃ||

೨. ಯಂಸನ್ಯಾಸಮಿತಿಪ್ರಾಪ್ತುರೋ  
ಗಂತಂ ವಿದ್ಧಿ ಪಾಂಡವ | ನಹ್ಯಸನ್ಯಸ್ತ ಸಂಕ  
ಲೋಯೋಗೀಭವತಿಕ್ಷಣ||

೩. ಆರುರುಕ್ಷೋರ್ದುನೇರೋಗಂಕರ್ತೃಕಾ  
ರಣಮುಚ್ಯತೇ | ಯೋಗಾರಾಧಸ್ಯತಸ್ಯೈ  
ವತಮಃಕಾರಣಮುಚ್ಯತೇ||

## ಭಗವದ್ವಾಕ್ಯ.

೧. ಕರ್ಮಗಳ ಫಲದಲ್ಲಿ ಆತೆ ಇಡದೇ ಮಾಡತಕ್ಕ ಕ  
ರ್ಮವನ್ನು ಯಾವಾತನು ಮಾಡುತ್ತಾನೆಯೋ ಆತನೇ ಸ  
ನ್ಯಾಸೀ, ಆತನೇ ಯೋಗಿ. ಅಗ್ಧ ಇಲ್ಲದವನೂ ಅಲ್ಲ,  
ಕ್ರಿಯೆ ಯಿಲ್ಲದವನೂ ಅಲ್ಲ.

೨. ಸನ್ಯಾಸವೆಂದು ಯಾವದನ್ನು ಹೇಳುವರೋ ಅದೇ  
ಯೋಗವೆಂದು ತಿಳಿ, ಯೆಲೇ ಪಾಂಡವನೇ ಆಶೆಯನ್ನು ಬಿ  
ಡುವ ಸನ್ಯಾಸವೆಂಬ ಮನಸ್ಸು ಇಲ್ಲದವನು ಯಾವನೂ  
ಯೋಗಿಯಾಗಲಾರನು.

೩. ಭಕ್ತಿಯನ್ನು ಹೆಚ್ಚಿಸುವ ಯೋಗಿಗೆ ಕರ್ಮವು ಕಾರ  
ಣವೆಂದು ಹೇಳುತ್ತದೆ, ಭಕ್ತಿ ಹೊಂದಿದಮೇಲೆ ಕಾಂತಿಯೇ  
ಕಾರಣವು ಎಂದು ಹೇಳುತ್ತದೆ.

## KRISHNA.

<sup>1</sup>He is both a *Yōgee* and a *Sannyāsee* who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action.

<sup>2</sup>Learn, O son of *Pundoo*, that what they call *Sannyās*, or a forsaking of the world, is the same with *Yōg* or the practice of devotion. He cannot be a *Yōgee*, who, in his actions, hath not abandoned all intentions.

<sup>3</sup>Works are said to be the means by which a man who wisheth, may attain devotion; so rest is called the means for him who hath attained devotion.



## SANSKRIT.

೪. ಯದಾಹಿನೇಂದ್ರಿಯಾರ್ಥೇಷು ನಕ  
ಮಸ್ವನುಷಜ್ಯತೆ | ಸರ್ವಸಂಕಲ್ಪಸನ್ಯಾ  
ಸೀಯೋಗಾರಾಢಸ್ತದೊಚ್ಯತೆ ||

೫ ಉದ್ಧರೇದಾತ್ಮನಾತ್ಮಾನನಾತ್ಮಾನಮವ  
ಸಾದಯೇತ್ | ಆತ್ಮೈವಹ್ಯಾತ್ಮಪೋಬಂಧು  
ರಾತ್ಮೈವರಿಪುರಾತ್ಮನಃ ||

೬. ಬಂಧುರಾತ್ಮಾತ್ಮ ನಸ್ತಸ್ಯ ಎನಾತ್ಮೈ  
ವಾತ್ಮನಾಜಿತಃ | ಅನಾತ್ಮನಸ್ತುತತ್ಪತ್ವವತ್ತೇ  
ಶಾತ್ಮೈವತತ್ಪವತ್ ||

೭. ಜಿತಾತ್ಮನಃಪ್ರಶಾಂತಸ್ಯಪರಮಾತ್ಮಾಸ  
ಮಾಹಿತಃ | ಶೀತೋಷ್ಣ ಸುಖದುಃಖೈರಪಕಥಾ  
ಮಾನಾಪಮಾನಯೋಃ ||

೮. ಜ್ಞಾನವಿಜ್ಞಾನ ತೃಪ್ತಾತ್ಮಾಕಾಟಿ  
ಸ್ಥೋವಿಜಿತೇಂದ್ರಿಯಃ | ಯುಕ್ತ ಇತ್ಯುಚ್ಯ  
ತೇಯೋಗೀನಮಲೋಪಾತ್ಮಕಾಂಚನಃ ||

೯. ಸುಹೃನ್ನಿತ್ರಾನ್ಯದಾಸೀನಮಧ್ಯಸ್ಥ  
ಪ್ವೇಪ್ಯಬಂಧುಃ | ಸಾಧುಪ್ಪವಿಚಿಪಿಚಿಪೇ  
ಷುಸಮಬುದ್ಧಿವಿಃಪ್ಯತೇ ||

೧೦. ಯೋಗೇಯಂಜೀತನತತಮಾತ್ಮಾ  
ನಂರಹಸಿಸ್ಥಿತಃ | ದ್ವಿಕಾರೀಯತೇಶ್ಚಾತ್ಮಾನಿರಾ  
ಶೀರಪರಿಗ್ರಹಃ ||

೧೧. ಕುಚ್ಛಾದೇಶೇಪ್ರತಿಷ್ಠಾಪ್ಯಸ್ಥಿರಮಾಸ  
ನಮಾತ್ಮನಃ | ಸಾತ್ಯುಪ್ಪ್ರಿತಂನಾಶೀಚಂಜೇ  
ಲಾಜಿಸಕುಶೋತ್ತರಂ ||

೧೨. ತತ್ಪ್ರಕಾಶಂಮನಃಕೃತ್ವಾಯತ  
ಚಿತ್ತೇಂದ್ರಿಯಕ್ರಿಯಃ | ಉಪವಿಶ್ಯಾನನಿಯಂ  
ಜಾಗ್ರದ್ರೋಗಮಾತ್ಮವಿಶುದ್ಧಯೇ ||

## CANARESE.

೪. ಇಂದ್ರಿಯಂಗಳ ವಿಷಯವಾದ ಕರ್ಮಗಳಲ್ಲಿ ಯಾ  
ವಾಗ ಶಿಕ್ಷಾ ಬೀಳನೋ ಅವಾಗ ಯೆಲ್ಲಾ ಕರ್ಮಗಳ ಬಿಟ್ಟು  
ಸನ್ಯಾಸಿಯೂ ಯೋಗಿಯೂಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೫. ತನ್ನನ್ನು ತಾನು ಉದ್ಧಾರಮಾಡಬೇಕು, ತನ್ನನ್ನು  
ಕೆಡಿಸಬಾರದು, ತನಗಿತಾನೇ ಸ್ನೇಹಿತನು, ತನಗಿತಾನೇ ತ  
ತ್ಪುನು.

೬. ತನ್ನಿಂದ ಮನಸ್ಸು ಜಯಿಸಲ್ಪಟ್ಟರೇ ಅದೇ ಮನ  
ಸ್ಸು ತನಗೆ ನೆಂಟಿನು, ತನ್ನಿಂದ ಮನಸ್ಸು ಜಯಿಸಲ್ಪಡ  
ದೇ ಹೋದರೇ ಮನಸ್ಸು ಇವನಿಗೆ ವಿರೋಧಿಯಹಾಗೆ ನ  
ಡಿಯುವದು.

೭. ಆಮೇರಿಗೆ ಮನಸ್ಸನ್ನು ಜಯಿಸಿ ಶಾಂತಿ ಹೊಂದಿದವ  
ನಿಗೆ ಪರಮಾತ್ಮನಾದ ಭಗವಂತನ ಸಾನಿಧ್ಯ ವುಂಟಾಗುವದು  
ಅಗಲು ಶೀತೋಷ್ಣ ಸುಖದುಃಖಗಳಲ್ಲಿಯೂ ಮತ್ತು ಮಾನಾ  
ಪಮಾನಗಳಲ್ಲಿಯೂ ನಮಬುದ್ಧಿ ವುಂಟಾಗುವದು.

೮. ಜ್ಞಾನದಿಂದಲೂ, ವಿಜ್ಞಾನದಿಂದಲೂ ತೃಪ್ತನಾದವ  
ನು ಕಾಟಿನ್ಥನು. ಜಿತೇಂದ್ರಿಯನು ಯುಕ್ತನಾದ ಯೋ  
ಗಿಯು ಯೆನಿಸಿಕೊಂಬುವಂಥಾತನು ಹೆಂಟಿ, ಕಲ್ಲು, ಭಂಗಾ  
ರದಲ್ಲಿ ನಮಬುದ್ಧಿವುಳ್ಳವನು.

೯. ಜೊತೆಗಾರ, ತತ್ಪುನು, ಸ್ನೇಹಿತ, ಶಾತ್ವಾಸರಮಾಡು  
ವವ, ಮಧ್ಯಸ್ಥಗಾರ, ದ್ವೇಷಿ, ಬಂಧುವು, ಸಾವಿತ್ರಿಕನು,  
ಪಾಪಿಯು ಇವರುಗಳಲ್ಲಿ ಯೆಲ್ಲಾ ನಮಬುದ್ಧಿಯೇ ವಿಶೇಷ  
ವಾದದ್ದು.

೧೦. ದ್ವಿಕಾಂತ ಸ್ಥಳದಲ್ಲಿ ಕುಳಿತು ವೊಬ್ಬನೇ ಸ್ಥಿರವಾದ  
ಚಿತ್ತವೂ ಅಲ್ಲಾಡಿದನದ ದೇಹವೂ ವುಳ್ಳವನಾಗಿ ಬಯಕೆಯನ್ನು  
ಬಿಟ್ಟು ವೊಬ್ಬರಿಂದ ಯೇನೂ ತೆಗದುಕೊಳ್ಳದೇ ಯಾವಾ  
ಗಲೂ ರಹಸ್ಯವಾಗಿ ಪರಮಾತ್ಮನನ್ನು ಧ್ಯಾನ ಮಾಡುವನೇ  
ಯೋಗಿಯು.

೧೧. ಕುಚಿಯಾದ ಸ್ಥಳದಲ್ಲಿ ಸ್ಥಿರವಾದ ಆಸನವನ್ನು ಮಾಡಿ  
ಕೊಂಡವನಾಗಿ ಯೆತ್ತರವೂ ಅಲ್ಲದೇ ತಗ್ಗೂ ಅಲ್ಲದೇ ಮೊ  
ದಲು ಕುಳವು ಅದರ ಮೇಲೆ ಕೃಷ್ಣಾಜಿನವು ಅದರ ಮೇಲೆ  
ವಸ್ತ್ರವೂ ಹಾಕಿಕೊಂಡು,

೧೨. ಆ ಪೀಠದಲ್ಲಿ ಕುಳಿತುಕೊಂಡು ವೊಂದೇ ಮನಸ್ಸಿನಿ  
ಂದ ಇಂದ್ರಿಯಗಳನ್ನು ಅವುಗಳ ಕ್ರಿಯೆಗಳನ್ನು ನಿಗಹಿಸಿ  
ಚಿತ್ತಕುದ್ಧಿಗೋಸ್ಕರ ಯೋಗವನ್ನು ಮಾಡಬೇಕು.

## ENGLISH.

4When the all-contemplative *Sannyāsee* is not engaged in the ob-  
jects of the senses, nor in works, then  
he is called one who hath attained  
devotion. 5He should raise himself  
by himself: he should not suffer his  
soul to be depressed. Self is the  
friend of self; and, in like manner,  
self is its own enemy. 6Self is the  
friend of him by whom the spirit is  
subdued with the spirit; so self, like  
a foe, delighteth in the enmity of  
him who hath no soul. 7The soul of  
the placid conquered spirit is the  
same collected in heat and cold, in  
pain and pleasure, in honor and dis-  
grace.

8The man whose mind is re-  
plete with divine wisdom and learn-  
ing, who standeth upon the pinnacle,  
and hath subdued his passions, is said  
to be devout. To the *Yōgee*, gold,  
iron, and stones, are the same. 9The  
man is distinguished whose resolu-  
tions, whether amongst his compa-  
nions and friends; in the midst of  
enemies, or those who stand aloof or  
go between; with those who love and  
those who hate; in the company of  
saints or sinners, is the same

10The *Yōgee* constantly exerciseth  
the spirit in private. He is recluse,  
of a subdued mind and spirit; free  
from hope, and free from perception.

11He planteth his own seat firmly on  
a spot that is undefiled, neither too  
high nor too low, and sitteth upon  
the sacred grass which is called *Koos*,  
covered with a skin and a cloth.

12There he, whose business is the  
restraining of his passions, should  
sit, with his mind fixed on one object  
alone, in the exercise of his devotion  
for the purification of his soul.

## SANSKRIT.

೧೩. ಸಮಂಕಾಯಶಿರೋಗ್ರೀವಂಧಾರಯು  
ನ್ನಚಲಂಸ್ಥಿರಃ | ಸಂಪ್ರೀತ್ಯನಾಸಿಕಾಗ್ರಂಸ್ವಂ  
ದಿಕ್ಷ್ಣಾನವಲೋಕಯೇ ||

೧೪. ಪ್ರಕಾಂತಾತ್ಮಾವಿಗತಭೀರ್ಬ್ರಹ್ಮಜಾ  
ರೀವ್ರಶೇಷಿತಃ | ಮನಸ್ಸಂಯಮ್ಯ ಮಜ್ಜೆ  
ತ್ತೋಯುಕ್ತಾಸೀತಮತ್ಪರಃ ||

೧೫. ಯುಂಜನ್ನೇವಂಸದಾತ್ಮಾನಂಯೋ  
ಗೀನಿಯತ ಮಾನಸಃ | ಶಾಂತಿನಿವಾಣವರ  
ಮಾಂಮತ್ಸಂಸ್ಥಾಮಧಿಗತಃ ||

೧೬. ನಾತ್ಯಕ್ಕತಸ್ತು ಯೋಗೋಸ್ತಿ ನ  
ಜೈಕ್ರಾಂತಮನಶ್ಚತಃ | ನಚಾತಿಸ್ವಪ್ನಶೀಲಸ್ಯ  
ಜಾಗ್ರತೋನ್ಮೈವಜಾರ್ಜುನ ||

೧೭. ಯುಕ್ತಾಹಾರವಿಹಾರಸ್ಯ ಯುಕ್ತಜೇ  
ವ್ಯಸ್ಯಕರ್ಮಸು | ಯುಕ್ತಸ್ವಪ್ನಾಪ್ನಾಪ್ನಾ  
ಧಸ್ಯಯೋಗೋಭವತಿದುಷ್ಟಹಾ ||

೧೮. ಯದಾವಿನಿಯತಂಚಿತ್ತಮಾತ್ಮನೇ  
ವಾವತಿವ್ಯತೇ | ನಿಸ್ಪೃಹಸ್ವಕಾಮೇಭೋ  
ಯುಕ್ತಾತ್ಮಚ್ಯುತೇತದಾ ||

೧೯. ಯಥಾದೀಪೋನಿವಾತಸ್ಥಾನೇಗತೇ  
ನೋಪಮಾನ್ಯುತಾ | ಯೋಗಿನೋಯತಚಿ  
ತ್ತಸ್ಯಯುಂಜತೋಯೋಗಮಾತ್ಮನಃ ||

೨೦. ಯತ್ರೋಪರಮತೇಚಿತ್ತಂನಿರುದ್ಧಂ  
ಯೋಗಸೇವಯಾ | ಯತ್ರಜೈವಾತ್ಮನಾತ್ಮಾ  
ನಂಪಶ್ಯನ್ನಾತ್ಮನಿತುಷ್ಯತಿ ||

೨೧. ಸುಖವಾತ್ಯಂತಿಕಂಯುಕ್ತದ್ವುದ್ಧಿ  
ಗ್ರಾಹ್ಯಮತೀಂದ್ರಿಯಂ | ವೇತ್ತಿಯತ್ರನಜೈ  
ವಾಯಂಸ್ಥಿತ್ವಲತಿತತ್ವತಃ ||

## CANARESE.

೧೩. ಕರೀರವನ್ನು, ತಲೆಯನ್ನು, ಕೊರಳನ್ನು, ಅಲ್ಲಾಡಿ  
ಸದೆ ನಿಲ್ಲಿಸಿ, ದಿಕ್ಕುಗಳನ್ನು ನೋಡದೇ ತನ್ನ ಮಾಗಿನ ಕೊ  
ನೆಯ ಮೇಲೆ ದೃಷ್ಟಿಯನ್ನಿಡಬೇಕು.

೧೪. ನಿಮಲವಾದ ಮನಸ್ಸುಳ್ಳವನಾಗಿ ಭಯವಿಲ್ಲದವ  
ನಾಗಿ ಬ್ರಹ್ಮಚರ್ಯವೆಂಬ ವ್ರತದಲ್ಲಿ ನಿಂತವನಾಗಿ ಮನೋ  
ನಿಗ್ರಹವೆಂದು ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನಾಗಿ ನಾನೇ ಪ  
ರಮಾತ್ಮನೆಂದು ನಿಶ್ಚಯವಟ್ಟು ಇರುವುದೇ ಯೋಗವು.

೧೫. ಈಶ್ವರನಾಗಿ ನಿಮಲ ಮನಸ್ಸುಳ್ಳ ಯೋಗಿ  
ಯು ಯಾವಾಗಲೂ ಚಿತ್ತವನ್ನು ನನ್ನಲ್ಲಿ ಇಟ್ಟುಕೊಂಡು  
ಪಾಪಪರಿಹಾರಕವಾದಂಥಾ ಶ್ರೇಷ್ಠವಾದಂಥಾ ನನ್ನ ಸ್ಥಾನವ  
ನ್ನು ಹೊಂದುವನು.

೧೬. ಅಧಿಕವಾಗಿ ಆಹಾರಮಾಡುವವನಿಗೂ, ಉಪವಾಸ  
ವೇ ಮಾಡುವವನಿಗೂ, ಬಹಳವಾಗಿ ನಿದ್ರೆ ಹೋಗುವವನಿಗೂ,  
ಯಾವಾಗಲೂ ಯೆಚ್ಚುತ್ತಿರುವವನಿಗೂ, ಯೋಗವಾಗಲಿರಿಯ  
ದು, ಅರ್ಜುನನೇ.

೧೭. ವಿಹಿತವಾದ ಆಹಾರವನ್ನು ಮಾಡುವವನಿಗೂ, ಮತ್ತು  
ವಿಹಿತವಾದ ಕೆಲಸಗಳಲ್ಲಿ ವೋಡಾಯಿಟ್ಟವನಿಗೂ, ಮಿತವಾ  
ದ ನಿದ್ರೆಯೂ, ಮಿತವಾದ ಯೆಚ್ಚುರಿಕೆಯೂ ಯುಳ್ಳವನಿ  
ಗೆ ದುಷ್ಟ ಪರಿಹಾರಕವಾದಂಥಾ ಯೋಗವು ಸಿದ್ಧಿಸುವದು.

೧೮. ಚಿತ್ತವು ಪರಮಾತ್ಮನಲ್ಲಿ ಯಾವಾಗ ನಿಶ್ಚಯವಾಗಿ  
ನಿಲ್ಲುವದೋ ಅವನು ಅವನು ಯೆಲ್ಲಾ ಬಯಕೆಗಳಿಂದ ಬಿಡ  
ಲ್ಪಟ್ಟ ಯೋಗಿಯೆಂದು ಹೇಳಲ್ಪಡುವನು.

೧೯. ಘುಲಿ ಇಲ್ಲದ ಸ್ಥಳದಲ್ಲಿ ದೀಪವು ಹಾಗೆ ಅಲ್ಲಾ  
ಡದೇ ಇರುವದೋ ಅದೇ ನಿಶ್ಚಯವಾದ ಚಿತ್ತವುಳ್ಳ ಯೋ  
ಗಿಗೆ ದೃಷ್ಟಾಂತವಾಗಿರುವದು, ಅದೇ ಆತ್ಮ ಯೋಗವೆಂದು  
ಹೇಳಲ್ಪಡುವದು.

೨೦. ಯಾವ ಕಡೆಯಲ್ಲಿ ಚಿತ್ತವು ನಿಗ್ರಹವಿಟ್ಟು ಪರ  
ಮಾತ್ಮನಲ್ಲಿ ಶೇರುವದೋ ಅಲ್ಲಿ ಆತ್ಮದಿಂದ ಆತ್ಮನನ್ನು ಕಂ  
ಡು ಆತ್ಮದಲ್ಲಿಯೇ ಸಂತೋಷಿಸುವನು.

೨೧. ಇಂದ್ರಿಯಂಗಳಿಂದ ಶಿಥಿಲವಾದದ್ದಾಗಿಯೂ  
ಬುದ್ಧಿಯಿಂದ ಮಾತ್ರ ಗ್ರಹಿಸತಕ್ಕದ್ದಾಗಿಯೂ ಯಿರುವ  
ಯಾವ ಪರಮ ಸುಖವನ್ನು ಯೋಗಿಯಾದವನು ಶಿಥಿಲ  
ವನೋ ಅವನು ಈ ಯೋಗಿಯೂ ಸಿರಬುದ್ಧಿ ಪುಳ್ಳವನಾ  
ಗಿ ತತ್ವ ಜ್ಞಾನದಿಂದ ಚಲಿಸದೇ ಇರುವನು.

## ENGLISH.

13 keeping his head, his neck, & body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around. 14 The peaceful soul, released from fear, who would keep in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone. 15 The Yōgee of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.

16 This divine discipline, Arjoon, is not to be attained by him who eateth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all. 17 The discipline which destroyeth pain belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. 18 A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordinate desire. 19 The Yōgee of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not. 20 He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of spirit, he beholdeth the soul. 21 He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;



## SANSKRIT.

—೧೦. ಯಂಬಜ್ಞಾಪರಂಲಾಭಂ ಮ  
ನ್ಯತೇನಾಧಿಕಂತತಃ | ಯಸ್ತಿಸ್ಥಿಶೋನದು  
ಪ್ಪೇನಗುರುಣಾಪಿವಿಜಾಲಯತೇ ||

—೧೩. ತಂವಿದ್ಯಾದ್ವಿಜ್ಞಾನಂಯೋಗವಿ  
ಯೋಗಂಯೋಗಸಂಜ್ಞಿತಂ | ಸನ್ನಿವೇಶನ  
ಯೋಗಕ್ತವ್ಯೋಯೋಗೋನಿರ್ವಿಣ್ಣಚೇತಸಾ

—೧೪. ಸಂಕಲ್ಪಪ್ರಭವಾಕಾಮಾನ್ಯೈ  
ಕ್ವಾಪಿ ಸರ್ವಾನ್ ಶೇಷತಃ | ಮನಸೈವೇಂದ್ರಿ  
ಯಗಾಮುನಿವಿಯಂಮೃಗಮಂತತಃ ||

—೧೫. ಶನೈಶ್ಚನೈರುಪರಮೇ ದ್ವಿಧ್ಯಾ  
ಧೃತಿಃ ಪ್ರಹೀತಯಾತ್ಮಸಂಸ್ಥಂಮನಃ | ಕೃ  
ತ್ವಾನಕಿಂಚಿದಪಿಚಿಂತಯೇತ್ ||

—೧೬. ಯತೋಯತೋನ್ನಿಶ್ಚರತಿ ಮನಃ  
ಶ್ಚಂಚಲಮಸ್ಥಿರಂ | ತತಸ್ತತೋನಿಯಂಮೈ  
ತ್ರದಾತ್ಮನೈವವತಂತಯೇತ್ ||

—೧೭. ಪ್ರಕಾಂತಮನಸಂಹೋನಂಯೋಗ  
ನಂಸುಖಮುತ್ತಮಂ | ಉಪೈತಿಶಾಂತರಜನಂ  
ಬ್ರಹ್ಮಭೂತಮಕಲ್ಮಷಂ ||

—೧೮. ಯುಂಜನ್ಯೇವಂ ಸದಾತ್ಮಾನಂ  
ಯೋಗೇವಿಕತಕ್ಲ್ಮಷಃ | ಸುಖೇನಬ್ರಹ್ಮಸಂ  
ಸ್ಪರ್ಶಮತ್ರಂತಂಸುಖಮತ್ಯುತೇ ||

—೧೯. ಸರ್ವಭೂತಸ್ಯ ಮಾತ್ಮಾನಂಸರ್ವ-  
ಭೂತಾನಿಜಾತ್ಮನಿ | ಈಕ್ಷತೇಯೋಗಯುಕ್ತಾ  
ತ್ಮಾನರ್ವತ್ರನಮದರ್ಶನಃ ||

—೨೦. ಯೋಮಾಂ ಪಶ್ಯತಿ ಸರ್ವತ್ರನ  
ವಂಜಮಯಿಪಶ್ಯತಿ | ತಸ್ಯಾಹಂಸಪ್ರಣಾ  
ಕ್ಯಾಮಿಸಚಮೇನಪ್ರಣಾಶ್ಯತಿ ||

## CANARESE.

—೧೦. ಯಾವ ಲಾಭವನ್ನು ಹೊಂದಿ ಮತ್ತು ಹೆಚ್ಚಾದ  
ಲಾಭವನ್ನು ಹಾಗೆಗೆ ಅಪೇಕ್ಷಿಸುವ ಯಾವ ವಸ್ತುವಿನಲ್ಲಿ ಬುದ್ಧಿ  
ಯನ್ನು ನಿಲ್ಲಿಸಿದವನು ಹೆಚ್ಚಾದ ದುಖದಿಂದ ಅಲ್ಲದಿರ  
ಲ್ಪಡನು.

—೧೩. ಇಂಥಾ ದುಖವನ್ನು ಹೋಗಲಾಡಿಸುವ ಯೋಗ  
ವನ್ನು ಶಿಲೆದರೇ ಅವನು ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದ ನಿಶ್ಚಯ  
ವಾದ ಯೋಗವನ್ನು ಹೊಂದತಕ್ಕವನು.

—೧೪. ಸಂಕಲ್ಪದಿಂದ ಹುಟ್ಟುವ ಆಶೆಗಳನ್ನೆಲ್ಲಾ ಮಿಗದ  
ಹಾಗೆ ಬಿಟ್ಟು ಬಿಟ್ಟು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ತಿರುಗುವ ಇಂ  
ದ್ರಿಯಗಳನ್ನು ಮನಸ್ಸಿನಿಂದ ನಿಗ್ರಹಿಸಿ,

—೧೫. ಧೈರ್ಯಗೊಂಡಂಥಾ ಬುದ್ಧಿಯಿಂದ ಮನಸ್ಸನ್ನು  
ಮೆಲ್ಲಮೆಲ್ಲಗೆ ಪರಮಾತ್ಮನಲ್ಲಿ ಶೇರುವಹಾಗಿ ಮಾಡಿ ಬೇರೆ  
ಯೋಚನೆಗಳನ್ನು ಸ್ವಲ್ಪವಾದರೂ ಮಾಡದೇ ಇರಬೇಕು.

—೧೬. ಚಂಚಲವಾದ ಮನಸ್ಸು ಯಾವಯಾವ ಕಡೆಗೆ  
ಚಲಿಸುವದೋ ಆಯಾ ಕಡೆಯಿಂದ ತಿರುಗಿಸಿ ನಿಶ್ಚಲವಾಗಿ ಪರ  
ಮಾತ್ಮನಲ್ಲಿ ವಶವಾಗಿ ಹೊಂದಿಸಬೇಕು.

—೧೭. ಈಮೇರಿಗೆ ಶಾಂತವಾದ ಮನಸ್ಸು ಉಳ್ಳಂಥಾ ರಾಜ  
ನ ಸುಖವನ್ನು ಬಿಟ್ಟಂಥಾ ಯೋಗಿಯನ್ನು ನಿಮಿಷವಾದ  
ಪರಮಾತ್ಮನ ಹೋಲಿಸಿಕೆಯಾದ ಉತ್ತಮೋತ್ತಮವಾದ ಸೌ  
ಖ್ಯವು ಹೊಂದುವದು.

—೧೮. ಮತ್ತು ಈಪ್ರಕಾರ ಪಾವ ರಹಿತನಾದ ಯೋಗಿ  
ಯು ಯಾವಾಗಲೂ ಪರಮಾತ್ಮನನ್ನು ಧ್ಯಾನಿಸಿ ಭಗವಂತನ  
ಸನ್ನಿಧಾನವಾದ ಅತ್ಯಂತವಾದ ಮೋಕ್ಷ ಸೌಖ್ಯವನ್ನು ಗೌ  
ಭದಿಂದಲೇ ಹೊಂದುವನು.

—೧೯. ಇಂಥಾ ಯೋಗದಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಮ  
ಹಾತ್ಮನಾದ ಯೋಗಿಯು ಯೆಲ್ಲಾ ವಸ್ತುಗಳಲ್ಲಿಯೂ ನ  
ನು ದೃಷ್ಟಿ ಉಳ್ಳವನಾದದರಿಂದ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿರುವ  
ಪರಮಾತ್ಮನನ್ನು ಪರಮಾತ್ಮನಲ್ಲಿ ತೋರುವ ಯೆಲ್ಲವನ್ನೂ  
ನೋಡುತ್ತಾ ಇರುವನು.

—೨೦. ಯಾವಾತನು ನನ್ನನ್ನು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ ನೋ  
ಡುತ್ತಾನೋ ಆತನು ಯೆಲ್ಲವನ್ನೂ ನನ್ನಲ್ಲಿ ನೋಡುವನು.  
ಅವನಿಗೆ ನಾನು ಮರೆಯಾಗೆನು, ಅವನು ನನಗೆ ಕಾಣಿಸದೇ  
ಇರನು.

## ENGLISH.

22 Which having obtained, he res-  
pecteth no other acquisition so great  
as it; in which depending, he is not  
moved by the severest pain. 23 This  
disunion from the conjunction of  
pain may be distinguished by the  
appellation *Yog*, spiritual union or  
devotion. 24 & 25 It is to be attain-  
ed by resolution, by the man who  
knoweth his own mind. When he  
hath abandoned every desire that  
ariseth from the imagination, and  
subdued with his mind every in-  
clination of the senses, he may, by  
degrees, find rest; and having, by  
a steady resolution, fixed his mind  
within himself, he should think of  
nothing else. 26 Wheresoever the un-  
steady mind roameth, he should sub-  
due it, bring it back, and place it in  
his own breast. 27 Supreme happiness  
attendeth the man whose mind is  
thus at peace; whose carnal affecti-  
ons and passions are thus subdued;  
who is thus in God, and free from  
sin, 28 The man who is thus con-  
stantly in the exercise of the soul,  
and free from sin, enjoyeth eternal  
happiness, united with *Brahm* the  
Supreme. 29 The man whose mind  
is endued with this devotion, and  
looketh on all things alike, beholdeth  
the supreme soul in all things, and  
all things in the supreme soul.

30 He who beholdeth me in all things,  
and beholdeth all things in me, I  
forsake not him, and he forsaketh not  
me.

## SANSKRIT.

30. ಸರ್ವಭೂತಸ್ಮಿತಮೋಮಾಂಭಜ  
ಶ್ರೇಷ್ಠತಮಾಸ್ಥಿತಃ | ಸರ್ವಭಾವರ್ತಮಾ  
ಸೋಪಿಸಮೋಗೀಮಯಿವತೇ||

31. ಆತ್ಮಪ್ರಮೋದನಸರ್ವತ್ರಸಮಂವ  
ಶ್ರೇಷ್ಠತಮೋಜ್ಞಃ | ಸುಖವಾಯದಿವಾಃ  
ಖಂಸಮೋಗೀಪರಮೋಮತಃ||

ಅರ್ಜುನ ಉವಾಚ.

32. ಯೋಯಂ ಯೋಗ ಸ್ವಯಾ  
ಪ್ರೋಕ್ತಃ ಸಾಮೋನಮಧುನಾಧನ | ಎತ  
ಸ್ಯಾಹಂನ ಪಶ್ಯಾಮಿ ಚಂಚಲ ತ್ವಾಕ್ ಸ್ಥಿತಿಂ  
ಸ್ಥಿರಾಂ||

33. ಚಂಚಲಂ ಹಿಮಸಂಕೃಷ್ಣ ಪ್ರಮಾಧಿ  
ಬಲವದ್ವೃಥಂ | ತಸ್ಯಾಹಂನಿಗ್ರಹಂಮಸ್ಯೈವಾ  
ಯೋರಿವಸುದುಷ್ಕರಂ||

ಶ್ರೀಭಗವಾನುವಾಚ.

34. ಅನಂಶಯಂಮಹಾಬಾಹೋಮನೋ  
ದುರ್ನಿಗ್ರಹಂಚಲಂ | ಅಭ್ಯಾಸೇನತುಕೌಂತೇ  
ಯಮೈರಾಗ್ಯೋನಚಗ್ರಹ್ಯತೇ||

35. ಅನಂಯತಾತ್ಮನಾಯೋಗೋದು  
ಪ್ರಾಪ್ತಃ ಪಶ್ಯಮೇಮತಿಃ | ಪಶ್ಯಾತ್ಮನಾತುಯ  
ತತಾಕೋವಾಪ್ತಮುಪಾಯತಃ||

ಅರ್ಜುನ ಉವಾಚ.

36. ಅಯತಿಸ್ತದ್ಧಯೋವೇಶೋಯೋ  
ಗಾಚ್ಚ ಲಿತಮಾನಸಃ | ಅಪ್ರಾಪ್ಯಯೋಗಸಂ  
ಸಿದ್ಧಿಂಕಾಂಗಳಿಕೃಷ್ಣಗಥತಿ||

## CANARESE.

30. ಸಕಲವಾದ ವಸ್ತುಗಳಲ್ಲಿ ಇರುವ ನನ್ನನ್ನು ಯಾವಾ  
ತನು ಯೇಕ ಮನಸ್ಸಿನಿಂದ ಭಜಿಸುವನೋ ಆತನು ಸರ್ವ  
ಪ್ರಕಾರದಲ್ಲಿಯೂ ಶೋಕದ ರೀತಿಯ ಮೇರಿಗೆ ನಡೆದಾಗ್ಯೂ  
ಆ ಯೋಗಿಯು ನನ್ನಲ್ಲಿಯೇ ವರ್ತಿಸುವನು.

31. ತನ್ನ ಹಾಗೆಯೇ ಸುಖವಾಗಲಿ, ದುಃಖವಾಗಲಿ ಯೆ  
ಲ್ಲಾದರಲ್ಲಿಯೂ ನನು ದೃಷ್ಟಿಯಾಗಿ ನೋಡುವನು ಯಾ  
ವನೋ ಆತನು ಶ್ರೇಷ್ಠನಾದ ಯೋಗಿಯೆಂದು ಸಂಮತ  
ನು, ಅರ್ಜುನನೇ.

ಅರ್ಜುನ ವಾಕ್ಯ.

32. ಯೆಲೇ ಮಧುನಾದನೇ ಸರ್ವಸಮವಾಗಿ ಯಾವ  
ಯೋಗವು ನಿನ್ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತೋ ಅದರ ಸ್ಥಿರವಾದ  
ಮಾರ್ಗವನ್ನು ಚಂಚಲ ಬುದ್ಧಿಯಿಂದ ನಾನು ಕಾಣದವನಾ  
ಗಿದ್ದೇನೆ.

33. ಯೆಲೇ ಕೃಷ್ಣ ಸ್ವಾಮಿಯೇ ಮನಸ್ಸು ಚಂಚಲ  
ವಾದಂಥಾದ್ದು, ಮತ್ತು ಶಿಕ್ಯದ್ದಾಗಿಯೂ ಬಲವಂತವಾಗಿ  
ಯೂ ದೃಢವಾಗಿಯೂ ಇರುವಂಥಾದ್ದು. ಆ ಮನಸ್ಸಿನ  
ನಿಗ್ರಹವು ಘುಳಿಯ ನಿಗ್ರಹದಹಾಗೆ ಮಹಾ ಪ್ರಯಾಸವೆಂ  
ದು ನೆನಸುತ್ತೇನೆ.

ಭಗವದ್ವಾಕ್ಯ.

34. ಯೆಲೇ ಮಹಾ ಭಜನೇ ಮನಸ್ಸು ಚಂಚಲವೂ  
ನಿಗ್ರಹಿಸುವದಕ್ಕೆ ಅಸಾಧ್ಯವೂ ಆದದ್ದು ನಿಶ್ಚಯವೇ, ಆದ  
ರೂ ಅಭ್ಯಾಸದಿಂದಲೂ ವೈರಾಗ್ಯದಿಂದಲೂ ಗ್ರಹಿಸಲ್ಪ  
ದುವದು, ಕುಂತೀ ಪುತ್ರನೇ.

35. ಚಿತ್ತಸ್ವಾಧೀನ ವಿಲ್ಲದವನಿಂದ ಯೋಗವು ಹೊಂ  
ದ ಅಶಕ್ಯವು ಯೆಂಬುವದು ನನ್ನ ಬುದ್ಧಿಯು, ಚಿತ್ತಸ್ವಾಧೀ  
ನವಾದವನಿಂದ ಪ್ರಯತ್ನದಿಂದಲೂ ಪುಪಾಯದಿಂದಲೂ  
ಹೊಂದಲು ಶಕ್ಯವು.

ಅರ್ಜುನ ವಾಕ್ಯ.

36. ಯತಿಯಲ್ಲದವನು ವಿಶ್ವಾಸ ಪುಳ್ಳವನಾದರೂ  
ಯೋಗದ ದೆಶೆಯಿಂದ ಚಲಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸು ಉಳ್ಳವ  
ನು ಅಂಥವನು ಯೋಗಸಿದ್ಧಿಯನ್ನು ಪಡೆಯದೆ ಯಾವ  
ಗತಿಯನ್ನು ಹೊಂದುವನು, ಕೃಷ್ಣ ಸ್ವಾಮಿಯೇ.

## ENGLISH.

31The *Yōgee* who believeth in  
unity, and worshippeth me present  
in all things, dwelleth in me in all  
respects, even whilst he liveth.

32The man, O *Arjoon*, who, from  
what passeth in his own breast, whe-  
ther it be pain or pleasure, beholdeth  
the same in others, is esteemed a  
supreme *Yōgee*.

ARJOON.

33From the restlessness of our  
natures, I conceive not the perma-  
nent duration of this doctrine of  
equality which thou hast told me.

34The mind, O *Krishna*, is natu-  
rally unsteady, turbulent, strong, and  
stubborn. I esteem it as difficult to  
restrain as the wind.

KRISHNA.

35The mind, O valiant youth, is  
undoubtedly unsteady, and difficult  
to be confined; yet, I think it may  
be restrained by practice and tem-  
perance.

36In my opinion, this divine  
discipline which is called *Yōg* is hard  
to be attained by him who hath not  
his soul in subjection; but it may be  
acquired by him who taketh pains,  
and hath his soul in his own power.

ARJOON.

37Whither, O *Krishna*, doth the  
man go after death, who, although  
he be endued with faith, hath not ob-  
tained perfection in his devotion,  
because his unsubdued mind wander-  
ed from the discipline?



## SANSKRIT.

32. ಕಚ್ಚಿಸೋ ಭಯವಿಭ್ರಷ್ಟಾಕ್ಷಿನಾ  
ಭ್ರಮಿವನತ್ಯತಿ | ಅಪ್ರತಿಷ್ಠೋಮಹಾಬಾಹೋ  
ವಿಮೂಢೋಬ್ರಹ್ಮಣಃಪಞಿ ||

33. ವ್ರತಸ್ತೇನಂತಯಂಕೃಷ್ಣಘೇತ್ತುಮ  
ಹಸ್ಯಶೇಷತಃ | ತವದನ್ಯಸಂತಯಸ್ಯಾ  
ಸ್ಯಘೇತ್ತಾನಹ್ಯುಪವದ್ಯತೇ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೪೦. ಪಾರ್ಥಸೈವೇಹನಾಮತ್ರವಿನಾಶಸ್ತ  
ಸ್ಯವಿದ್ಯತೇ | ನಹಿಕಲ್ಯಾಣ ಕೃತ್ಯಕ್ಷಿದ್ಧ  
ಗತಂತಾತಗಙ್ಗತಿ ||

೪೧. ಪಾಪ್ಯಪುಣ್ಯಕೃತಾಂತೋಕ್ತಾಸು  
ಪಿತ್ವಾಕಾಶ್ವತೀಸ್ಸಮಾಃ | ಕುಚೇನಾಂತ್ರಿಮ  
ತಾಂಗೇಹೇಯೋಗಭ್ರಷ್ಟೋಭಿಜಾಯತೇ ||

೪೨. ಅಥವಾಯೋಗನಾಮೇವ ಕುಲೇಭ  
ವತಿಧೀಮತಾಂ | ವ್ರತದ್ಧಿರುಲಭತರಂತೋ  
ಕೇಜನ್ಮಯದೀವೃತಂ ||

೪೩. ತತ್ರತಂಬುಧಿ ಸಂಯೋಗಂ ಲಭತೆ  
ಪಾರ್ವದೇಹಿಕಂ | ಯತತೇಜತತೋಭಾ  
ಯಸ್ಸಂಸಿದ್ಧಾ ಕುರುನಂದನ ||

೪೪. ಪೂರ್ವಾಭ್ಯಾಸೇನತೇನೈವಹಿ  
ಯತೇಹ್ಯವಶೋಪಿಸಃ | ಜಿಜ್ಞಾಸುರಪಿಯೋ  
ಗಸ್ಯಶಬ್ದಬ್ರಹ್ಮಾತಿವರ್ತತೇ ||

೪೫. ಪ್ರಯತ್ನಾದ್ಯತಮಾನಸ್ತುಯೋ  
ಗೇಸಂತುಧಿಕಿವ್ವಿದ | ಅನೇಕಜನ್ಮ ಸಂಸಿದ್ಧ  
ಸ್ತತೋಯಾತಿಪರಾಂಗತಿಂ ||

## CANARESE.

32. ಯೇಲೇ ಮಹಾ ಭುಜನಾದ ಕೃಷ್ಣನೇ ಪರಬ್ರಹ್ಮ  
ವಿಷಯದ ಮಾರ್ಗದಲ್ಲಿ ವಿಶ್ವಾಸವಿಲ್ಲದವನು ಯಾವನೋ  
ಅವನು ಇಹಪರಗಳಲ್ಲಿ ಕೆಟ್ಟ ಮಾರ್ಗನಾಗಿ ಕಡಿದಮೇಳುಮೋ  
ಪಾದಿಯಲ್ಲಿ ನೆನೆಸಿ ಹೋಗುವನು.

33. ಈ ನನ್ನ ಸಂತಯವನ್ನು ಮಿಗದೇ ಪರಿಹರಿಸುವದ  
ಕ್ಕೆ ನೀನೇ ಶಕ್ತನು ಯೇಲೇ ಕೃಷ್ಣನೇ, ನಿನಗೆ ಹೊರ್ತು  
ಈಸಂತಯದ ಪರಿಹಾರಕನು ಬೇರೊಬ್ಬನುಂಟಾಗುವದಿಲ್ಲ

ಭಗವದ್ವಾಕ್ಯ.

೪೦. ಯೇಲೇ ಪಾರ್ಥನೇ ಅಂಥಾವನಿಗೆ ಇಹದಲ್ಲಿಯೂ  
ಪರದಲ್ಲಿಯೂ ಕೇಡು ಇಲ್ಲ. ಪೊಳ್ಳೇಕೆಲಸವನ್ನು ಮಾಡಿದ  
ವನ್ಯಾನಾದರೂ ಕೆಟ್ಟ ಗತಿಯನ್ನು ಹೊಂದುವದಿಲ್ಲವಪ್ಪಾ

೪೧. ಯೋಗಾಭ್ಯಾಸವನ್ನು ಮಾಡುತ್ತಾ ಬಿಟ್ಟಂಥವನು  
ಪುಣ್ಯಲೋಕಗಳನ್ನು ಹೊಂದಿ ಅನೇಕ ವರ್ಷಗಳು ಅಲ್ಲಿ  
ಇದ್ದು ಅಮೇಲೆ ಪವಿತ್ರರಾದ ಐಶ್ವರ್ಯವಂತವರ ಮನೆಯಲ್ಲಿ  
ಹುಟ್ಟುವನು.

೪೨. ಇಲ್ಲದಿದ್ದರೆ ಜ್ಞಾನಿಗಳಾದ ಯೋಗಿಗಳ ಕುಲದಲ್ಲಿ  
ಯೇ ಹುಟ್ಟುವನು. ಶೋಕದಲ್ಲಿ ಇಂಥಾ ಜನ್ಮವು ಮೂಕು  
ಪದು ಬಹು ಪ್ರಯಾಸವಾಗಿರುವದು.

೪೩. ಯೇಲೇ ಕುರುನಂದನನೇ, ಆಗಲಾತನು ಪುರಸ್ಸ  
ಜನ್ಮ ಸಂಬಂಧವಾದ ಆ ಜ್ಞಾನ ಯೋಗವನ್ನು ಹೊಂದುವ  
ನು, ಅನಂತರದಲ್ಲಿ ಮತ್ತು ಮೋಕ್ಷದ ನಿಮಿತ್ತವಾಗಿ ಯತ್ನವ  
ನ್ನು ಮಾಡುವನು.

೪೪. ಮತ್ತು ಆತನು ಇಷ್ಟೇನಾದವನಾದರೂ ಪುರಸ್ಸದ  
ಆ ಅಭ್ಯಾಸದಿಂದಲೇ ಹೊಂದಲ್ಪಡುವನು ಯೋಗದ ವಿ  
ಚಾರಣೆಯನ್ನೂ ಮಾಡುವವನು ಶಬ್ದ ಬ್ರಹ್ಮವನ್ನು ಅತಿಕ್ರ  
ಮಿಸುವನು.

೪೫. ಪ್ರಯತ್ನದಿಂದ ಬಿಡತಕ್ಕವಗಳನ್ನು ಬಿಟ್ಟು ಪರಿಹ  
ರಿಸುವ ಆ ಯೋಗಿಯು ಅನೇಕ ಜನ್ಮಗಳಿಂದ ಮಾಡಿದ  
ಯೋಗದ ಸಿದ್ಧಿಯನ್ನು ಪಡೆದು ಅಮೇಲೆ ಶ್ರೇಷ್ಠವಾದ  
ನೋಕ್ಷಗತಿಯನ್ನು ಹೊಂದುವನು.

## ENGLISH.

32Doth not the fool who is found not standing in the path of *Brahm*, and is thus, as it were, fallen between good & evil, like a broken cloud, come to nothing? 39Thou, *Krishna*, canst entirely clear up these my doubts; and there is no other person to be found able to remove these difficulties.

KRISHNA.

40His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place. 41A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family; 42or perhaps in the house of some learned *Yogee*. But such a regeneration into this life is the most difficult to attain. 43Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body; and here he begins again to labour for perfection in devotion. 44The man who is desirous of learning this devotion, this spiritual application of the soul, exceedeth even the word of *Brahm*.

45The *Yogee* who, labouring with all his might, is purified of his offences, and, after many births, made perfect, at length goeth to the supreme abode.

## SANSKRIT.

೪೬. ತಪಸ್ವಿಭ್ಯೋಧಿಕೋಯೋಗೀಜ್ಞಾ  
ನಿಭ್ಯೋಪಿ ಮತೋಧಿಕಃ | ಕರ್ಮಭ್ಯಾಶ್ಚಾಧಿ  
ಕೋಯೋಗೀತಸ್ತಾಧ್ಯೋಗೀಭವಾಜ್ಞಾನ

೪೭. ಯೋಗಿನಾಮಪಿಸರ್ವೇಷಾಂಮದ್  
ತೇನಾಂತ ರಾತ್ರನಾ | ಶ್ರದ್ಧಾವಾ ಭಜತೇ  
ಯೋಮಾಂಸಮೇಯುಕ್ತತಮೋಮತಃ ||

## CANARESE.

೪೬. ಅದರಿಂದ ಯೆಲೇ ಅಜ್ಞಾನನೇ ಯೋಗಿಯು  
ತಪಸ್ವಿಗಳಿಗಿಂತಲೂ ಅಧಿಕನೂ, ಮತ್ತು ಜ್ಞಾನಿಗಳಿಗಿಂತಲೂ  
ಅಧಿಕನು, ಮತ್ತು ಕರ್ಮಗಳಿಗಿಂತಲೂ ಯೋಗಿಯು ಶ್ರೇ  
ಷ್ಠನು. ಅದುಕಾರಣ ಯೋಗಿಯಾಗು.

೪೭. ಯೆಲ್ಲಾ ಯೋಗಿಗಳಲ್ಲಿಯೂ ನನ್ನಲ್ಲಿ ಹೊಂದಿದ  
ಚಿತ್ತದಿಂದ ಯಾವನು ಭಕ್ತಿಯುಳ್ಳವನಾಗಿ ನನ್ನನ್ನು ಭಜಿ  
ಸುವನೋ ಅವನು ನನಗೆ ಶ್ರೇಷ್ಠವಾದ ಯೋಗಿಯು ಅವ  
ನೇ ನನಗೆ ನಮತನು.

## ENGLISH.

46The *Yōgee* is more exalted than *Tapaswees*, those zealots who harrass themselves in performing penances, respected above the learned in science and superior to those who are attached to moral works; wherefore, O *Arjoon*, resolve thou to become a *Yōgee*. 47Of all *Yōgees*, I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my spirit,

## LECTURE VII.

OF THE PRINCIPLES OF NATURE,  
AND THE VITAL SPIRIT.

ಯೇ ಲೋಕೇ ಅಧ್ಯಾಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಮಯ್ಯಾಸಕ್ತಮನಾಃಪಾರ್ಥಯೋ  
ಗಂಯುಂಜನ್ಮದಾತ್ರಯಃ | ಅಸಂಶಯಂ ಸ  
ಮಗ್ರಮಾಂಯಥಾಜ್ಞಾಸ್ಯಸಿತಚ್ಛ್ರವಣ ||

೨. ಜ್ಞಾನಂತೇಹಂಸವಿಜ್ಞಾನಮಿದಂವತ್ಸ್ರಾ  
ಮ್ಯಶೇಷತಃ | ಯಜ್ಞಾಶ್ವಾನೇಹಭಾಯೋ  
ನ್ಯಜ್ಞಾ ತವ್ಯಮವತಿಪ್ಯತೇ ||

3. ಮನುಷ್ಯಾಣಾಂಸಹಸ್ರೇಷುಕೃತ್ತಿ ದೃಢತ  
ತಿಸಿದ್ಧಯೇ | ಯತತಾಮಪಿಸಿದ್ಧಾನ್ಯಾಂಕೃತ್ಯಾಂ  
ಪೇತ್ತಿತತ್ವತಃ ||

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯೆಲೇ ಅಜ್ಞಾನನೇ ನನ್ನಲ್ಲಿ ಆಸಕ್ತ ಚಿತ್ತನಾಗಿ ಕ  
ರ್ಮಯೋಗವನ್ನು ಮಾಡುತ್ತಾ ನನ್ನನ್ನೇ ಅಕ್ರಮಿಸಿಕೊಂ  
ಡು ಸಂದೇಹವಿಲ್ಲದೆ ಸಂಪೂರ್ಣವಾಗಿ ನನ್ನನ್ನು ಹಾಗೆ  
ತಿಳಿಯುವೆಯೋ ಅದನ್ನು ಕೇಳು.

೨. ವಿಶೇಷ ಜ್ಞಾನದಿಂದ ಕೂಡಿಕೊಂಡಿರುವ ಈ ಜ್ಞಾನ  
ವನ್ನು ನಾನು ನಿನಗೆ ಸಂಪೂರ್ಣವಾಗಿ ತಿಳಿಸುತ್ತೇನೆ, ಇದ  
ನ್ನು ತಿಳಿದ ಬಳಿಕ ಮೋಕ್ಷ ವಿಷಯವಾಗಿ ಮತ್ತೊಂದು ತಿಳಿ  
ಯಬೇಕಾದ್ದಿಲ್ಲ ಹೇಳುವದರಲ್ಲಿಯೂ ಮಿಕ್ಕದ್ದು ಯಿಲ್ಲ.

3. ಸಾವಿರ ಮನುಷ್ಯರೊಳಗೆ ಯಾವನಾದರೂ ಪೊಬ್ಬ  
ನು ಈ ಮೋಕ್ಷ ಯೋಗ ಸಿದ್ಧಿಗೋಸ್ಕರ ಯತ್ನವನ್ನು  
ಮಾಡುವನು. ಯತ್ನಮಾಡಿಸಿದ್ಧಿ ಹೊಂದಿದವರೊಳಗೆ ಯಾವ  
ವನಾದರೂ ಪೊಬ್ಬನು ನನ್ನನ್ನು ನಿಜವಾಗಿ ತಿಳಿಯುವನು.

KRISHNA.

1Hear, O *Arjoon*, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, at once, and without doubt, become acquaint-  
ed with me. 2I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life any other that is taught worthy to be known.

3A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and become perfect, know me according to my nature.



## SANSKRIT.

೪. ಭೂಮಿರಾಪೋ ನಲೋವಾಯುಃ ಖಂ  
ಮನೋಬುದ್ಧಿರೇವಚ | ಅಹಂಕಾರಇತೀಯಂ  
ಮೇಘಿನ್ಯಾಪ್ರಕೃತಿರವ್ಯಥಾ ||

೫. ಅಪರೇಯಮಿತ್ಯಸ್ತ್ವಂ ನ್ಯಾಯಪ್ರಕೃತಿಂ  
ವಿಧಿ ಮೇವರಾಂ | ಜೀವ ಭೂತಾಂ ಮಹಾಬಾ  
ಹೋಯಮೇದಂಧಾರ್ಯತೇಜಗತ್ ||

೬. ದ್ರವ್ಯೋ ನೀನಿಭೂತಾನಿ ಸರ್ವಾ  
ಣೀತ್ಯುಪಧಾರಯ | ಅಹಂಕೃತ್ಸಸ್ಯಜಗ  
ತ್ಪ್ರಪಥವಪ್ರಳಯಸ್ತಥಾ ||

೭. ಮತ್ತಂವರತರಂನಾನ್ಯತ್ಪಿಂಚಿದಸ್ಥಿಥ  
ನಂಜಯ | ಮಯಿಸರ್ವಮಿದಂಪ್ರೊತ್ತಮಸಾ  
ತ್ರೇಮಣಿಗಣಾಇವ ||

೮. ರಸೋಹಮಪ್ಸುಕೌಂತೇಯ ಪ್ರಭಾ  
ಸ್ತಿಶೇಸಾರ್ಯಯೋಃ | ಪ್ರಣವಸ್ಸವೇವೇದೇ  
ದುಶಬ್ದೋಪಾರುಷಂನೃಪ ||

೯. ಪುಣೋಗಂಧಃಪ್ರಾಧಿವ್ಯಾಂಚತೇ  
ಜ್ಞಾ ಸ್ತ್ರಿವಿಭಾವಸಾ | ಜೀವನಂಸರ್ವಭೂತೇ  
ದುತಪಶ್ಚಾ ಸ್ತ್ರಿತಪಸ್ವಿಮ ||

೧೦. ಬೀಜಂಮಾಂಸರ್ವಭೂತಾನಾಂವಿಧಿ  
ಪಾರ್ಥೇನಾತನಂ | ಬುದ್ಧಿಬುದ್ಧಿಮತಾಮ  
ಸ್ತ್ರಿತೇಜಸ್ತೇಜಸ್ವಿನಾಮಹ ||

೧೧. ಬಲಂಬಲವತಾಂಜಾಹಂಕಾಮರಾಗವಿವ  
ಜೇತಂ | ಧರ್ಮಾವಿರುದ್ಧೋಭೂತೇದುಕಾ  
ಮೋಸ್ತ್ರಿಭರತರ್ಮಭ ||

೧೨. ಯೇಶೈವ ಸಾತ್ವಿಕಾಭಾವಾ ರಾಜ  
ಸಾಸ್ತಮಸಾತ್ಮಯೇ | ಮತ್ತವೇತಿತಾನಿವಿಧಿ  
ನತ್ವಪಂಶೇದುತೇಮಯಿ ||

## CANARESE.

೪. ಭೂಮಿಯು, ಜಲಗಳು, ಶೇಜಸ್ಸು, ವಾಯುವು,  
ಆಕಾಶವು, ಮನಸ್ಸು, ಬುದ್ಧಿ, ಅಹಂಕಾರವು, ಈಪ್ರಕಾರ  
ದಲ್ಲಿ ಯೆಂಟು ವಿಧಗಳುಳ್ಳ ಈ ಶರೀರೇಂದ್ರಿಯಂಗಳಿಗೆ ಮೂ  
ಲಕಾರಣವಾದಂಥಾ ಪ್ರಕೃತಿಯು, ಇದು ನನ್ನಾಧೀನವು.

೫. ಯೆಲೇ ಅರ್ಜುನನೇ, ಯಾವದರಿಂದ ಈ ಜಗತ್ತು  
ಧರಿಸಲ್ಪಟ್ಟು ಜೀವ ಭೂತವಾಗಿ ಇದ್ದೇಯೋ ಅದು ಬೇರೆ  
ಯಾದ ನನ್ನ ಶ್ರೇಷ್ಠವಾದ ಪ್ರಕೃತಿಯೆಂದು ತಿಳಿ.

೬. ಈ ಯೆರಡು ವಿಧವಾದ ಪ್ರಕೃತಿಗಳೇ ಜಗತ್ತಿಗೆ ಕಾರ  
ಣವಾದದ್ದು, ಮತ್ತು ಇವುಗಳ ನನ್ನ ಅಧೀನವಾಗಿರುವವೆಂದು  
ನಿಶ್ಚಿಸು. ಆದದರಿಂದ ನಾನೇ ಈಜಗತ್ತಿನ ಉತ್ಪತ್ತಿಗೂ  
ಹಾಗೆಯೇ ಸಂಹಾರಕ್ಕೂ ಕಾರಣವು.

೭. ನನಗಿಂತಲೂ ಶ್ರೇಷ್ಠವಾದದ್ದು ಮತ್ತೊಂದು ಯಾವ  
ದೂ ಯಿಲ್ಲ. ನನ್ನಲ್ಲಿ ಈ ಯೆಲ್ಲವೂ ಧಾರದಲ್ಲಿ ಮಣಿಗಳ  
ಹಾಗೆಯೇ ಪೋಣಿಸಲ್ಪಟ್ಟಿವೆ, ಯೆಲೇ ಅರ್ಜುನನೇ.

೮. ನೀನಲ್ಲಿ ರಸವು ನಾನು, ಸೂರ್ಯ ಚಂದ್ರರಲ್ಲಿ ಕಾಂ  
ತಿಯು, ವೇದಗಳಲ್ಲಿ ಪ್ರಣವವು, ಆಕಾಶದಲ್ಲಿ ಶಬ್ದವು, ಪುರು  
ಷರಲ್ಲಿ ಪುರುಷತ್ವವು ನಾನೇ ಆಗಿದ್ದೇನೆ, ಯೆಲೇ ಅರ್ಜು  
ನನೇ.

೯. ಭೂಮಿಯಲ್ಲಿ ಪೂಜ್ಯವಾದ ಪರಿಮಳವು, ಅಗ್ನಿಯಲ್ಲಿ  
ಬೆಳಕು, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಲ್ಲಿ ಪ್ರಾಣಾಧಾರವು, ತಪಸ್ವಿಗಳ  
ಲ್ಲಿ ತಪಸ್ಸು ಆಗಿರುವೆನು.

೧೦. ಯೆಲೇ ಅರ್ಜುನನೇ, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳಿಗೂ  
ಮೂಲಕಾರಣವಾದಂಥಾ ಅನಾದಿಯಾದಂಥಾ ಬೀಜವು ನಾ  
ನೆಂದು ತಿಳಿ. ಬುದ್ಧಿವಂತರೊಳಗೆ ಬುದ್ಧಿಯಾಗಿಯೂ, ಶೇಜ  
ಸ್ವಿಗಳೊಳಗೆ ಶೇಜಸ್ಸು ಆಗಿಯೂ ನಾನಿರುವೆನು.

೧೧. ಬಲವಂತರೊಳಗೆ ಕಾಮವು ಕ್ರೋಧವು ಇಲ್ಲದಂ  
ಥಾ ಬಲವು ನಾನು. ಮತ್ತು ಯೆಲೇ ಅರ್ಜುನನೇ ಪ್ರಾಣಿಗಳ  
ಲ್ಲಿ ಧರ್ಮಕ್ಕೆ ವಿರೋಧವಿಲ್ಲದ ಕಾಮವು ನಾನೇ ಆಗಿರುವೆನು

೧೨. ಮತ್ತು ಯಾವಾವುವು ಸಾತ್ವಿಕ ವಿಕಾರವಾಗಿಯೂ  
ರಾಜಸವಿಕಾರವಾಗಿಯೂ ತಾಮಸವಿಕಾರವಾಗಿಯೂ ಇರುವ  
ವು ಅವೆಲ್ಲ ನನ್ನಿಂದಲೇ ಆಗುವವೆಂದು ತಿಳಿ. ಆದರೆ ಆ ವ  
ಸ್ತುಗಳಿಗೆ ನಾನು ಅಧೀನ ನಲ್ಲವು, ಅವುಗಳೇ ನನ್ನ ಅಧೀನ  
ವಾಗಿರುವವು.

## ENGLISH.

<sup>4</sup>My principle is divided into eight distinctions : earth, water, fire, air, and æther (*Khang*;) together with mind, understanding, and *Ahang-kar*, (self-consciousness :)

<sup>5</sup>But besides this, know that I have another principle distinct from this, and superior, which is of a vital nature, and by which this world is supported. <sup>6</sup>Learn that these two are the womb of all nature. I am the creation and the dissolution of the whole universe. <sup>7</sup>There is not any thing greater than I; and all things hang on me, even as precious gems upon a string. <sup>8</sup>I am moisture in the water, light in the sun and moon, invocation in the *Veds*, sound in the firmament, human nature in mankind,

<sup>9</sup>Sweet-smelling savor in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous, <sup>10</sup>and know, O *Arjoon*, that I am the eternal seed of all nature, I am the understanding of the wise. the glory of the proud, <sup>11</sup>the strength of the strong, free from lust and anger; and in animals I am desire regulated by moral fitness. <sup>12</sup>But know that I am not in those natures which are of the three qualities called *Satwa*, *Raja*, and *Tama*, although they proceed from me : yet they are in me.

## SANSKRIT.

೧೩. ತ್ರಿಭಿಃಸುಖಮಯೈರ್ಭಾವೈಃ ಕೇ  
ಭಿಸ್ಸರ್ವಮಿದಂಜಗತ್ | ಮೋಹಿತನಾಭಿಜಾ  
ನಾತಿಮಾಮಿಭ್ಯಃಪರಮವ್ಯಯಂ ||

೧೪. ದೈವೀಹ್ಯೇಷಾಗುಣಮಯೀಮಮು  
ಮಾಯಾದುರತ್ಯಯಾ | ಮಾಮೇವಯೇಪ್ರ  
ಪದ್ಯಂತೇಮಾಯಾಮೇತಾಂತರಂತಿಶೇ ||

೧೫. ನಮಾಂದುಷ್ಕೃತಿ ನೋಮುಢಾಃ  
ಪ್ರಪದ್ಯಂತೇನರಾಧಮಾಃ | ಮಾಯಯಾಪ  
ಹೃತಜ್ಞಾನಾಽಸುರಂಭಾವಮಾಶ್ರಿತಾಃ ||

೧೬. ಚತುರ್ವಿಧಾ ಭಜಂತೆಮಾಂ ಜನಾ  
ಸ್ಸುಕೃತಿಸೋರ್ಜುನ | ಆರ್ತೋಜಿಜ್ಞಾಸು  
ರರ್ಥಾರ್ಥೋಜ್ಞಾ ನೀಚಭರತರ್ಷಭ ||

೧೭. ತೇಷಾಂಜ್ಞಾನೀನಿತೃಯುಕ್ತವ್ರತಭಕ್ತಿ  
ವಿಶಿಷ್ಟತೇ | ಪ್ರಿಯೋಹಿಂಜ್ಞಾನಿನೋತ್ಕ  
ರ್ಷಮಹಂಸಚಮಮಪ್ರಿಯಃ ||

೧೮. ಉದಾರಾಸ್ಸರ್ವವೈವ್ರತೇ ಜ್ಞಾನೀ  
ತ್ವಾತ್ವೈವಮೇಮತಂ | ಅಸ್ಥಿತಸ್ಸಹಿಯುಕ್ತಾ  
ತ್ವಾಮಾಮೇವಾನುಶ್ರಮಾಂಗತಿಂ ||

೧೯. ಬಹುನಾಂಜನ್ಮನಾಮಂತೇಜ್ಞಾನವಾ  
ನ್ಮಾಂಪ್ರಪದ್ಯತೇ | ವಾಸುದೇವಸ್ಸರ್ವಮಿತಿ  
ಸಮಹಾತ್ಮಾಗುದುರ್ಲಭಃ ||

೨೦. ಕಾಮೈಃ ಸ್ತೈಃಪ್ರಹೃತಜ್ಞಾನಾಃ  
ಪ್ರಪದ್ಯಂತೇನ್ಯದೇವತಾಃ | ತಂತನಿಯಮು  
ಮಾಸ್ಥಾಯಪ್ರಕೃತ್ಯಾನಿಯತಾಃಸ್ವಯಾ ||

## CANARESE.

೧೩. ಈ ಮೂರು ಗುಣ ಸ್ವಭಾವಗಳಿಂದ ಮೋಹಿ  
ಸಲ್ಪಟ್ಟಂಥಾ ಈ ಯೆಲ್ಲಾ ಜಗತ್ತು ಯಿವ ಗಳಿಗಿಂತ  
ಬೇರೆಯಾದ ನಾಕರಿತನಾದ ನನ್ನನ್ನು ತಿಳಿಯಲಾರ  
ದು.

೧೪. ಈ ಗುಣ ಮಯವಾದ ನನ್ನ ಪೇವ ಮಾಯೆಯು  
ದಾಟಲು ಅಶಕ್ಯವಾದದ್ದು. ಆದರು ನನ್ನನ್ನೇ ಯಾರು ನಂ  
ಬುತ್ತಾರೋ ಅವರು ಈ ಮಾಯೆಯನ್ನು ದಾಟುವರು.

೧೫. ಪಾಪಿಷ್ಠರಾದ ಮೂಢರು ನನ್ನನ್ನು ನಂಬಿ ಹೊಂ  
ದಲಾರರು, ಅವರೇ ಮನುಷ್ಯರೊಳಗೆ ಅಧಮರು, ಅವರ  
ಜ್ಞಾನವು ಮಾಯೆಯಿಂದ ಅವಹೇನಲ್ಪಟ್ಟದ್ದರಿಂದ ಅವ  
ರು ಆಸುರ ಪ್ರಕೃತಿಯನ್ನು ಹೊಂದಿದ್ದಾರೆ.

೧೬. ಯೆಲೇ ಅರ್ಜುನನೇ, ನಾಲ್ಕು ವಿಧದ ಪುಣ್ಯಾ  
ತ್ಮರಾದ ಜನರು ನನ್ನನ್ನು ಭಜಿಸುತ್ತಾರೆ. ಅವರು ಯಾರಂ  
ದರಿ ದುಖವನ್ನು ಹೊಂದಿದವನು, ಜ್ಞಾನವನ್ನು ಸಂಪಾದಿ  
ಸಬೇಕೆಂಬವನು, ಐಶ್ವರ್ಯ ಕಾಮನು, ಜ್ಞಾನಿಯಾದವನು,  
ಯೆಲೇ ಭರತ ಶ್ರೇಷ್ಠನೇ.

೧೭. ಈ ನಾಲ್ವರೊಳಗೆ ಜ್ಞಾನಿಯು ನನ್ನಲ್ಲಿ ಯೇಕೆ  
ಭಕ್ತಿ ಉಳ್ಳವನಾಗಿಯೂ ಚಿತ್ತವುಳ್ಳವನಾಗಿಯೂ ಇರುವದ  
ರಿಂದ ಶ್ರೇಷ್ಠನು. ಆದದರಿಂದ ನಾನು ಆ ಜ್ಞಾನಿಗೆ ಅಧಿಕಪ್ರಿ  
ಯನು, ನನಗೆ ಆತನು ಪ್ರಿಯನು.

೧೮. ಈ ನಾಲ್ವರು ನನ್ನನ್ನೇ ಭಜಿಸುವದರಿಂದ ಶ್ರೇಷ್ಠ  
ರೇ. ಆದರಿ ಜ್ಞಾನಿಯು ನಾನಾಗಿದ್ದಾನೆಂಬುವದು ನನ್ನ ಚೆ  
ತ್ತವದೆ. ಯಾತಕ್ಕೊಂದರೆ, ಆ ಜ್ಞಾನಿಯು ನನ್ನಲ್ಲಿಯೇ  
ಯಾವಾಗಲೂ ಚಿತ್ತವುಳ್ಳವನಾಗಿ ಉತ್ತಮ ಗತಿಯಾದ ನನ್ನ  
ನ್ನೇ ಕೇರುವನು.

೧೯. ಜ್ಞಾನಿಯು ಬಹು ಜನ್ಮಗಳ ಕಡೆಯಲ್ಲಿ ನನ್ನನ್ನು  
ಹೊಂದುವನು. ವಾಸುದೇವನೇ ಸರ್ವವೆಂದು ತಿಳಿಯುವಂಥಾ  
ಮಹಾತ್ಮನು ಅಪುರೂಪವಾದವನು.

೨೦. ಆಯಾ ಆಶೆಗಳಿಂದ ಅವಹೇನಲ್ಪಟ್ಟ ಜ್ಞಾನವುಳ್ಳ  
ವರು ತಮ್ಮ ಸ್ವಭಾವದಿಂದ ನಿಶ್ಚಯಿಸಿದ ಆಯಾನಿಯಮು  
ಗಳನ್ನು ಕೈಕೊಂಡು ಬೇರೆ ದೇವತೆಗಳನ್ನು ಭಜಿಸುವರು.

## ENGLISH.

<sup>13</sup>The whole of this world be-  
ing bewildered by the influence of  
these three-fold qualities, knoweth  
not that I am distinct from these and  
without decline. <sup>14</sup>This my divine  
and supernatural power, endued with  
these principles and properties, is  
hard to be overcome. They who  
come unto me get the better of this  
supernatural influence. <sup>15</sup>The wick-  
ed, the foolish and the low-minded  
come not unto me, because their un-  
derstandings being bewildered by  
the supernatural power, they trust  
in the principles of evil spirits.

<sup>16</sup>I am, O Arjoon, served by four  
kinds of people who are good : the  
distressed, the inquisitive, the wishers  
after wealth, and the wise.

<sup>17</sup>But of all these the wise man, who  
is constantly engaged in my service,  
and is a servant but of one, is the  
most distinguished. I am extremely  
dear to the wise man and he is dear  
unto me. <sup>18</sup>All these are exalted ;  
but I esteem the wise man even as  
myself, because his devout spirit de-  
pendeth upon me alone as his ulti-  
mate resource. <sup>19</sup>The wise man pro-  
ceedeth not unto me until after many  
births ; for the exalted mind, who  
believeth that the son of Vāsōdēv  
is all, is hard to be found. <sup>20</sup>Those  
whose understandings are drawn a-  
way by this and that pursuit, go unto  
other *Dēvātās*. They depend upon  
this and that rule of conduct, and  
are governed by their own principles.



## SANSKRIT.

೦೧. ಯೋಯೋಯಾಂಯಾಂತನುಂ  
ಭಕ್ತಿಃ ತ್ರಧಯಾಚೀತುಮಿಷ್ಟತಿ | ತಸ್ಯತ  
ಸ್ಯಾಚಲಾಂತ್ರದ್ಧಾಂತಾಮೇವದಧಾಮ್ಯಹಂ

೦೨. ಸತಯಾತ್ರಧಯಾಯುಕ್ತಸ್ತು  
ಸ್ಯಾರಾಧನಮಾಹತಿ | ಲಭತೇಚತತ್ಕಾಮಾ  
ಮಯೈವಮಹಿತಾಹಿತಾ ||

೦೩. ಅಂತವತ್ಪುಲಂತೇಷಾಂತದ್ಭವತ್ಯ  
ಲ್ಪಚೇತಸಾಂ | ದೇವಾಃ ದೇವಯಜೋಯಾಂ  
ತಿಮದ್ಭಕ್ತಾಯಾಂತಿಮಾಮಹಿ ||

೦೪. ಅವ್ಯಕ್ತಂ ವ್ಯಕ್ತಿ ಮಾವಸ್ತಂಮಂ  
ಸ್ಯಂತೆಮಾಮಬುದ್ಧಯಃ | ಪರಂಭಾವಮಜಾ  
ನಂತೋಮಮಾವ್ಯಯಮನುತ್ತಮಂ ||

೦೫. ಸಾಹಂಪ್ರಕಾಶಸ್ವಪ್ನಸ್ಯಯೋ  
ಗಮಾಯಾಸಮಾವೃತಃ | ಮುಢೋಯಂ  
ನಾಭಿಜಾನಾಂತೀಕೋಮಾಮಜಮವ್ಯಯಂ ||

೦೬. ವೇದಾಹಂಸಮತೀತಾನಿವರ್ತಮಾ  
ನಾನಿ ಚಾಜ್ಞಾನ | ಭವಿಷ್ಯಾಣಿಚ ಭೂತಾನಿ  
ಮಾಂತುಮೇದನಕೃತ್ ||

೦೭. ಇಚ್ಛಾ ದ್ವೇಷಸಮುದ್ಧೇನದ್ವಂದ್ವ  
ಮೋಹೇನಭಾರತ | ಸರ್ವಭೂತಾನಿಸಂಮೋ  
ಹಂಸಗ್ನಿಯಾಂತಿಪರಂತಃ ||

೦೮. ಯೇಷಾಂತತ್ವಂತರ್ಗತಂಪಾಪಂಜ  
ನಾನಾಂಪುಣ್ಯಕರ್ಮಣಾಂ | ತೇದ್ವಂದ್ವಮೋ  
ಹನಿಮುಕ್ತಾಭಜಂತೇಮಾಂಧ್ರಕವೃತಾಃ ||

## CANARESE.

೦೧. ಯಾವ ಯಾವನು ಯಾವ ಯಾವ ದೇವತೆಯ  
ಮಾರ್ತಿಯನ್ನು ಭಕ್ತಿ ವಿಶ್ವಾಸದಿಂದ ಪೂಜಿಸುವದಕ್ಕೆ  
ಇಷ್ಟೈಸುವನೋ ಅವನನಿಗೆ ಆ ನಿಶ್ಚಲವಾದ ವಿಶ್ವಾಸವನ್ನು  
ನಾನೇ ಹುಟ್ಟಿಸುವೆನು.

೦೨. ಅವನು ಆ ವಿಶ್ವಾಸದಿಂದ ಕೂಡಿದಂಥಾವನಾಗಿ  
ಆ ದೇವತೆಯ ಪೂಜೆಯನ್ನು ಮಾಡುವನು. ಆಗಲೂ ತಕ್ಕವ  
ಗಳಾಗಿಯೂ ಹಿತಗಳಾಗಿಯೂ ಇರುವ ಬಯಕೆಗಳನ್ನು ನ  
ನಿಂದಲೇ ಹೊಂದುವನು.

೦೩. ಅದುಕಾರಣ ಆ ಬುದ್ಧಿಹೀನರಿಗೆ ಆ ಫಲವು ನಾಶವಾ  
ಗುವದು, ದೇವತೆಗಳನ್ನು ಪೂಜಿಸಿದವರು ದೇವತೆಗಳನ್ನೇ  
ಶೇರುವರು, ನನ್ನ ಭಕ್ತರು ನನ್ನನ್ನೇ ಶೇರುವರು.

೦೪. ಬುದ್ಧಿ ಇಲ್ಲದವರು ಕಾಣಕೂಡದ ನನ್ನನ್ನು ಕಾ  
ಣಲ್ಪಡುವನೆಂದು ನೆನಸುತ್ತಾರೆ. ನಾಶಹಿತವೂ, ಪರಮೋ  
ತ್ತಮವೂ ಆಗಿರುವ ನನ್ನ ಶ್ರೇಷ್ಠ ಸ್ವಭಾವವನ್ನು ತಿಳಿಯ  
ಲಾರರು.

೦೫. ಯೋಗಮಾಯೆಯಿಂದ ಕೂಡಿಕೊಂಡಿರುವ  
ನಾನು ಯೆಲ್ಲರಿಗೂ ಕಾಣಿಸೆನು, ಮುಢರಾದ ಈಲೋಕದ  
ಜನರು ಹುಟ್ಟಿದೆಯೂ ಲಯವಾಗದೆಯೂ ಇರುವ ನನ್ನ  
ನ್ನು ತಿಳಿಯಲಾರರು.

೦೬. ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಭೂತವರ್ತಮಾನ ಭವಿ  
ಷ್ಯವಾಗಿರುವ ಪ್ರಾಣಿಗಳನ್ನೆಲ್ಲಾ ನಾನು ಬಲ್ಲೆನು, ನನ್ನನ್ನು  
ಮೊಬ್ಬನಾದರೂ ಅರಿಯನು.

೦೭. ಯೆಲೇ ತ್ರತುಗಳನ್ನು ಜಯಿಸುವ ಭಾರತನೇ,  
ಇಚ್ಛೆ ಹಗೆಗಳಿಂದ ಹುಟ್ಟುವ ಇಹ್ವಟ್ಟಿನ ಮೋಹದಿಂದ ನಕಲ  
ಪ್ರಾಣಿಗಳು ಸುಪ್ಪಿಯಲ್ಲಿ ಭ್ರಮೆಗೊಳ್ಳುತ್ತವೆ.

೦೮. ಯಾವ ಪುಣ್ಯಾತ್ಮನಿಗೆ ಪಾಪಗಳೆಲ್ಲಾ ಪರಿಹರಿಸ  
ಲ್ಪಟ್ಟಿರುವವೋ ಅವರು ಈ ಇಹ್ವಟ್ಟಿನ ಮೋಹದಿಂದ ಬಿಡ  
ಲ್ಪಟ್ಟವರಾಗಿ ನಿಶ್ಚಲವಾದ ಭಕ್ತಿಯುಳ್ಳವರಾಗಿ ನನ್ನನ್ನು  
ಭಜಿಸುವರು.

## ENGLISH.

21 & 22 Whatever image any suppli-  
cant is desirous of worshipping in  
faith, it is I alone who inspire him  
with that steady faith; with which  
being endued, he endeavourerth to  
render that image propitious, and at  
length he obtaineth the object of his  
wishes as it is appointed by me.

23 But the reward of such short-  
sighted men is finite. Those who  
worship the *Devātās* go unto them,  
and those who worship me alone go  
unto me. 24 The ignorant, being un-  
acquainted with my supreme nature,  
which is superior to all things, and  
exempt from decay, believe me, who  
am invisible, to exist in the visible  
form under which they see me.

25 I am not visible to all, because  
I am concealed by the supernatural  
power that is in me. The ignorant  
world do not discover this, that I am  
not subject to birth or decay.

26 I know, O *Arjoon*, all the beings  
that have passed, all that are present,  
and all that shall hereafter be; but  
there is not one amongst them who  
knoweth me. 27 All beings in birth  
find their reason fascinated and per-  
plexed by the wiles of contrary sen-  
sations, arising from love and hatred.  
28 Those men of regular lives, whose  
sins are done away, being freed from  
the fascination arising from those  
contending passions, enjoy me

## SANSKRIT.

೨೯. ಜರಾಮರಣಮೋಕ್ಷಾಯಮಾಮಾ  
ಶ್ರೇಷ್ಠಯತಂತಿಮೇ | ಶೇಬ್ರಹ್ಮತದ್ವಿದುಃಕೃ  
ತಸ್ತಮಧ್ಯಾತ್ಮಂಕಮೇಜಾಖಿಲಂ ||

೩೦. ಸಾಧಿಭೂತಾಧಿದೈವಮಾಂಸಾಧಿಯ  
ಜ್ಞಂಚಯೇವಿದುಃ | ಪ್ರಯಾಣಕಾಲೇಪಿಚ  
ಮಾಂತೆವಿದುರುಕ್ತಜೇತಸಃ ||

## CANARESE.

೨೯. ಮುಪ್ಪು ಸಾವುಗಲ ವಿಮೋಚನೆ ಗೋಸ್ಕರ  
ಯಾರು ನನ್ನನ್ನು ಹೊಂದಿ ಭಜಿಸುವರೋ ಅವರು ನಮಸ್ತ  
ಬ್ರಹ್ಮವನ್ನೂ ಅಧ್ಯಾತ್ಮವನ್ನೂ ನಕಲ ಕಮೇವನ್ನೂ  
ಅರಿತಿರುವರು.

೩೦. ಅಧಿಭೂತವೂ, ಅಧಿದೈವವೂ, ಅಧಿಯಜ್ಞವೂ,  
ಇವುಗಳ ಸಹಿತವಾದ ನನ್ನನ್ನು ಯಾರು ತಿಳಿಯುವರೋ  
ಅವರು ಪ್ರಾಣಪ್ರಯಾಣಸಮಯದಲ್ಲಿಯೂ ಯು  
ಕ್ತವಾದ ಚಿತ್ತವುಳ್ಳಂಥವರಾಗಿ ನನ್ನನ್ನೇ ಅರಿಯುವರು.

## ENGLISH.

<sup>29</sup>They who put their trust in me,  
and labour for a deliverance from  
decay and death, know *Brahm*, the  
whole *Adhee ātma*, and every *Karma*

<sup>30</sup>The devout souls who know me to  
be the *Adhee-bhoot*, the *Adhee-diva*,  
and the *Adhee-yagna*, know me also  
in the time of their departure.

## LECTURE VIII.

## OF POOROOSH.

ಯೆಂಟನೇ ಅಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಕಿಂತದ್ಬ್ರಹ್ಮಕಿಮಧ್ಯಾತ್ಮಂಕಿಂಕರ್ಮ  
ಪುರುಷೋತ್ತಮ | ಅಧಿಭೂತಂಚಕಿಂಪ್ರೋ  
ಕ್ತಮಧಿದೈವಂಕಿಮುಚ್ಯತೇ ||

೨. ಅಧಿಯಜ್ಞೇಕಥಂಕೋತ್ರದೇಹೇಸ್ಥಿತ್  
ಮಧುಸಾದನ | ಪ್ರಯಾಣಕಾಲೇಚಕಥಂಜ್ಞೇ  
ಯೋಸಿನಿಯತಾತ್ಮಭಿಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೩. ಅಕ್ಷರಂಬ್ರಹ್ಮಪರಮಂಸ್ವಭಾವೋಧ್ಯಾ  
ತ್ಮಮುಚ್ಯತೇ | ಭೂತಭಾವೋದ್ಭವಕಲೋ  
ನರ್ಗಂಕರ್ಮಸಂಜ್ಞತಃ ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಪುರುಷೋತ್ತಮನೇ ಬ್ರಹ್ಮವೇನು, ಅಧ್ಯಾ  
ತ್ಮವೇನು, ಕರ್ಮವೇನು, ಅಧಿಭೂತ ನಹ ಯೇನು, ಆ  
ಹೇಳಿದ ಅಧಿದೈವವಂದರೇನು.

೨. ಯೆಲೇಮಧುಸಾದನನೇ, ಈ ದೇಹದಲ್ಲಿ ಅಧಿಯ  
ಜ್ಞನೆಂಬುವನು ಹ್ಯಾಗಿರುವನು, ಪ್ರಾಣಪ್ರಯಾಣ ನಮ  
ಯಲ್ಲಿ ನಿಂತಾತ್ಮನಿಂದ ನೀನು ಹ್ಯಾಗೆ ಅರಿಯಲ್ಪಡುವಿ.

ಭಗವದ್ವಾಕ್ಯ.

೩. ಯೆಂದೆಂದಿಗೂ ನಾಶವಿಲ್ಲದ ಉತ್ಕೃಷ್ಟ ವಸ್ತುವೆಂ  
ದರೆ ಬ್ರಹ್ಮವು, ಸ್ವಭಾವವೆಂದರೆ ಅಧ್ಯಾತ್ಮವು, ಭೂತಗಳ  
ಭಾವವನ್ನು ಹುಟ್ಟಿಸಿದ ಸೃಷ್ಟಿಯೆಂದರೆ ಕರ್ಮವು.

ARJOON.

<sup>1</sup>What is that *Brahm*? What is  
*Adhee-ātma*? What is *Karma*, O  
first of men? What also is *Adhee-  
bhoot* called? What *Adhee-diva*?

<sup>2</sup>What is *Adhee-yagna*, and who is  
here in this body? How art thou to  
be known in the hour of departure  
by men of subdued minds?

KRISHNA.

<sup>3</sup>*Brahm* is that which is supreme  
and without corruption; *Adhee-ātma*  
is *Swa-bhav* or particular constitu-  
tion, disposition, quality, or nature;  
*Karma* is that emanation from which  
proceedeth the generation of natural  
beings:



## SANSKRIT.

೪. ಅಧಿಭಾತಂಕ್ಷರೋಭಾವಃಪುರುಷಶ್ಚಾ  
ಧಿವೈವತಂ|ಅಧಿಯಜ್ಞೋಹಮೇವಾತ್ರದೇಹೇ  
ದೇಹಭೃತಾಂವರ||

೫. ಅಂತಕಾಲೇಚಮಾಮೇವಸ್ತುರಸ್ತುಕ್ತಾಪಿ  
ಕಳೇ ಬರಂ| ಯೇಪ್ರಯಾತಿ ಸಮದ್ಭಾವಂ  
ಯಾತಿನಾಸ್ತೃತಸಂಕಯೇ||

೬. ಯಂಯಂವಾಪಿಸ್ತುರೇ ಭಾವಂತ್ಯಜ  
ತ್ಯಂತೇ ಕಳೇಬರಂ| ತಂತಮೇವೈತಿ ಕಾಂತೇ  
ಯಸದಾತದ್ಭಾವಭಾವಿತಃ||

೭. ತಸ್ಮಾತ್ಸರ್ವೇಷು ಕಾಲೇಷು ಮಾಮ  
ಸುಸ್ತುರಯುಧ್ಯಚ| ಮಯ್ಯರ್ಪಿತಮನೋ  
ಬುದ್ಧಿರ್ಮಾಮೇವೈಪ್ಯಸ್ಯಸಂಕಯೇ||

೮. ಅಭ್ಯಾಸಯೋಗಯುಕ್ತೇನ ಜೇತ  
ಸಾನಾಸ್ಯಗಾಮಿನಾ| ಪರಮಂಪುರುಷಂದಿವ್ಯಂ  
ಯಾತಿಪಾರ್ಥಾನುಚಿಂತಯೇ||

೯. ಕವಿಂಪುರಾಣಮನುಶಾಸಿತಾರಮಣೋ  
ರಣೀಯಾಂಸಮನುಸ್ತುರೇದ್ಯುಃ| ಸರ್ವಸ್ಯ  
ಧಾತಾರಮಚಿಂತ್ರರಾಮಾದಿತ್ಯ ವರ್ಣಂ  
ತಮಸ್ಯಪರಸ್ತಾಕ್||

೧೦. ಪ್ರಯಾಣ ಕಾಲೇಮನ ಸಾಚಲೇನ ಭ  
ಕ್ತಾಯುಕ್ತೋಯೋಗಬಲೇನಜೈವ| ಭು  
ವೋಮುಘೈಃ ಪ್ರಾಣಮಾವೇತ್ಯ ಸಂಮ್ಯಕ್ಸ  
ತಂಪರಂಪುರುಷಮುಪೈತಿದಿವ್ಯಂ||

೧೧. ಯದಕ್ಷರಂವೇದವಿಮೋಹದಂಶಿವಂ  
ತಿಯದ್ಯತಯೋವೀತರಾಗಾಃ| ಯದಿಚ್ಛಂ  
ತೋಬ್ರಹ್ಮ ಚರಣಂಚರಂತಿ ತತ್ತೇವದಂಸಂಗ  
ಹೇಣಪ್ರವಕ್ಷ್ಯಿ||

## CANARESE.

೪. ಅಧಿಭಾತ ವಂದರೆ ವಿಭಾಗವಾದ ಭಾವವು, ಅಧಿದೈ  
ವವಂದರೆ ಪುರುಷನು, ಅಧಿಯಜ್ಞನು ಅಂದರೆ ದೇಹದಲ್ಲಿರು  
ವ ನಾನು ಹೀ ದೇಹಧಾರಿಗಳ ಶ್ರೇಷ್ಠನೇ.

೫. ಯಾವಾತನು ಮರಣಕಾಲದಲ್ಲಿ ನನ್ನನ್ನೇ ಸ್ಮರಿಸು  
ತ್ತಾ ಶರೀರವನ್ನು ಬಿಟ್ಟು ಹೊರಡುವನೋ ಆತನು ನನ್ನ  
ಸ್ವಭಾವವನ್ನು ಹೊಂದುವನು ಇದಕ್ಕೆ ಸಂಕಯ ವಿಲ್ಲವು.

೬. ಯೇಲೇ ಕುಂತೀ ಪುತ್ರನೇ, ಯಾವ ಯಾವ ವಸ್ತುವ  
ನ್ನು ನೆನಸುತ್ತಾ ಅಂತ್ಯಕಾಲದಲ್ಲಿ ಕಳೇ ಬರುವನ್ನು ಬಿಡುವ  
ನೋ ಆಯಾ ವಸ್ತುವಿನ ಭಾವವನ್ನು ಯಾವಾಗಲೂ ಹೊಂ  
ದಿ ಅದರಲ್ಲೇ ಶೇರುವನು.

೭. ಅದುಕಾರಣ ಯೆಲ್ಲಾ ವೇಳೆಯಲ್ಲಿಯೂ ನನ್ನನ್ನೇ  
ಸ್ಮರಿಸುತ್ತಾ ಯುದ್ಧವನ್ನು ಮಾಡು, ಮನಸ್ಸನ್ನಾ ಬುದ್ಧಿ  
ಯನ್ನಾ ನನಗೆ ಪೊಪ್ಪಿಸಿ ನೀನು ಸಂಕಯವಿಲ್ಲದೆ ನನ್ನನ್ನು  
ಹೊಂದುವಿ.

೮. ಅಭ್ಯಾಸದಿಂದ ಯೋಗಕ್ಕೆ ಯುಕ್ತವೂ ಮತ್ತೈ  
ಲ್ಲಿ ತಿರುಗಾಡದೆಯೂ ಆಗುವ ಆಲೋಚನೆಯಿಂದ ದಿವ್ಯ  
ನಾದ ಪರಮಪುರುಷನನ್ನು ಆಲೋಚಿಸುವವನು ಅವನಲ್ಲಿ  
ಶೇರುವನು.

೯. ವಿದ್ವಾಂಸನೂ, ದಳ್ಳಬನೂ, ಶೀಕ್ಷಕನೂ, ಸೂಕ್ಷ್ಮ  
ಕೈಂಠಲೂ ಸೂಕ್ಷ್ಮನೂ, ಸಕಲದರ ಪಾಲಕನೂ, ನಿನನ  
ಕೂಡದ ರೂಪವುಳ್ಳವನೂ, ಸೂರ್ಯನಂತೆ ವರ್ಣವುಳ್ಳವ  
ನೂ, ಕತ್ತಲೆಯಿಂದ ರಹಿತನೂ, ಆಗುವಾತನನ್ನು ಯಾವ  
ನು ಸ್ಮರಿಸುವನೋ,

೧೦. ಅಂತ್ಯಕಾಲದಲ್ಲಿ ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದಲೂ,  
ಭಕ್ತಿಯಿಂದಲೂ, ಅಭ್ಯಾಸದ ಬಲದಿಂದಲೂ, ಕೂಡಿಕೊಂ  
ಡವನಾಗಿ ಹುಬ್ಬುಗಳ ನಡುವೆ ಪ್ರಾಣವಾಯುವನ್ನು ಚನ್ನಾ  
ಗಿ ಪ್ರವೇಶ ಮಾಡಿಸುವವನು ಯಾವನೋ ಅವನು ಆ  
ಉತ್ಕೃಷ್ಟನಾದ ದಿವ್ಯ ಪುರುಷನನ್ನು ಹೊಂದುತ್ತಾನೆ.

೧೧. ಯಾವ ವಸ್ತುವನ್ನು ನಾಶವಿಲ್ಲದ್ದೆಂದು ವೇದಾರ್ಥ  
ವನ್ನು ತಿಳಿದ ಜ್ಞಾನಿಗಳು ಹೇಳುವರೋ ಯಾವ ವಸ್ತುವಿನಲ್ಲಿ  
ಅಪೇಕ್ಷೆಬಿಟ್ಟು ಸನ್ಯಾಸಿಗಳು ಪ್ರವೇಶಿಸುವರೋ ಯಾವದನ್ನು  
ಇಚ್ಛಿಸುವವರಾಗಿ ಬ್ರಹ್ಮಚರ್ಯವನ್ನು ಆಚರಿಸುವರೋ ಅಂ  
ಥಾ ಪರವಸ್ತುವಿನನ್ನಾ ನವನ್ನು ನಿನಗೆ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳುತ್ತೇನೆ

## ENGLISH.

<sup>4</sup>*Adhee-bhoot* is the destroy-  
ing nature; *Adhee diva* is *Pooroosh*;  
and *Adhee-yagna*, or superintendent  
of worship, is myself in this body.

<sup>5</sup>At the end of time, he, who hav-  
ing abandoned his mortal frame, de-  
parteth thinking only of me, without  
doubt goeth unto me; <sup>6</sup>or else, what-  
ever other nature he shall call upon,  
at the end of life, when he shall quit  
his mortal shape, he shall ever go  
unto it. <sup>7</sup>Wherefore at all times  
think of me alone and fight. Let thy  
mind and understanding be placed  
in me alone, and thou shalt, without  
doubt, go unto me. <sup>8</sup>The man who  
longeth after the Divine and Supreme  
Being, with his mind intent upon the  
practice of devotion, goeth unto him

<sup>9 & 10</sup>The man who shall in the last  
hour call up the ancient Prophet, the  
prime director, the most minute atom  
the preserver of all things, whose  
countenance is like the sun, and who  
is distinct from darkness, with a  
steady mind attached to his service,  
with the force of devotion, and his  
whole soul fixed between his brows,  
goeth unto that divine Supreme  
Being who is called *Param-Pooroosh*.

<sup>11</sup>I will now summarily make thee  
acquainted with that path which the  
doctors of the *Veds* call never-fail-  
ing; which the men of subdued minds  
and conquered passions enter; and  
which, desirous of knowing, they live  
the lives of *Brahma-chārees* or godly  
pilgrims.

## SANSKRIT.

೧೦. ಸರ್ವದ್ವಾರಾಣಿ ಸಂಯಮ್ಯ ಮ  
ಸೋಹೃದಿನಿರುಧ್ಯಚ | ಮೂರ್ಧ್ನಾಘ್ರಾಧಾ  
ಯಾತ್ಯನಃ ಪ್ರಾಣಮಾಸ್ಥಿ ತೋಯೋಗಧಾ  
ರಣಾಂ ||

೧೧. ಹಿ ಮಿತ್ಯೇಕಾಕ್ಷರಂ ಬ್ರಹ್ಮವ್ಯಾಹರಂತಾ  
ಮನುಸ್ವರಃ | ಯಃ ಪ್ರಯಾತಿ ತ್ಯಜ್ಞೇಹಂ  
ಸಯಾತಿ ಪರಮಾಂಗತಿಂ ||

೧೨. ಅನನ್ಯಚೇತಾಸ್ತತತಯೋಮಾಂ  
ಸ್ತುರತಿ ನಿತ್ಯತಃ | ತಸ್ಯಾಹಂಸುಲಭಃ ಪಾರ್ಥ-  
ನಿತ್ಯಯುಕ್ತಸ್ಯಯೋಗಿನಃ ||

೧೩. ಮಾಮುಪೇತ್ಯಪುನರ್ಜನ್ಮದುಬ್ಧಿ  
ಲಯಮಕಾಶ್ಯತಂ | ನಾಪುಷಂತಿಮಹಾತ್ಮಾನಃ  
ಸಂಸಿದ್ಧಿಂ ಪರಮಾಂಗತಾಃ ||

೧೪. ಆಬ್ರಹ್ಮಭುವನಾಲೋಕಾಃ ಪುನರಾ  
ವರ್ತಿ ಸೋರ್ಜುನ | ಮಾಮುಪೇತ್ಯತುಕೌಂ  
ತೇಯಪುನರ್ಜನ್ಮನವಿದ್ಯತೇ ||

೧೫. ಸಹಸ್ರಯುಗಪರಯಃ ತಮಹರ್ಯ  
ಬ್ರಹ್ಮಸೋವಿದುಃ | ರಾತ್ರಿಯುಗ ಸಹ  
ಸ್ರಾಂತಾಂತೇಹೋರಾತ್ರವಿದೋಜನಾಃ ||

೧೬. ಅವ್ಯಕ್ತಾ ದ್ವೈತಯಸ್ಸಪಾಣಿಃ  
ಪ್ರಭವಂತ್ಯಹರಾಗಮಿ | ರಾತ್ರಾಗಮೇ ಪ್ರ  
ಶೀಯಂತೇ ತತ್ರೈವಾಪ್ಯುಕ್ತಸಂಜ್ಞಕೇ ||

೧೭. ಭಾತಗ್ರಾಮಸ್ಸದ್ವಿವಾಯಂ ಭಾ  
ತ್ವಾಭಾತ್ವಾಪ್ರಶೀಯತೇ | ರಾತ್ರಾಗಮೇ  
ವತಃ ಪಾರ್ಥ ಪ್ರಭವಂತ್ಯಹರಾಗಮೇ ||

## CANARESE.

೧೦. ಯೆಲ್ಲಾ ದ್ವಾರಗಳನ್ನು ಹಿಡುಕೊಂಡು ಮನಸ್ಸು  
ನ್ನು ಹೃದಯದಲ್ಲಿ ನಿಲ್ಲಿಸಿ ತನ್ನ ಪ್ರಾಣವನ್ನು ತಲೆಯಲ್ಲಿ  
ಸ್ಥಿರಪಡಿಸಿ ಯೋಗಧಾರಣವನ್ನು ಹೊಂದಿ,

೧೧. ಏೊಂದಕ್ಷರವಾದ ಹಿಂಕಾರ ಬ್ರಹ್ಮವನ್ನು ಉಚ್ಚರಿಸು  
ತ್ತಲೂ ನನ್ನನ್ನೇ ನೆನಸುತ್ತಲೂ ದೇಹವನ್ನು ಬಿಟ್ಟು ಯಾ  
ವಾತನು ಹೊರಡುವನೋ ಅವನು ಶ್ರೇಷ್ಠವಾದ ಮೋಕ್ಷವನ್ನು  
ಹೊಂದುವನು.

೧೨. ಯೆಲೇ ಪಾರ್ಥನೇ, ಯಾವಾತನು ಮತ್ತೊಂದು  
ವಸ್ತುವಿನಲ್ಲಿ ಮನಸ್ಸಿಡದೇ ನನ್ನನ್ನೇ ಯಾವಾಗಲೂ ಸ್ಮರಿಸು  
ವನೋ ಅಂಥಾ ನಿತ್ಯ ಯೋಗವುಳ್ಳ ಮನುಷ್ಯನಿಗೆ ನಾನು  
ಸುಲಭನು.

೧೩. ಇಂಥಾ ಶ್ರೇಷ್ಠವಾದ ನಿತ್ಯ ಯೋಗ ಸಿದ್ಧಿಯನ್ನು  
ಹೊಂದಿದ ಮಹಾತ್ಮರು ನನ್ನನ್ನು ಕೇರಿ ಅಕಾಶ್ಯತೆಯಾಗಿಯೂ  
ದುಬ್ಬಿಕ್ಕ ಮನೆಯಾಗಿಯೂ ಇರುವ ಪುನರ್ಜನ್ಮವನ್ನು  
ಹೊಂದರು.

೧೪. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬ್ರಹ್ಮಲೋಕವೇ ಮುಂತಾ  
ದ ಲೋಕಗಳು ಪುನರ್ಜನ್ಮಕ್ಕೆ ಕಾರಣವಾದವುಗಳು. ಯೆ  
ಲೇ ಕುಂತೀಕುಮಾರನೇ, ನನ್ನನ್ನು ಹೊಂದಿದಮೇಲೆ ಪುನ  
ರ್ಜನ್ಮವು ಬರಲಾರದು.

೧೫. ಸಾವಿರ ಮಹಾಯುಗಗಳಾದರೇ ಬ್ರಹ್ಮದೇವರಿಗೆ  
ಏೊಂದು ಹಗಲೆಂದು ಅದೇಮೇರಿಗೆ ಸಾವಿರ ಮಹಾಯುಗಗ  
ಳ ಕಾಲವಾದರೇ ರಾತ್ರಿಯೆಂದು ಶಿಥಿಲವರೇ ಕಾಲಗ್ನಾನಿ  
ಗಳು.

೧೬. ಹಗಲಾಗುವಾಗ್ಗೆ ಅವ್ಯಕ್ತದರ ದೆಹಿಯಿಂದ ವ್ಯ  
ಕ್ತವಾದವುಗಳೆಲ್ಲಾ ಹೊರಡುತ್ತವೆ ರಾತ್ರಿಯಾಗುವದರಲ್ಲಿ  
ಅವೇ ಅವ್ಯಕ್ತವೆಂಬುದರಲ್ಲಿ ಅಡಗುತ್ತವೆ.

೧೭. ಯೆಲೇ ಪಾರ್ಥನೇ, ಈ ಜೀವರಾಶಿಗಳು ನಹ ವತ  
ವಿಲ್ಲದೆ ಉಂಟಾಗಿ ಉಂಟಾಗಿ ರಾತ್ರಿಯಲ್ಲಿ ಪ್ರಳಯವನ್ನು  
ಹೊಂದಿ ಮತ್ತು ಹಗಲಿನಲ್ಲಿ ಹುಟ್ಟುತ್ತಾ ಇರುವವು.

## ENGLISH.

<sup>12</sup>He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, <sup>13</sup>repeating in silence ಓಂ Om! the mystic sign of *Brahm*, thence called "*Ekākshar*," shall, on his quitting this mortal frame calling upon me, without doubt go the journey of supreme happiness. <sup>14</sup>He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constant ad-herent to devotion; <sup>15</sup>and those ele-vated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow. <sup>16</sup>Know O *Arjoon*, that all the regions be-tween this and the abode of *Brahm* afford but a transient residence; but he who findeth me, returneth not again to mortal birth.

<sup>17</sup>They who are acquainted with day and night, know that the day of *Brahma* is as a thousand revolutions of the *Yoo*gs, and that his night ex-tendeth for a thousand more.

<sup>18</sup>On the coming of that day, all things proceed from invisibility to visibility; so, on the approach of night, they are all dissolved away in that which is called *invisible*.

<sup>19</sup>The universe, even, having exist-ed, is again dissolved; and now again, on the approach of day, by divine necessity, it is reproduced.



## SANSKRIT.

೧೦. ಪರಸ್ತಸ್ತಾಸ್ತುಭಾವೋನೋಽಪ್ಯ  
ಕೋವ್ಯಕ್ತಾತ್ಸನಾತನಃ | ಯಸ್ಸನವೇ  
ಮುಭುತೇಮನಸ್ಯತುಸ್ಸನಿನಸ್ಯತಿ ||

೧೧. ಅವ್ಯಕ್ತೋಚ್ಚರ ಇತ್ಯುಕ್ತಸ್ಸಮಾ  
ಮಃ ಪರಮಾಂಗತಿಂ | ಯಪ್ರಾಪ್ಯ ನನಿವ  
ತೇಂತೇತದ್ಧಾಮಪರಮಂಮಮ ||

೧೨. ಪುರುಷಸ್ಸಪರಃಪಾರ್ಥಭಕ್ತ್ಯಾ  
ಲಭ್ಯಸ್ತ್ವ ನಸ್ಯಯಾ | ಯಸ್ಯಾಂ ತಸ್ಯಾನ್  
ಭೂತಾನಿಯೇನಸರ್ವಮಿದಂತತಂ ||

೧೩. ಯತ್ರಕಾಲೇತ್ಯವಾವೃತ್ತಿಮಾವೃ  
ತ್ತಿಂಚೈವಯೋಗಿನಃ | ಪ್ರಯಾತಾಯಾಂ  
ತಿತಂಕಾಲಂವಕ್ಷ್ಯಾಮಿಭರತಪುಂಜ ||

೧೪. ಅಗ್ನಿಜ್ಯೋತೀಶಿರಹಃಕುಕ್ಷಃ ಪ  
ಣ್ವಾಸಾಽಽಶ್ವರಾಯಣಂ | ಶತ್ರುಪ್ರಯಾ  
ತಾಗ್ಭಂತ್ರಿಬ್ರಹ್ಮಬ್ರಹ್ಮವಿಹೋಜನಾಃ ||

೧೫. ಧಾಮೋರಾತ್ರಿಸ್ತಥಾಕೃಷ್ಣಃ ಪ  
ಣ್ವಾಸಾಪಕ್ಷಿಣಾಯನಂ | ಶತ್ರುಚಾಂದ್ರಮ  
ನಂಜ್ಯೋತಿರೋಗೀಪ್ರಾಪ್ಯನಿವರ್ತತೇ ||

೧೬. ಕುಕ್ಷಕೃಷ್ಣೇಗತೀರ್ಹೋತೇ ಜಗತ  
ಕಾಶ್ವತೇಮತೇ | ದ್ವಿಕಮಾಯಾತ್ಯನಾವೃತ್ತಿ  
ಮಂಸ್ಯಯಾವತೇತೇಪುನಃ ||

೧೭. ನೈತೇ ಸೃತೀ ಪಾರ್ಥ ಜಾನಕಾ  
ಯೋಗೇಮುಪ್ಯತಿಕೃತ್ಯನ | ಶಸ್ತಾತ್ಸವೇ  
ಮುಕಾರೇಮಯೋಗಯುಕ್ತೋಭವಾಜಾನ

## CANARESE.

೧೦. ಲಿಠಾಗ್ಯ ಈ ವ್ಯಕ್ತವಾದುದಿಂದ ವ್ಯಕ್ತವಾಗದೆ  
ನಿತ್ಯವಾಗಿರುವ ಬೇರೊಂದು ಭಾವವುಂಟು ನಕಲ ಭೂತಗಳ  
ನಾಕವಾದರೂ ಅದು ನಾಕವಾಗುವದಿಲ್ಲ.

೧೧. ಅದುವ್ಯಕ್ತವಾಗದೆಯೂ ನಾಕವಾಗದೆಯೂ ಯಿ  
ರುತ್ತದೆ ಯಿದಕ್ಕೆ ಪರಮ ಗತಿಯೆಂದು ಹೇಳುತ್ತಾರೆ ಅದ  
ನ್ನು ಹೊಂದಿದವರು ಮರಳಿ ಹುಟ್ಟುವದಿಲ್ಲ ಅದೇ ನನ್ನ ಶ್ರೇ  
ಷ್ಠವಾದ ಮನೆಯು.

೧೨. ಯೇಲೇ ಪಾರ್ಥನೇ, ಪ್ರಾಣಿಗಳು ಯಾವಾತ  
ನಲ್ಲಿ ನೆಲೆಯಾಗಿರುವವು ಮತ್ತು ಯಾವಾತನಿಂದ ಯಿದೆಲ್ಲಾ  
ವಿಸ್ತರಿಸಲ್ಪಟ್ಟಿತು ಆ ಪುರುಷನೇ ಶ್ರೇಷ್ಠನು ಅನನ್ಯ ಭಕ್ತಿ  
ಯಿಂದ ಕೇರಬೇಕಾದಾತನು.

೧೩. ಶೋಕಾಂತರವನ್ನು ಹೊಂದಿದ ಯೋಗಿಗಳು  
ಯಾವ ಕಾಲದಲ್ಲಿ ಹೋದರೇ ತಿರುಗುವರೋ ಯಾವ ಕಾಲ  
ದಲ್ಲಿ ಹೋದರೇ ತಿರುಗದೇ ಇರುವರೋ ಅಂಥಾ ಕಾಲವನ್ನು  
ಹೇಳುತ್ತೇನೆ ಭರತಶ್ರೇಷ್ಠನೇ.

೧೪. ಅಗ್ನಿಯೂ, ಜ್ಯೋತಿಯೂ, ಹಗಲೂ, ಕುಕ್ಷ  
ಪಕ್ಷವೂ, ಆರುತಿಗಳಾದ ಉತ್ತರಾಯಣವೂ, ಯೆಂಬ ಕಾ  
ಲಗಳಲ್ಲಿ ಶೋಕಾಂತರವನ್ನು ಹೊಂದಿದ ಬ್ರಹ್ಮ ವಿದರಾದ  
ಜನಗಳು ಬ್ರಹ್ಮವನ್ನೇ ಹೊಂದುವರು.

೧೫. ಧಾಮವೂ, ರಾತ್ರಿಯೂ, ಕೃಷ್ಣಪಕ್ಷವೂ,  
ಆರುತಿಗಳಾದ ದಕ್ಷಿಣಾಯನವೂ, ಯೆಂಬ ಕಾಲಗಳಲ್ಲಿ  
ಶೋಕಾಂತರವನ್ನು ಹೊಂದಿದರೇ ಆ ಯೋಗಿಯು ಚಂ  
ದ್ರ ಪಮ್ಪಂಥವಾದ ಜೋತಿಸ್ಸನ್ನು ಹೊಂದಿ ಮರಳುವನು.

೧೬. ಈ ಕುಕ್ಷಪಕ್ಷ ಕೃಷ್ಣಪಕ್ಷಗತಿಗಳು ಜಗತ್ತಿಗೆ ಶಾಶ್ವ  
ತವಾಗಿ ಪ್ರಸಿದ್ಧಿಯಾಗಿವೆ ಲೋಕದಿಂದ ಬಾರದೇ ಇರುವಿಕೆ  
ಯೂ ಮತ್ತೊಂದರಿಂದ ಪುನಃ ಬರುವಿಕೆಯು.

೧೭. ಈ ಯೆರಡು ಮಾರ್ಗಗಳನ್ನು ತಿಳಿದ ಯೋಗೀ  
ಶ್ವರನು ಯಾವಾತನಾದರೂ ಮೋಹಿಸಲ್ಪಡನು ಅದರಿಂದ  
ದ ಯಲ್ಲಕ್ಕಾಲಗಳಲ್ಲಿಯೂ ನೀನು ಯೋಗದಿಂದ ಕೂ  
ಡಿಕೊಂಡಿರುವವನಾಗು, ಅಜಾನನನೇ.

## ENGLISH.

20 That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility: it is invisible and eternal. 21 He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode; which men having once obtained, they never more return to earth: that is my mansion. 22 The Supreme Being is to be obtained by him who worshippeth no other Gods. In him is included all nature; by him all things are spread abroad.

23 I will now speak to thee of that time in which, should a devout man die, he will never return; and of that time, in which dying, he shall return again upon the earth.

24 Those holy men who are acquainted with *Brahm*, departing this life in the fiery light of day, in the bright season of the moon, within the six months of the sun's northern course, go unto him; 25 but those who depart in the gloomy night of the moon's dark season, and whilst the sun is yet within the southern path of his journey, ascend for a while into the regions of the moon, and again return to mortal birth 26 These two, *light* and *darkness*, are esteemed the world's eternal ways: he who walketh in the former path returneth not; whilst he who walketh in the latter cometh back again upon the earth. 27 A *Yogee*, who is acquainted with these two paths of action, will never be perplexed; wherefore, O *Arjoon*, be thou at all times employed in devotion.

## SANSKRIT.

೨೮. ವೇದೇಷು ಯಜ್ಞೇಷು ತಪಸ್ಸು  
ಜೈವದಾನೇಷು ಯತ್ಪುಣ್ಯಫಲಂ ಪ್ರದಿಷ್ಟಂ |  
ಅತ್ಯೇತಿತತ್ಸರ್ವಮಿದಂ ವಿದಿತಾನ್ವ ಯೋಗೇ  
ಪರಂಸ್ಥಾನಮುಪೈತಿ ಚಾದ್ಯಂ ||

## CANARESE.

೨೮. ವೇದದಲ್ಲಿಯೂ, ಯಜ್ಞದಲ್ಲಿಯೂ, ತಪಸ್ಸಿನ  
ಲ್ಲಿಯೂ, ದಾನದಲ್ಲಿಯೂ, ಯಾವ ಪುಣ್ಯಫಲವು ಉಪ  
ದೇಶಿಸಲ್ಪಡುವದೋ ಅದನ್ನೆಲ್ಲಾ ತಿಳಿದು ಅತಿಕ್ರಮಿಸಿದ  
ಯೋಗಿಯು ಪರಮಸ್ಥಾನವನ್ನಾ ಆದಿಯನ್ನಾ ಶೇರು  
ವನು.

## ENGLISH.

58 The fruit of this surpasseth all the  
rewards of virtue pointed out in the  
*Vēds*, in worshippings, in mortifica-  
tions, and even in the gifts of charity.  
The devout *Yōgee*, who knoweth all  
this, shall obtain a supreme and  
prior place.

## LECTURE IX.

OF THE CHIEF OF SECRETS AND  
PRINCE OF SCIENCE.

ಶ್ರೀಂ ಭಕ್ತನೇ ಅಧ್ಯಾಯ.

## ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಇದಂತುಕೇಗುಹ್ಯತಮಂ ಪ್ರವಕ್ಷ್ಯಾ  
ಮ್ಯನಸೂಯವೇ | ಜ್ಞಾನಂ ವಿಜ್ಞಾನಸಹಿತಂ  
ಯಕ್ ಜ್ಞಾತೃವೋಕ್ತೃಸೇಶುಭಾತ್ ||

೨. ರಾಜವಿದ್ಯಾರಾಜಗುಹ್ಯಂ ಪವಿತ್ರಮಿದ  
ಮುತ್ತಮಂ | ಪ್ರತ್ಯಕ್ಷಾವಗಮಂ ಧರ್ಮ್ಯಂ  
ಸುಸುಖಂ ಕರ್ತುಮವ್ಯಯಂ ||

೩. ಅತ್ರಧೃಧಾನಾಂ ಪುರುಷಾರ್ಥಮೇಸಾ  
ಸ್ಯ ಪರಂತಪ | ಅಪ್ರಾಪ್ಯಮಾನಿವ ತೇಂತೇ  
ಮೃತ್ಯುಸಂಸಾರವತ್ತ್ವೇನ ||

೪. ಮಯಾತತಮಿದಂ ಸರ್ವಂ ಜಗದವ್ಯ  
ಕ್ತಮಾತೇನಾ | ಮಕ್ ಸ್ಥಾನಿಸರ್ವಭೂತಾನಿ  
ನಜಾಹಂತೇ ವ್ಯವಸ್ಥಿತೇ ||

## ಭಗವದ್ವಾಕ್ಯ.

೧. ಯಾವ ಜ್ಞಾನವನ್ನು ಅರಿತು ಕೇಡಿನಿಂದ ಬಿಡಲ್ಪಡು  
ವಿಯೋ ಅಂಥಾ ಜ್ಞಾನವನ್ನು ವಿಶೇಷ ಜ್ಞಾನದೊಡನೆ ಕೂ  
ಡಿರುವದಾಗಿ ಅಸೂಯೆ ಇಲ್ಲದ ನಿನಗೆ ಈ ಪರಮ ರಹಸ್ಯ  
ವನ್ನು ಹೇಳುವೆನು.

೨. ಇದೇ ರಾಜವಿದ್ಯವೂ, ರಾಜಮರ್ಮವೂ, ಪವಿತ್ರ  
ವೂ, ಉತ್ತಮವೂ, ವಿಹಿತವಾಗಿ ಶೇರುವಂಥಾದ್ದೂ, ಧರ್ಮ  
ವುಳ್ಳದ್ದೂ, ಮಾಡಲಿಕ್ಕೇ ಅತಿ ಸುಖವುಳ್ಳದ್ದೂ, ನಿತ್ಯವಾದ  
ದ್ದೂ.

೩. ಯೆಲೇ ವೈರಿಗಳ ಪೀಡಿಸುವಾತನೇ, ಈ ಧರ್ಮದಲ್ಲಿ  
ವಿಶ್ವಾಸವಿಡದ ಮನುಷ್ಯರು ನನ್ನನ್ನು ಹೊಂದದೇ ಮೃ  
ತ್ಯುರೂಪವಾದ ಸಂಸಾರ ಮಾರ್ಗದಲ್ಲಿ ತಿರುಗುವರು.

೪. ವ್ಯಕ್ತಮಾತೆಯಿಲ್ಲದವನಾದ ನನ್ನಿಂದ ಈ ಜಗ  
ತ್ತೆಲ್ಲಾ ವಿಸ್ತರಿಸಲ್ಪಟ್ಟಿತು. ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳೂ ನನ್ನಲ್ಲಿ  
ಇವೆ. ನಾನವಗಳಲ್ಲಿ ಇರತಕ್ಕವಲ್ಲ.

## KRISHNA.

1 I will now make known unto thee,  
who findest no fault, a most mysteri-  
ous secret, accompanied by profound  
learning, which having studied thou  
shalt be delivered from misfortune.

2 It is a sovereign art, a sovereign  
mystery, sublime and immaculate ;  
clear unto the sight, virtuous, inex-  
haustible, and easy to be performed.

3 Those who are infidels to this faith,  
not finding me, return again into this  
world, the mansion of death.

4 This whole world was spread  
abroad by me in my invisible form.  
All things are dependent on me, and  
I am not dependent on them ;



## SANSKRIT.

೫. ನಚಮಕ್ ಸ್ಥಾನಿ ಭೂತಾನಿ ಪಶ್ಯಮೇ  
ಯೋಗಮೈತ್ವಂ | ಭೂತಭೃತ್ಯಚಭಾ  
ತಸ್ತೋಮಮಾತ್ರಭೂತಭಾವನಃ ||

೬. ಯಥಾಕಾಶ್ಚಿತ್ತೋ ನಿತ್ಯಂವಾಯು  
ಸ್ಪರ್ಶತ್ರೋಮಹಾಃ | ತಥಾಸರ್ವಾಣಿ  
ಭೂತಾನಿಮಕ್ ಸ್ಥಾನೀತ್ಯುಪಧಾರಯ ||

೭. ನವ-ಭೂತಾನಿಕೌಂತೀಯ ಪ್ರಕೃ  
ತಿಯಾಂತಿಮಾಮಕೀಂ | ಕಲ್ಪಕ್ಷಯೇಪುನ  
ಸ್ತಾನಿಕಲ್ಪಾದೌವಿಸೃಜಾಮ್ಯಹಂ ||

೮. ಪ್ರಕೃತಿಸ್ವಾಮವಷ್ಟ್ಯಭೃವಿಸೃಜಾ  
ಮಿಪುನಃಪುನಃ | ಭೂತಗ್ರಾಮಮಿಮಂಕೃ  
ತ್ಸಮವಶಂಪ್ರಕೃತೇವಕಾಶ್ ||

೯. ನಚಮಾಂತಾನಿಕರ್ಮಾಣಿ ನಿಬದ್ಧಂತಿ  
ಧನಂಜಯ | ಉದಾಸೀನವದಾಸೀನಮನುಷ್ಠಂ  
ತೇಷುಕರ್ಮಣು ||

೧೦. ಮಯಾಧ್ಯಕ್ಷೇಣ ಪ್ರಕೃತಿಸ್ಸಾ  
ಯತೇನಚರಾಚರಂ | ಹೇತುನಾಸೇನಕೌಂತೀ  
ಯಜಗದ್ವಿಪರಿವರ್ತತೇ ||

೧೧. ಅವಜಾನಂತಿಮಾಂಮುಢಾ ಮಾನು  
ಷೀಂತನುಮಾಶ್ರಿತಂ | ಪರಂಭಾವಮಜಾನಂ  
ತೋಮಮಭೂತಮಜೇಶ್ವರಂ ||

೧೨. ಮೋಘುರಾಮೋಘುಕರ್ತಾಣೋ  
ಮೋಘುಜ್ಞಾನಾಬಿಚೇತಸಃ | ರಾಕ್ಷಸೀಮಾನು  
ರೀಂಜೈವಪ್ರಕೃತಿಸೋಹಿನೀಂಶ್ರಿತಾಃ ||

೧೩. ಮಹಾತ್ಮಾನಸ್ತುಪಾಂಪಾರ್ಥಃ | ದೈ  
ವೀಂಪ್ರಕೃತಿಮಾಶ್ರಿತಾಃ | ಭಜಂತ್ಯನಂಸ್ಯ  
ಮನಸೋಜ್ಞಾತ್ವಾ ಭೂತಾದಿಮವ್ಯಯಂ ||

## CANARESE.

೫. ಭೂತಗಳು ನನ್ನಲ್ಲಿ ಇರುವವಗಳಲ್ಲ ಆದಾಗ್ಯೂ ನನ್ನ  
ಯೋಗದ ಸಾಮರ್ಥ್ಯವನ್ನು ನೋಡು ನನ್ನ ಆತ್ಮವು  
ಭೂತಗಳನ್ನು ಧರಿಸಿರುವದು ನಾನು ಭೂತಗಳಲ್ಲಿಲ್ಲ ಆದಾ  
ಗ್ಯೂ ಭೂತಭಾವನನಾಗಿದ್ದೇನೆ.

೬. ಆಕಾಶದಲ್ಲಿರುವ ಹೊಡ್ಡ ಫುಲೆಯು ಯಾವಾಗಲೂ  
ಯೆಲ್ಲಾ ಕಡೆಗೂ ಹಾಗೆಗೆ ಹೋಗುವದೋ ಹಾಗೆಯೇ ಯೆ  
ಲ್ಲಾ ಭೂತಗಳೂ ನನ್ನಲ್ಲಿ ಇವೆಯೆಂದು ನಿಶ್ಚಯಿಸು.

೭. ಯೆಲೇ ಕುಂತೀ ಪುತ್ರನೇ ಕೇಳು, ಕಲ್ಪಾಂತದಲ್ಲಿ  
ಯೆಲ್ಲಾ ಭೂತಗಳು ನನ್ನ ಪ್ರಕೃತಿಯಲ್ಲಿ ಶೇರುತ್ತವೆ ಕ  
ಲ್ಪಾದಿಯಲ್ಲಿ ಅವಗಳನ್ನೆಲ್ಲಾ ತಿರುಗಿ ನಾನು ಸೃಷ್ಟಿಸುವೆನು.

೮. ನಾನು ಅವಶವಾಗಿ ಪ್ರಕೃತಿಯ ವಶದಿಂದಲೇ  
ನನ್ನ ಪ್ರಕೃತಿಯನ್ನು ಆಲಿಂಗಿಸಿ ಈ ಜೀವರಾಶಿಗಳನ್ನು  
ತಿರುಗಿ ತಿರುಗಿ ಹುಟ್ಟಿಸುತ್ತೇನೆ.

೯. ಯೆಲೇ ಧನಂಜಯನೇ, ಆ ಸೃಷ್ಟಿ ಸಂಹಾರಾದಿ  
ಕರ್ಮಗಳಲ್ಲಿ ಆಸಕ್ತಿ ಯಿಲ್ಲದೆ ಉದಾಸೀನವಹಾಗೆ ಇರು  
ವಂಥಾ ನನ್ನನ್ನು ಆ ಕರ್ಮಗಳು ಕಟ್ಟಲಿಯವು.

೧೦. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಸ್ವಾಮಿಯಾದ ನನ್ನಿಂ  
ದ ಈ ಪ್ರಕೃತಿಯು ಚರಾಚರಗಳಿಂದ ಕೂಡಿಕೊಂಡಿರುವ  
ಈ ಜಗತ್ತನ್ನು ಹೇರುವದು ಈಕಾರಣದಿಂದಲೇ ಈ ಜಗತ್ತು  
ತಿರುಗುತ್ತಾ ಇರುವದು.

೧೧. ಮುಢರು ಭೂತಗಳ ಯಜಮಾನತ್ವವೆಂಬ ನನ್ನ  
ಪರಮ ಭಾವವನ್ನು ತಿಳಿಯದೆ ಮನುಷ್ಯ ಕೋರದಲ್ಲಿ ಪ್ರ  
ವೇಶಿಸಿದ ನನ್ನನ್ನು ತಿರಸ್ಕರಿಸುತ್ತಾರೆ.

೧೨. ವ್ಯರ್ಥವಾದ ಆಶೆಯೂ, ವ್ಯರ್ಥವಾದ ಕರ್ಮ  
ವೂ, ವ್ಯರ್ಥವಾದ ಜ್ಞಾನವೂ, ಮನಸ್ಸು ಪುಳ್ಳ ಆ ಮು  
ಢರು ರಾಕ್ಷಸರಿಗೂ ಅನುರಾಗಿಗೂ ಸಂಬಂಧವಾದ ಮೋಹ  
ಗೊಳಿಸುವ ಪ್ರಕೃತಿಯನ್ನು ಹೊಂದಿದವರು.

೧೩. ಯೆಲೇ ಅರ್ಜುನನೇ, ಮಹಾತ್ಮರು ದೇವಸಂಬಂಧ  
ವಾದ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿದವರಾಗಿ ಗಮಸ್ತ ಭೂತಗಳೆ  
ಗು ಆದಿಯಾಗಿಯೂ ನಾಶಕೃತನಾಗಿಯೂ ಇರುವ ನನ್ನ  
ನ್ನು ತಿಳಿದು ನಿಶ್ಚಲವಾದ ಮನಸ್ಸಿನಿಂದ ಭಜಿಸುವರು.

## ENGLISH.

<sup>5</sup>and all things are not dependent on  
me. Behold my divine connection!  
My creative spirit is the keeper of  
all things, not the dependent.

<sup>6</sup>Understand that all things rest in  
me, as the mighty air, which passeth  
every where, resteth for ever in the  
ætherial space. <sup>7</sup>At the end of the  
period *Kālp*, all things, O son of  
*Kōntee*, return into my primordial  
source, and at the beginning of  
another *Kālp*, I create them all again.

<sup>8</sup>I plant myself on my own nature,  
and create, again and again, this as-  
semblage of beings, the whole, from  
the power of *nature*, without power.

<sup>9</sup>Those works confine not me, be-  
cause I am like one who sitteth aloof  
uninterested in those works.

<sup>10</sup>By my supervision *nature* produceth  
both the moveable and the immove-  
able. It is from this source, O *Arjoon*,  
that the universe resolveth.

<sup>11</sup>The foolish, being unacquainted  
with my supreme and divine nature,  
as lord of all things, despise me in  
this human form, <sup>12</sup>trusting to the  
evil, diabolic, and deceitful principle  
within them. They are of vain hope,  
of vain endeavours, of vain wisdom,  
and void of reason; <sup>13</sup>whilst men of  
great minds, trusting to their divine  
natures, discover that I am before all  
things and incorruptible, and serve  
me with their hearts undiverted by  
other Gods.

## SANSKRIT.

೧೪. ಸತತಂಕೀರ್ತಯಂತೋಮಾಂಯು  
ತಂತ್ವದೃಢವ್ರತಾಃ | ನಮಸ್ಯಂತತ್ವಮಾಂ  
ಭಕ್ತಾನಿತ್ಯಯುಕ್ತಾಉಪಾಸತೇ ||

೧೫. ಜ್ಞಾನಯಜ್ಞೇನ ಜಾಪ್ಯನೋ ಯ  
ಜಂತೋಮಾಮುಪಾಸತೇ | ದ್ರವ್ಯತೈನವ್ರಥ  
ಕ್ಷೇಪಬಹುಧಾವಿಶ್ವತೋಮುಖಂ ||

೧೬. ಅಹಂಕ್ರತುರಹಂಯಜ್ಞಃಸ್ವಧಾಹ  
ಮಹಮೌಷಧಂ | ಮಂತ್ರೋಹಮಹಮೇವಾ  
ಜ್ಯಮಹಮಗ್ನಿರಹಂಹಂತಂ ||

೧೭. ಪಿತಾಹವಸ್ಯಜಗತೋಮಾತಾಧಾತಾ  
ಪಿತಾಮಹಃ | ವೇದ್ಯಂಪವಿತ್ರಮೋಹಾರಮು  
ಕ್ತಾಸಮಯಜುರೇವಚ ||

೧೮. ಗತಿರ್ಭರ್ತಾ ಪ್ರಭುಸ್ಸಾಕ್ಷೀ ನಿ  
ವಾಸಃಕರಣಂನುಕೃತ್ | ಪ್ರಭವಃಪ್ರಳಯಃ  
ಸ್ಥಾನನಿಧಾನಂಬೀಜಮವ್ಯಯಂ ||

೧೯. ತಪಾಮೃಹಮಹಂವರ್ಷಂ ನಿಗೃ  
ಹ್ಣಾಮೃತಸ್ತೃಣಾಮಿಚ | ಅಮೃತಂ ಚೈವ  
ಮೃತ್ಯುಶ್ಚ ನದಸಕ್ಷಾಹಮಜುಃನ ||

೨೦. ತ್ರೈವಿದ್ಯಾಮಾಂ ಸೋಮಪಾಂ  
ಪೂತಪಾಪಾಯಜ್ಞೇರಿಷ್ಟಾಸ್ವಗ್ಗತಿಂಪ್ರಾ  
ಥಯಂತೇ | ತೇಪುಣ್ಯಮಾಸಾದ್ಯಸುರೇಂ  
ದ್ರಲೋಕಮಶ್ವಂತಿದಿವ್ಯಾ ದಿವಿದೇವಭೋ  
ಗಾಃ ||

೨೧. ತೇತಂಭುಕ್ತ್ವಾ ಸ್ವರ್ಗಲೋಕಂವಿ  
ಶಾಲಂಕ್ಷೀಣೇಪುಣ್ಯೋಮತ್ಯಲೋಕಂ ವಿಕಂ  
ತಿ | ದ್ರವಂತ್ರಯಾರ್ಥರ್ಮನುಪ್ರಪನ್ನಾಗತಾ  
ಗತಂಕಾಮಕಾಮಾಭಂತೇ ||

## CANARESE.

೧೪. ಮತ್ತು ದೃಢವಾದ ವ್ರತಾಚರಣೆಗಳಳ್ಳ ಕೆಲಬ  
ರು ಯಾವಾಗಲೂ ನನ್ನನ್ನು ಕೀರ್ತಿಸುವರು, ನನ್ನನ್ನು  
ಭಾಗ್ಯನಿಸುವರು, ನನ್ನನ್ನು ಕುರಿತು ನಮಸ್ಕರಿಸುವರು, ಭಕ್ತಿ  
ಯಿಂದ ನಿತ್ಯವೂ ಯುಕ್ತರಾಗಿ ಸೇವಿಸುವರು.

೧೫. ಮತ್ತು ಕೆಲಬರು ಪರಮಾತ್ಮನೊಬ್ಬನೇಯೆಂಬ  
ಜ್ಞಾನಯಜ್ಞದಿಂದ ವೊಬ್ಬನಾಗಿಯೂ, ಬೇರೆ ಬೇರೆಯಾಗಿ  
ಯೂ, ಅನೇಕ ಪ್ರಕಾರವಾಗಿಯೂ, ಯೆಲ್ಲೆಲ್ಲಿ ನೋಡಿದಾ  
ಸ್ಯ ಇರುವ ನನ್ನನ್ನು ಆರಾಧಿಸುತ್ತಾರೆ.

೧೬. ಬಲಿ ಅಂದರೆ ನಾನು, ಮತ್ತು ಯಜ್ಞವೂ, ಸ್ವಧೆ  
ಯೂ, ಔಷಧವೂ, ಮಂತ್ರವೂ, ಆಜ್ಯವೂ, ಅಗ್ನಿಯೂ,  
ಧೂಪವೂ ನಾನೇ.

೧೭. ಈ ಜಗತ್ತಿಗೆ ತಂದೆಯೂ, ತಾಯಿಯೂ, ಸಾಕುವ  
ವನೂ, ಮುತ್ತೈಯೆಯೂ ನಾನೇ. ಮತ್ತು ತಿಳಿಯತಕ್ಕದ್ದೂ,  
ಪವಿತ್ರವಾದದ್ದೂ ನಾನೇ. ಮತ್ತು ಪ್ರಣವವೂ, ಮೃಗ್ವೀ  
ದವೂ, ಸಾಮವೇದವೂ, ಯಜುರ್ವೇದವೂ ನಾನೇ.

೧೮. ಗತಿಯೂ, ಪೋಷಕನೂ, ಸಮರ್ಥನೂ,  
ಸಾಕ್ಷಿಯೂ, ಮನೆಯೂ, ರಕ್ಷಕನೂ, ಸ್ನೇಹಿತನೂ, ಉ  
ತ್ಪತ್ತಿಯೂ, ಲಯವೂ, ಸ್ಥಾನವೂ, ನಿಧಿಯೂ, ನಾಶವಿ  
ಲ್ಲದ ಬೀಜವೂ ನಾನೇ.

೧೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬಿಸಲು ಕೊಡುವವನೂ,  
ಮಳೆಯನ್ನು ಹೀರುವವನೂ, ಸುರಿಸುವವನೂ, ನಾನೆ. ಅ  
ಮೃತವೂ, ಮೃತ್ಯುವೂ, ಪೊಳ್ಳೆದೂ, ಅಲ್ಲದೂ ನಾನೇ.

೨೦. ವೇದ ವಿದ್ಯಾವಂತರು ಪಾಪದಿಂದ ಪರಿಶುದ್ಧರಾದ  
ಸೋಮಯಾಜಿಗಳು ನನ್ನನ್ನು ಯಜ್ಞದಿಂದ ಸಂತುಷ್ಟಗೊ  
ಳಿಸಿ ಸ್ವರ್ಗಲೋಕ ಪ್ರಾಪ್ತಿಯನ್ನು ನನಿಂದ ಪೇಡಿಕೊ  
ಳ್ಳುತ್ತಾರೆ ಅವರು ಪವಿತ್ರವಾದ ಇಂದ್ರಲೋಕವನ್ನು ಹೊಂ  
ದಿ ಸ್ವರ್ಗದಲ್ಲಿ ದಿವ್ಯವಾದ ದೇವ ಭೋಗಗಳನ್ನು ಅನುಭವಿ  
ಸುವರು.

೨೧. ಇವರು ವಿಸ್ತಾರವಾದಂಥಾ ಆ ಸ್ವರ್ಗಲೋಕ  
ವನ್ನು ಅನುಭವಿಸಿ ಪುಣ್ಯವು ಕ್ಷೀಣವಾಗಲು ಭೂಲೋಕವನ್ನು  
ಪ್ರವೇಶಿಸುವರು, ಈ ಪ್ರಕಾರ ವೇದ ಧರ್ಮವನ್ನು ಅನು  
ಸರಿಸಿ ಭೋಗಗಳನ್ನು ಆಶಿಸುವವರು ಹೋಗೋಣಬರೋ  
ಣವನ್ನು ಹೊಂದುವರು.

## ENGLISH.

14Men of rigid and laborious lives  
come before me humbly bowing down  
for ever glorifying my name; and  
they are constantly employed in my  
service; 15but others serve me, wor-  
shipping me, whose face is turned on  
all sides, with the worship of wisdom,  
unitedly, separately, in various shapes.

16I am the sacrifice; I am the wor-  
ship; I am the spices; I am the in-  
vocation; I am the ceremony to the  
manes of the ancestors; I am the  
provisions; I am the fire, and I am  
the victim: 17I am the father and  
the mother of this world, the grand-  
sire, and the preserver. I am the  
holy one worthy to be known; the  
mystic figure *Om*; the *Rēk*, the  
*Sām*, and *Yājoor Vēds*. 18I am the  
journey of the good; the comforter;  
the creator; the witness; the resting  
place; the asylum, and the friend.  
I am generation and dissolution; the  
place where all things are repositied,  
and the inexhaustible seed of all  
nature. 19I am sunshine, and I am  
rain; I now draw in, and now let  
forth. I am death and immortality:  
I am entity and non-entity.

20The followers of the three *Vēds*,  
who drink of the juice of the *Sām*,  
being purified of their offences, ad-  
dress me in sacrifices, and petition  
for heaven. These obtain the regions  
of *Eēndra*, the prince of celestial  
beings, in which heaven they feast  
upon celestial food and divine enjoy-  
ments; 21and when they have par-  
taken of that spacious heaven for a  
while, in proportion to their virtues,  
they sink again into this mortal life,  
as soon as their stock of virtue is  
expended. In this manner those,  
who, longing for the accomplishment  
of their wishes, follow the religion  
pointed out by the three *Vēds*, obtain  
a transient reward.



## SANSKRIT.

೧೦. ಅನನ್ಯಾಶ್ಚಿಂತಯಂತೋಮಾಂ  
ಯೇಜನ್ಯಾಃ ಪರುಪಾಸತೇ | ತೇಘಾಂನಿತ್ಯಾಭಿ  
ಮುಕ್ತಾನಾಂಯೋಗಕ್ಷೇಮಂವಹಾಮ್ಯಹಂ ||

೧೩. ಯೇಪ್ಯಸ್ಯದೇವತಾಭಕ್ತಾಯಜಂ  
ತೇ ಶ್ರದ್ಧಯಾದ್ವಿತಾಃ | ತೇಪಿ ಮಾಮೇವ  
ಕಾಂತೇಯಯಜಂತ್ಯವಿಧಿಪೂರ್ವಕಂ ||

೧೪. ಅಹಂಹಿನವೇಯಜ್ಞಾನಂ ಭೋ  
ಕ್ತಾಚಪ್ರಭುರೇವಚ | ನತುಮಾಮಭಿಜಾನಂ  
ತಿತತ್ತ್ವೇನಾತ್ಮತ್ವವಂತಿತೇ ||

೧೫. ಯಾಂತೀದೇವಪ್ರತಾದೇವಾಃ ಪಿ  
ತ್ವಾಂಯಾಂತಿ ಪಿತೃಪ್ರತಾಃ | ಭೂತಾನಿ  
ಯಾಂತಿಭೂತೇಜ್ಯಾಯಾಂತಿಮದ್ರಾಜಿನೋ  
ಪಿಮಾಂ ||

೧೬. ಪತ್ರಂಪುಷ್ಪಂಫಲಂತೋಯಂ  
ಯೋಮೇಭಕ್ತ್ಯಾಪ್ರಯಚ್ಛತಿ | ತದಹಂಭ  
ಕ್ತೃಪಹೃತಮಕ್ಯಾಮಿಪ್ರಯತ್ನತ್ಯನಃ ||

೧೭. ಯತ್ಕರೋಷಿಯದಕ್ಯಾಸಿ ಯ  
ಜ್ಞಹೋಷಿ ದದಾಸಿಯತ್ | ಯತ್ತಪಸ್ಯಸಿ  
ಕಾಂತೇಯತತ್ಕುರುಪ್ವಮದರ್ಪಣಂ ||

೧೮. ಕುಭಾಕುಭಫಲೈರೇವಮೋಕ್ಷ್ಯ  
ಸೇಕರ್ತೃಬಂಧನೈಃ | ಸಂನ್ಯಾಸಯೋಗಯು  
ಕ್ತಾತ್ಪ್ರಾಪ್ನುಮುಕ್ತೋಮಾಮುಪೈಷ್ಯಸಿ ||

೧೯. ಸಮೋಹಂಸವೇಭಾತೇಮ ಸ  
ಮೇದ್ವೇಪ್ಯೋಸ್ತಿನಪ್ರಿಯಃ | ಯೇಭಜಂತಿ  
ತುಮಾಂಭಕ್ತ್ಯಾನುಯಿತೇಪೋಜಾಪ್ಯಹಂ ||

೩೦. ಅಪಿಚೇತ್ಸುದುರಾಚಾರೋ ಭಜೇತ  
ಮಾಮನಸ್ಯಭಾಃ | ಸಾಧುರೇವ ಸಮಂತ  
ವ್ಯಃಸಮ್ಯಗ್ವ್ಯವಸಿತೋಹಿಸಃ ||

## CANARESE.

೧೦. ಚಿಂತಿಸತಕ್ಕ ವಸ್ತುವು ಮತ್ತೊಂದಿಲ್ಲವೆಂದು ನ  
ನ್ನನ್ನೇ ಯಾರು ಧ್ಯಾನಿಸುತ್ತಾರೆಯೋ ಅಂಥಾ ವಿವೇಕಕಾ  
ರಿಗಳಿಗೆ ಯುಕ್ತವಾದ ಕ್ಷೇಮವೆಂಬ ವೋಕ್ಷವನ್ನು ನಾನೇ ವಹಿ  
ಸಿರುವೆನು.

೧೩. ಯೆಲೇ ಅರ್ಜುನನೇ, ಇತರ ದೇವತೆಗಳನ್ನು ವಿ  
ಕ್ವಾದಿಂದ ಭಜಿಸಿ ಪೂಜಿಸುವವರಾಗಲೋ ಅವರು ನನ್ನನ್ನೇ  
ಕ್ರಮವಿಲ್ಲದೆ ಪೂಜಿಸುತ್ತಾರೆ.

೧೪. ನಾನು ಸಕಲವಿಧವಾದ ಯಜ್ಞವನ್ನು ಅಂಗೀಕರಿಸು  
ವಾತನು, ಮತ್ತು ಸ್ವಾಮಿಯಾದಾತನು, ಇಂಥಾ ನನ್ನನ್ನು  
ನಿತ್ಯಯವಾಗಿ ತಿಳಿಯಲಾರರು ಅದುಕಾರಣದಿಂದ ಜಾರು  
ತ್ತಾರೆ.

೧೫. ದೇವತೆಗಳ ಭಜಿಸುವವರು ದೇವತೆಗಳನ್ನು ಹೊಂದು  
ವರು, ಪಿತೃಗಳ ಪೂಜಿಸುವವರು ಪಿತೃಗಳನ್ನು ಹೊಂದುವ  
ರು, ಭೂತಗಳ ಪೂಜಿಸುವವರು ಭೂತಗಳನ್ನು ಶೇರುವರು,  
ನನ್ನನ್ನು ಭಜಿಸುವವರು ನನ್ನನ್ನೇ ಶೇರುವರು.

೧೬. ಯೆಲೇ, ಹಾವು, ಹಣ್ಣು, ನೀರಗಳನ್ನು, ಯಾ  
ವಾತನು ನನಗೆ ಭತ್ತಿಯಿಂದ ಕೊಡುವನೋ ಅತ್ಯದಿಂದ ನಂ  
ನನ್ನು ನಿರೀಕ್ಷಿಸುವವನು ಭತ್ತಿಯಾಗಿ ಕೊಡುವದನ್ನು ನಾನು  
ತಿಸ್ಸುತ್ತೇನೆ.

೧೭. ಯೆಲೇ ಕುಂತೀ ಕುಮಾರನೇ, ನೀನು ಮಾಡುವ  
ದನ್ನೂ, ಉಣ್ಣುವದನ್ನೂ, ಪೂಜಿಸುವದನ್ನೂ, ಕೊಡು  
ವದನ್ನೂ, ತಪಸ್ಸುಮಾಡುವದನ್ನೂ, ನನಗೆ ಅರ್ಪಿಸು.

೧೮. ಈಮೇರಿಗೆ ಮೇಲು ಕೀಳುಗಳೆಂಬ ಬಂಧನಗಳಿಂದ  
ನೀನು ಬಿಡಲ್ಪಡುವಿ ಸನ್ಯಾಸ ಯೋಗದಿಂದ ಕೂಡಿದ ಮ  
ನಸ್ಸು ಉಳ್ಳಂಥಾ ಮುಕ್ತನಾಗಿ ನನ್ನನ್ನು ಹೊಂದುವಿ.

೧೯. ನಾನು ಸರ್ವ ಭೂತಗಳಲ್ಲಿಯೂ ಸಮವಾಗಿ ಇ  
ರುವವನು ನನಗೆ ದ್ವೇಷಿಯಾ ಪ್ರಿಯನಾ ಇಲ್ಲ. ಯಾ  
ರು ನನ್ನನ್ನು ಭತ್ತಿಯಿಂದ ಭಜಿಸುವರೋ ಅವರಲ್ಲಿ ನಾನು  
ನನ್ನಲ್ಲಿ ಅವರು.

೩೦. ಖೇರೆ ವೊಂದು ವಸ್ತುವಿನಲ್ಲಿ ಮನಸ್ಸಿಲ್ಲದವನಾಗಿ  
ನನ್ನನ್ನು ಯಾವನು ಭಜಿಸುವನೋ ಅವನು ಯೆಂಥಾ ದು  
ಷ್ಕನಾದರೂ ಪೊಳ್ಳೆಯವನೇಯೆಂದು ಯೇಕೆಸತಕ್ಕವನು  
ಮತ್ತು ಅವನೇ ಚನ್ನಾಗಿ ನಿಂತವನೇ.

## ENGLISH.

22But those who thinking of  
no other, serve me alone, I bear  
the burthen of the devotion of those  
who are thus constantly engaged  
in my service. 23They also who  
serve other Gods with a firm be-  
lief, in doing so, involuntarily wor-  
ship even me.

24I am he who partaketh of all  
worship, and I am their reward.  
Because mankind are unacquainted  
with my nature, they fall again from  
heaven.

25Those who worship the *Dēvātās*  
go unto the *Dēvātās*; the worship-  
pers of the *Pēetrees*, or patriarchs,  
go unto the *Pēetrees*; the servants of  
the *Bhōōts*, or spirits, go unto the  
*Bhōōts*; and they who worship me  
go unto me.

26I accept and enjoy the holy offer-  
ings of the humble soul, who in his  
worship presenteth leaves and flowers,  
and fruit and water unto me.

27Whatever thou doest, O *Arjoon*,  
whatever thou eatest, whatever thou  
sacrificest, whatever thou givest,  
whatever thou shalt be zealous about,  
make each an offering unto me.

28Thou shalt thus be delivered  
with good and evil fruits, and with  
the bonds of works. Thy mind being  
joined in the practice of a *Sānnyāsē*,  
thou shalt come unto me. 29I am  
the same to all mankind: there is not  
one who is worthy of my love or  
hatred. They who serve me with  
adoration, I am in them, and they in  
me. 30If one, whose ways are ever  
so evil, serve me alone, he is as res-  
pectable as the just man; he is alto-  
gether well employed;

## SANSKRIT.

30. ಕ್ಷೇಪ್ರಂಭವತಿ ಧರ್ಮಾತ್ಯಾ ಕಶ್ಚ  
ಜ್ಞಾಂತಿಂನಿಗಚ್ಛತಿ | ಕೌಂತೇಯ ಪ್ರತಿಜಾನೀಹಿ  
ನಮೇಭಕ್ತೌ ಪ್ರಣತೃತಿ ||

31. ಮಾಂಹಿಪಾರ್ಥವ್ಯ ಪಾತ್ರಿತ್ಯ  
ಯೇಪಿಸ್ಯುಃ ಪಾಪಯೋನಯಃ | ಸ್ತ್ರೀ  
ಯೋವೈಶ್ಯಾಸ್ತಥಾ ಕೂದ್ರಾಸ್ತೇಪಿಯಾಂತಿ  
ಪರಾಂಗತಿ ||

32. ಕಿಂಪುನಬ್ರಾಹ್ಮಣಾಃ ಪುಣ್ಯಾ ಭ  
ಕ್ತಾ ರಾಜಪರ್ಯಂತಥಾ | ಅನಿತ್ಯಮನುಖಂ  
ಲೋಕಮಿಮಂಪ್ರಾಪ್ಯಭಜನ್ವಮಾಂ ||

33. ಮನ್ಯಸಾಭವದ್ಭಕ್ತೋಮದ್ಯಾಜೀ  
ಮಾಂನಮಸ್ಕುರು | ಮಾಮೇವೈಷ್ಯಸಿಯು  
ಕ್ಷೈತ್ಯವಮಾತ್ಮಾನಮತ್ಸರಾಯಣಃ ||

## CANARESE.

30. ಅವನು ತೀರ್ಥುವಾಗಿ ಧರ್ಮನಿಷ್ಠನಾಗುವನು  
ಯಾವಾಗಲೂ ಕಾಂತಿಯನ್ನು ಹೊಂದುವನು, ಯೆಲೇ ಕುಂತೀ  
ಕುಮಾರನೇ ನನ್ನ ಭಕ್ತನು ಕೆಡನೆಂದು ತಿಳುಕೋ.

31. ಯೆಲೇ ಪಾರ್ಥನೇ, ಸ್ತ್ರೀ, ವೈಶ್ಯ, ಕೂದ್ರ  
ರು ಮೊದಲಾದ ಹುಟ್ಟುಪಾಪಿಗಳು ಸಹ ನನ್ನನ್ನು ಅಶ್ರ  
ಯಿಸಿ ಶ್ರೇಷ್ಠವಾದ ಗತಿಯನ್ನು ಹೊಂದುವರು.

32. ಪುಣ್ಯವಂತರಾದ ಬ್ರಾಹ್ಮಣಿಗೂ ಭಕ್ತರಾದ ರಾಜ  
ಮುನಿಗಳಿಗೂ ಮತ್ತೇನು ಅನಿತ್ಯವೂ ಸುಖವಿಲ್ಲದೆಯೂ  
ಅಗುವ ಈ ಲೋಕವನ್ನು ಹೊಂದಿ ನನ್ನನ್ನು ಭಜಿಸು.

33. ನನ್ನಲ್ಲಿ ಮನಸ್ಸುಳ್ಳವನೂ ನನ್ನ ಪೂಜಿಸುವನೂ  
ನನ್ನ ಭಕ್ತನೂ ಆಗಿ ನನ್ನನ್ನು ಯೋಚಿಸುತ್ತಲೂ ನನ್ನ  
ನ್ನು ಅಭ್ಯಾಸಮಾಡುತ್ತಲೂ ನಮಸ್ಕರಿಸು ಹೀಗೆ ನನ್ನನ್ನೇ  
ಹೊಂದುವಿ.

## ENGLISH.

<sup>31</sup>he soon becometh of a virtuous spirit, and obtaineth eternal happiness. Recollect, O son of *Koontēē*, that my servant doth not perish.

<sup>32</sup>Those even who may be of the womb of sin ; women ; the tribes of *Visyā* and *Sōōdrā* ; shall go the supreme journey, if they take sanctuary with me ; <sup>33</sup>how much more my holy servants the *Brāhmāns* and the *Rājārshēēs* ! Consider this world as a finite and joyless place, and serve me. <sup>34</sup>Be of my mind, my servant, my adorer, and bow down before me. Unite thy soul, as it were, unto me, make me thy asylum, and thou shalt go unto me.

## LECTURE X.

## OF THE DIVERSITY OF THE DIVINE NATURE.

ಕುಂತೇಯ.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಭಾಯ್ರವ್ರವಮಹಾಬಾಹೋ ಕೃಣು  
ಮೇವರಮಂವಚಃ | ಯತ್ತೇಹಂಪ್ರಿಯಮಾ  
ಣಾಯವಕ್ಷ್ಯಾಮಿಹಿತಕಾಮ್ಯಯಾ ||

೨. ನಮೇವಿದುಸ್ಸುರಗಣಾಃ ಪ್ರಭವಂ  
ಮಹರ್ಷಯಃ | ಅಹಮಾದಿಹಿವೇವಾನಾಂ  
ಮಹರ್ಷೀಣಾಂಚಸರ್ವಶಃ ||

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯೆಲೇ ಮಹಾ ಭಜನಾದ ಅರ್ಜುನನೇ, ಮತ್ತು ನನ್ನ  
ಶ್ರೇಷ್ಠವಾದ ವಚನವನ್ನು ಕೇಳು ಇದನ್ನು ಕೇಳಿ ಸಂತೋ  
ಷಪಡುವ ನಿನಗೆ ಹಿತವಾಗಬೇಕೆಂದು ಹೇಳುತ್ತೇನೆ.

೨. ಯೆಲ್ಲಾ ದೇವಗಣಗಳು ಮಹಾ ಮುನಿಗಳು ನನ್ನ  
ಹುಟ್ಟನ್ನು ಅರಿಯರು ನಾನು ದೇವತೆಗಳಿಗೂ ಮಹರ್ಷಿಗ  
ಳಿಗೂ ಸರ್ವ ಪ್ರಕಾರದಲ್ಲಿಯೂ ಅಧಿಕಾರನು.

KRISHNA.

<sup>1</sup>Hear again, O valiant youth, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy welfare.

<sup>2</sup>Neither the hosts of *Sōōrs*, nor the *Māhārshēēs*, know of my birth ; because I am before all the *Dēvātās* and *Māhārshēēs*.



## SANSKRIT.

3. ಯೋಮಾಮಜಮನಾದಿಂಚ ವೇತ್ತಿ  
ಲೋಕ ಮಹೇಶ್ವರಂ | ಅನಂಮಾಢಸ್ಯಮ  
ಶ್ರೇಷ್ಠಮಸವಪಾಪೈಃ ಪ್ರಮುಚ್ಯತೇ ||

೪. ಬುದ್ಧಿಜ್ಞಾನಮಸಂಮೋಹಃ ಕ್ಷಮಾ  
ಸತ್ಯಂಧರ್ಮತಮಃ | ಸುಖಂಧುಃಖಂಭವೋ  
ಭಾವೋಭಯಂಚಾಭಯಮೇವಚ ||

೫. ಅಹಿಂಸಾಸಮತಾತುಷ್ಟಿಸ್ತಪೋದಾನಂ  
ಯೋಶೋಯತಃ | ಭವಂತಿಭಾವಾಭಾತಾನಾಂ  
ಮತ್ತವಪ್ರಥಗ್ವಿಧಾಃ ||

೬. ಮಹರ್ಷಯಸ್ಸಪ್ತ ಪೂರ್ವಚ  
ಶ್ವಾಸೋಮನಸ್ಸಥಾ | ಮದ್ಭಾವಮಾನಸಾ  
ಜಾತಾಪ್ರಾಪಂಶೋಕಃ ಪ್ರಜಾಃ ||

೭. ಎತಾಂವಿಭಾತಿಯೋಗಂಚ ಮಮ  
ಯೋವೇತ್ತಿ ತತ್ಪತಃ | ಸೋವಿಕಂಪೀನಯೋ  
ಗೇನಯುಜ್ಯತೇನಾತ್ರಸಂಕಯಃ ||

೮. ಅಹಂಸವಸ್ಯಪ್ರಭವೋಮತ್ತಃ  
ಸರ್ವಂ ಪ್ರವರ್ತತೇ | ಇತಿಮತ್ಪ್ರಾಭಜಂತೇ  
ಮಾಂಬುಧಾಭಾವಮನಿವೃತಾಃ ||

೯. ಮಚ್ಚಿತ್ತಮದ್ಗತಪ್ರಾಣಾ ಭೋಧ  
ಯಂತಃ ಪರಸ್ಪರಂ | ಕಥಯಂತಶ್ಚ ಮಾನಿ  
ಶ್ಯಂತುಪ್ಯಂತಿಚರಮಂತಿಚ ||

೧೦. ಶೇಷಾಂಸತತಯುಕ್ತಾನಾಂಭಜತಾಂ  
ಪ್ರೀತಿಪೂರ್ವಕಂ | ದದಾಮಿಬುದ್ಧಿಯೋ  
ಗತಂಯೇನಮಾಮುಪಯಾಂತೀತಿ ||

೧೧. ಶೇಷಾಮೇವಾನುಕಂಪಾರ್ಥಮಹ  
ಮಜ್ಞಾನಜಂತಮಃ | ನಾಶಯಾಮಾನ್ಯತ್ಯಭಾವ  
ಸ್ಥೋಜ್ಞಾನದೀಪೇನಭಾಸ್ವತಾ ||

## CAANRESE.

3. ನನ್ನನ್ನು ಹುಟ್ಟು ಅದಿ ಇಲ್ಲದ ಲೋಕ ಕತನೆಂದು  
ಯಾವನು ತಿಳಿಯುವನೋ ಅವನು ಮನುಷ್ಯರೊಳಗೆ ಮು  
ಢನಾಗದೆ ಯೆಲ್ಲಾ ಪಾಪಗಳಿಂದ ಬಿಡಲ್ಪಡುವನು.

೪. ಬುದ್ಧಿಯು, ಜ್ಞಾನವು, ನಿರ್ವೋಹವು, ಶಾಲೆಮೆ  
ಯು, ಸತ್ಯವು, ಇಂದ್ರಿಯ ನಿಗ್ರಹವು, ಕಾಂತಿಯು,  
ಸುಖವು, ದುಃಖವು, ಭಾವವು, ಅಭಾವವು, ಭಯವು,  
ಅಭಯವು,

೫. ಹಿಂಸೆ ಇಲ್ಲದ್ದು, ಸಮತ್ವವು, ಸಂತೋಷವು,  
ತಪಸ್ಸು, ದಾನವು, ಕೀರ್ತಿಯು, ಅಪಕೀರ್ತಿಯು,  
ಮೊದಲಾದ ಭಾವಗಳೆಲ್ಲಾ ನನ್ನಿಂದಲೇ ಪ್ರಾಣಿಗಳಿಗೆ ಶೇರೆ  
ಶೇರೆ ಆಗುತ್ತವೆ.

೬. ಪುರವ್ದಲ್ಲಿ ಮಹರ್ಷಿಗಳು ಯೇಳು ಮಂದಿ ಹಾಗೆ  
ಯೇ ಮನವುಗಳು ಸಾಲ್ಕುಮಂದಿ ನನ್ನ ಭಾವಕ್ಕಾಗಿ ಮನ  
ಸ್ಸಿಗಾಗಿ ಸಂಬಂಧಿಗಳಾಗಿ ಹುಟ್ಟಿದವರು. ಈ ಪ್ರಜೆಗಳು ಇವ  
ರ ಲೋಕವೇ.

೭. ಇಂಥಾ ನನ್ನ ಮಹದೈತ್ಯವನ್ನು ಯೋಗವನ್ನು  
ಯಾವನು ಚನ್ನಾಗಿ ತಿಳಿಯುವನೋ ಅವನು ಚಲನವಿಲ್ಲ  
ದ ಯೋಗದಿಂದ ಕೂಡಿಸಲ್ಪಡುವನು ಈ ವಿಷಯದಲ್ಲಿ  
ಸಂದೇಹವಿಲ್ಲ.

೮. ನಾನು ಯೆಲ್ಲಕ್ಕೂ ಸೃಷ್ಟಿಕರ್ತನು ನನ್ನಿಂದಲೇ  
ಯೆಲ್ಲವು ನಡೆಯುವದು ಹೀಗೆಂದು ತಿಳಿದು ವಿಧ್ವಾಂಸರು  
ಸ್ವಭಾವದಿಂದ ಕೂಡಿಕೊಂಡವರಾಗಿ ನನ್ನನ್ನು ಭಜಿಸುವರು.

೯. ನನ್ನಲ್ಲಿ ಚಿತ್ತವನ್ನಿಟ್ಟವರು ಮತ್ತು ನನ್ನಲ್ಲಿ ಸಮರ್ಪಿ  
ಸಿದ ಪ್ರಾಣಿಗಳೆಲ್ಲವರು ನನ್ನನ್ನು ಕುರಿತು ನಿತ್ಯವೂ ಮೊ  
ಬ್ಬರಿಗೊಬ್ಬರು ಬೋಧಿಸುತ್ತಲಾ, ಕಥೆಯಾಗಿ ಹೇಳುತ್ತಲಾ,  
ಸಂತೃಪ್ತಿಯನ್ನು ಹೊಂದುತ್ತಲಾ, ಸಂತೋಷಿಸುತ್ತಲಾ  
ಇರುವರು.

೧೦. ಈಮೇರಿಗೆ ನಿತ್ಯವೂ ಪ್ರೀತಿ ಪೂರ್ವಕವಾಗಿ ನನ್ನ  
ನ್ನು ಭಜಿಸುವವರಿಗೆ ಯಾವ ಯೋಗದಿಂದ ನನ್ನನ್ನು ಅವ  
ರು ಹೊಂದುವರೋ ಅಂಥಾ ಜ್ಞಾನಯೋಗವನ್ನು ಕೊಡು  
ವೆನು.

೧೧. ನಾನು ಮತ್ತು ಅವರನ್ನು ಅನುಗ್ರಹಿಸುವದಕ್ಕೋ  
ಸ್ಕರ ಅವರ ಆತ್ಮದಲ್ಲಿಯೇ ನಿಂತವನಾಗಿ ಪ್ರಕಾಶವಾದ  
ಜ್ಞಾನವೆಂಬ ದೀಪದಿಂದ ಅಜ್ಞಾನಾಂಧಕಾರವನ್ನು ಹೋಗಲಾ  
ಡಿಸುವೆನು.

## ENGLISH.

3Whoso, free from folly, know-  
eth me to be without birth, before  
all things, and the mighty ruler  
of the universe, he shall, amongst  
mortals, be saved with all his trans-  
gressions. 4&5The various qualities

incident to natural beings, such as  
reason, knowledge, unembarrassed  
judgment, patience, truth, humility,  
meekness, pleasure and pain; birth  
and death, fear and courage; mercy,  
equality, gladness, charity, zeal, re-  
nown and infamy, all distinctly come

from me. 6So in former days the  
seven *Mahārshēes* and the four  
*Manōs* who are of my nature, were  
born of my mind, of whom are de-  
scended all the inhabitants of the  
earth. 7He who knoweth this my  
distinction and my connection, ac-  
cording to their principles, is without  
doubt endued with an unerring de-  
votion. 8I am the creator of all  
things, and all things proceed from  
me. Those who are endued with  
spiritual wisdom, believe this and  
worship me: 9their very hearts and  
minds are in me; they rejoice amongst  
themselves, and delight in speaking  
of my name and teaching one another  
my doctrine. 10I gladly inspire those  
who are constantly employed in my  
service, with that use of reason, by  
which they come unto me; 11and, in  
compassion, I stand in my own na-  
ture, and dissipate the darkness of  
their ignorance with the light of the  
lamp of wisdom.

## SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧೦. ಪರಂಬ್ರಹ್ಮಪರಂಧಾಮಪವಿತ್ರಂ  
ಪರಮಂಭವಾಃ | ಪುರುಷಂಕಾತ್ವತಂ ದಿವ್ಯ  
ಮಾದಿದೇವಮಜಂವಿಭುಂ ||

೧೩. ಆಹುಸ್ತ್ವಾಮೃತಯಸ್ಸರ್ವೇದೇ  
ಪರ್ವೀರ್ಣಾರದಸ್ತಥಾ | ಅಸಿತೋದೇವಲೋ  
ವ್ಯಾಸಃಸ್ವಯಂಚೈವಬ್ರವೀಷಿಮೇ ||

೧೪. ಸರ್ವಮೇತ ದೃಶಂತಮನ್ಯೋ ಯ  
ಸ್ತಾಂವದಸಿಕೇಶವ | ನಹಿತೇಭಗವಂತ್ವ್ಯಕ್ತಿಂವಿ  
ದುರ್ದೇವಾನದಾನವಾಃ ||

೧೫. ಸ್ವಯಮೇವಾತ್ಮನಾತ್ಮಾನಂ ವೇತ್ಥ  
ತ್ವಂಪುರುಷೋತ್ತಮ | ಭೂತಭಾವನಭೂತೇ  
ಶಬೇವದೇವಜಗತ್ಪತೇ ||

೧೬. ವಕ್ತುಮರ್ಹಸ್ಯಶೇಷೇ ಣಿದಿವ್ಯಾ  
ಹ್ಯಾತ್ಮನಿಭೂತಯಃ | ಯಾಭಿವಿಭೂತಿಭಿ  
ಲೋಕಾನಿಮಾಂಸ್ತವ್ಯಾಪ್ಯತಿವ್ಯಸಿ ||

೧೭. ಕಥಂವಿದ್ಯಾಮಹಂಯೋಗಿಂಸ್ತಾಂ  
ಸದಾಪರಿಚಿಂತಯೇ | ಕೇಮಕೇಮಚಭಾ  
ವೇಷುಚಿಂತ್ಯೋಸಿಭಗವನ್ಸಯಾ ||

೧೮. ವಿಸ್ತರೇಣಾತ್ಮನೋಯೋಗಂವಿ  
ಭೂತಿಂಚ ಜನಾರ್ದನ | ಭೂಯುಃಕಥಂತು  
ತೃಪ್ತಿಹೀತೃಣ್ಯತೋನಾಸ್ತಿಮೇಮೃತಂ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೧೯. ಹಂತತೇಕಥಯಿಷ್ಯಾಮಿದಿವ್ಯಾಹ್ಯಾ  
ತ್ಮನಿಭೂತಯಃ | ಪ್ರಾಧಾನ್ಯತಃಕುರುಶ್ರೇ  
ಷ್ಠನಾಸ್ತ್ಯಂತೋವಿಸ್ತರಸ್ಯಮೇ ||

## CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧೦. ಪರಬ್ರಹ್ಮನಾ, ಶ್ರೇಷ್ಠವಾದಬೆಳ್ಳಕಾ, ಪರಮ  
ಪವಿತ್ರನಾ, ಯಾವಾಗಲೂ ಇರುವ ದಿವ್ಯ ಪುರುಷನಾ,  
ಆದಿ ದೇವನಾ, ಹುಟ್ಟುಯಿಲ್ಲದ ಸ್ವಾಮಿಯಾ ನೀನೇ  
ಯೆಂದು

೧೩. ದೇವಮುಷಿಯಾದ ನಾರದನಾ, ಅಸಿತನಾ, ದೇ  
ವಲನಾ, ವೇದವ್ಯಾಸನಾ, ಮುಂತಾದ ಯೆಲ್ಲಾ ಮುಷಿಗಳು  
ಹೇಳುತ್ತಿದ್ದಾರೆ ಈಗ ನೀನೇ ನನಗೆ ಹೇಳುತ್ತಿದ್ದಿ.

೧೪. ಯೇಲೇ ಕೇಶವನೇ ನೀನು ನನಗೆ ಯೇನೇನು ಹೇಳು  
ವಿಯೋ ಅದೆಲ್ಲಾ ನಿಶ್ಚಯವೆಂದು ತಿಳಿಯುತ್ತೇನೆ ಯೇಲೇಭಗ  
ವಂತನೇ ದೇವತೆಗಳೂ ದಾನವರೂ ನಿನ್ನನ್ನು ಪ್ರಕಟವಾಗಿ  
ತಿಳಿಯಲಾರರು.

೧೫. ಮನುಷ್ಯರಲ್ಲಿ ಉತ್ತಮನಾ, ಜೀವಿಗಳ ಹೃದಯ  
ವೂ, ಭೂತಗಳ ಸ್ವಾಮಿಯಾ, ದೇವರುಗಳ ದೇವರಾ,  
ಲೋಕದೊಡೆಯನಾ, ಆಗಿರುವಾತನೇ ನಿನ್ನಿಂದಲೇ ನೀನು  
ನಿನ್ನನ್ನು ತಿಳಿಯುತ್ತಿದ್ದೀ.

೧೬. ನೀನು ಯಾವ ಆತ್ಮಯವಾದ ಕತ್ತಿಗಳಿಂದ  
ಈಲೋಕವನ್ನು ವ್ಯಾಪಿಸಿ ನಿಂತಿದ್ದೀಯೋ ಆ ನಿನ್ನ ದಿವ್ಯ  
ವಾದ ಮಂತ್ರಕತ್ತಿಗಳನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಹೇಳಿ ಶಕ್ತನಾ  
ಗಿರುತ್ತಿ.

೧೭. ಯೋಗದಿಂದಲೂ, ಆಲೋಚನೆಯಿಂದಲೂ, ನಾ  
ನು ನಿನ್ನನ್ನು ಹಾಗೆ ತಿಳಿದುಕೊಳ್ಳಲಿ. ಭಗವಂತನೇ, ನೀ  
ನು ಯಾವ ಯಾವ ಭಾವಗಳಲ್ಲಿ ನನಗೆ ಗ್ರಹಿಸತಕ್ಕವನಾಗಿ  
ದ್ದೀಯೋ.

೧೮. ನಿನ್ನ ಐಶ್ವರ್ಯವನ್ನು, ಯೋಗವನ್ನು, ವಿಸ್ತಾರ  
ವಾಗಿ ಪುನಃ ಹೇಳು. ಯೇಲೇ ಜನಾರ್ದನನೇ, ಅಮೃತ  
ವನ್ನು ಕೇಳುವಂಥಾ ನನಗೆ ತೃಪ್ತಿ ಇಲ್ಲವೇಯಿಲ್ಲ.

ಭಗವದ್ವಾಕ್ಯ.

೧೯. ಯೇಲೇ ಅರ್ಜುನನೇ, ನನಗೆ ಆತ್ಮಯವೇ ಸರಿ.  
ದಿವ್ಯವಾದ ನನ್ನ ಮಹಿಮೆಗಳನ್ನು ಮುಖ್ಯವಾಗಿ ಹೇಳುವೆನು  
ನನ್ನ ಮಹಿಮೆಯ ವಿಸ್ತಾರಕ್ಕೆ ಅಂತ್ಯವಿಲ್ಲವು.

## ENGLISH.

ARJOON.

12&13 All the *Rēshēēs*, the *Devar-  
shēēs*, and the prophet *Nārād*, call  
thee the supreme *Brahm*; the su-  
preme abode; the most holy; the  
most high God: the eternal *Pōōoosh*,  
the divine being before all other Gods,  
without birth, the mighty Lord! Thus  
say *Asēēta*, *Devūla*, *Vyās*, and thou  
thyself hast told me so; 14and I  
firmly believe, O *Kēsava*, all thou  
teltest me. Neither the *Dews* nor  
the *Dānoos* are acquainted, O Lord,  
with thy appearance. 15Thou alone,  
O first of men! knowest thy own  
spirit; thou, who art the production  
of all nature, the ruler of all things,  
the God of Gods, and the universal  
Lord! 16Thou art now able to make  
me acquainted with those divine  
portions of thyself, by which thou  
possessest and dwellest in this world.

17How shall I, although I con-  
stantly think of thee, be able to know  
thee? In what particular natures art  
thou to be found? 18Tell me again  
in full what is thy connection, and  
what thy distinction; for I am not  
yet satisfied with drinking of the  
living water of thy words.

KRISHNA.

19Blessings be upon thee! I will  
make thee acquainted with the chief  
of my divine distinctions, as the  
extent of my nature is infinite.



## SANSKRIT.

—೦೦. ಅಹಮಾತ್ಮಾಗುಡಾಕೇಶನವೇಭೂತಾಕಯಸ್ಥಿತ್ವಃ | ಅಹಮಾದಿಚ್ಛಮಧ್ಯಂಚಭೂತಾನಾಮಂತವಚಃ ||

—೦೧. ಆದಿತ್ಯಾನಾಮಹಂವಿಷ್ಣುಜೋತಿಃಪಾಂಠವಿರಂಕುಮಾರ್ | ಮರಿಚಿತ್ಯುರುತಾಮಸ್ತಿ ನಕ್ಷತ್ರಾಣಾಮಹಂತೇ ||

—೦೨. ವೇದಾನಾಂನಾಮ ವೇದೋಸ್ಥಿತೇವಾನಾಮಸ್ತಿನಾಸವಃ | ಇಂದ್ರಿಯಾಣಾಂಮನಶ್ಚಾಸ್ತಿಭೂತಾನಾಮಸ್ತಿಚೇತನಾ ||

—೦೩. ರುದ್ರಾಣಾಂತಂಕರಕಾಸ್ತಿವಿತ್ತೇಶೋಯಕ್ಷರಕ್ಷಸಾಂ | ವಸೂನಾಂ ಪಾವಕಶ್ಚಾಸ್ತಿ ಮೇರುಶಿಖರಿಣಾಮಹಂ ||

—೦೪. ಪುರೋಧಸಾಂಚಮುಖ್ಯಂ ಮಾಂವಿದ್ಧಿಪಾರ್ಥಬ್ರಹ್ಮಹಸ್ವತಿಂ | ನೇನಾನೀನಾಮಹಂಸ್ತುಂದಃಸ್ವರಸಾಮಸ್ತಿಸಾಗರಃ ||

—೦೫. ಮಹರ್ಷಿಣಾಂಭೃಗುರಹಂಗಿರಾಮುನ್ಯೈಕಮಕ್ಷರಂ | ಯಜ್ಞಾನಾಂಜಪಯಜ್ಞೋಸ್ತಿಸ್ಥಾವರಾಣಾಂಹಿಮಾಲಯಃ ||

—೦೬. ಅಶ್ವತ್ಥಸ್ತವೇವೃಕ್ಷಾಣಾಂ ದೇವರ್ಷಿಣಾಂಚನಾರದಃ | ಗಂಧರ್ವಾಣಾಂಚೇತ್ರರಥಸ್ತಿದ್ಧಾನಾಂಕಪಿಶೋಮುನಿಃ ||

—೦೭. ಪುಂಜೈಶ್ಚತ್ರನಸಮತ್ವಾನಾಂವಿದ್ಧಿಮಾಮಮೃತೋದ್ಭವಂ | ಐರಾವತಂಗಜೇಂದ್ರಾಣಾಂನರಾಣಾಂಚನರಾಧಿಪಂ ||

—೦೮. ಆಯುಧಾನಾಮಹಂವಜ್ರಂಧೇನಾನಾಮಸ್ತಿಕಾಮಧುಕ್ | ಪ್ರಜನಶ್ಚಾಸ್ತಿಕಂದರ್ಪಃಸರ್ಪಾಣಾಮಸ್ತಿನಾಸುಕಿಂ ||

—೦೯. ಅನಂತಶ್ಚಾಸ್ತಿನಾಗಾನಾಂವರುಣೋಯಾದನಾಮಹಂ | ಪಿತೃಣಾಮರ್ತುಮಾಚಾಸ್ತಿಯಮಸ್ತಯಮತಾಮಹಂ ||

## CANARESE.

—೦೦. ಯೇಲೇ ಜನಾದೇನನೇ, ನಾನು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳ ಹೃದಯದಲ್ಲಿ ಇರುವ ಅತ್ಮನಾಗಿದ್ದೇನೆ. ಮತ್ತು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಆದಿಯೂ, ಮಧ್ಯವೂ, ಅಂತವೂ, ನಾನೇ.

—೦೧. ಆದಿತ್ಯರಲ್ಲಿ ವಿಷ್ಣುವು ನಾನೇ, ಬೆಳಕು ಉಳ್ಳವರಲ್ಲಿ ಕಿರಣಗಳೆಲ್ಲ ನುಾಯೇನು ನಾನೇ, ಮರುತ್ತಗಳೊಳಗೆ ಮರಿಚಿಯೂ, ನಕ್ಷತ್ರಗಳಲ್ಲಿ ಚಂದ್ರನೂ ನಾನೇ.

—೦೨. ವೇದಗಳಲ್ಲಿ ನಾಮವೇದವಾಗಿದ್ದೇನೆ, ದೇವತೆಗಳೊಳಗೆ ಇಂದ್ರನಾಗಿದ್ದೇನೆ. ಇಂದ್ರಿಯಗಳೊಳಗೆ ಮನಸ್ಸಾಗಿದ್ದೇನೆ, ಪ್ರಾಣಿಗಳೊಳಗೆ ಚೈತನ್ಯವು ನಾನೇ.

—೦೩. ರುದ್ರರೊಳಗೆ ತಂಕರನಾಗಿದ್ದೇನೆ, ಯಕ್ಷರಾಕ್ಷಸರೊಳಗೆ ಕುಬೇರನೂ, ವಸುಗಳೊಳಗೆ ಪಾವಕನೂ, ಪರವೃತಗಳೊಳಗೆ ಮೇರುವರವೃತವೂ ನಾನೇ.

—೦೪. ಯೇಲೇ ಪಾರ್ಥನೇ, ಪುರೋಹಿತರಲ್ಲಿ ಮುಖ್ಯನಾದ ಬ್ರಹ್ಮಹಸ್ವತಿಯೆಂದು ನನ್ನನ್ನು ತಿಳಿ. ನೇನಾಧಿಪತಿಗಳೊಳಗೆ ಸ್ತುಂದನೂ, ಸರೋವರಗಳೊಳಗೆ ಸಮುದ್ರವೂ ನಾನೇ.

—೦೫. ಮಹಾ ಮುನಿಗಳೊಳಗೆ ನಾನು ಭೃಗು ಮುನಿಯೂ, ವಾಕ್ಯಗಳಲ್ಲಿ ವೊಂದಕ್ಷರವಾದ ಹಿಂಕಾರವೂ ಆಗಿದ್ದೇನೆ. ಯಜ್ಞಗಳಲ್ಲಿ ಜಪಯಜ್ಞವೂ, ಸ್ಥಾವರಗಳಲ್ಲಿ ಹಿಮಾಲಯವೂ ನಾನೇ.

—೦೬. ಯೆಲ್ಲಾ ವೃಕ್ಷಗಳೊಳಗೆ ಅಶ್ವತ್ಥವೂ, ದೇವಮುನಿಗಳೊಳಗೆ ನಾರದನೂ, ಗಂಧರ್ವರೊಳಗೆ ಚೇತ್ರರಥನೂ, ಸಿದ್ಧರೊಳಗೆ ಕಪಿಲಮುನಿಯೂ ನಾನೇ.

—೦೭. ಕುದರೆಗಳೊಳಗೆ ಅಮೃತಹುಟ್ಟುವಾಗ ಹುಟ್ಟಿದ ಉಂಜೈಶ್ಚತ್ರವನ್ನುಯೆಂಬ ಕುದರೆಯೂ, ತ್ರೇಷ್ಣವಾದ ಆನೆಗಳೊಳಗೆ ಐರಾವತವೆಂಬ ಆನೆಯೂ, ಮನುಷ್ಯರೊಳಗೆ ಅರಸು ನಾನೆಂದು ತಿಳಿ.

—೦೮. ಆಯುಧಗಳೊಳಗೆ ವಜ್ರಾಯುಧವು ನಾನೇ, ಆಕಳುಗಳಲ್ಲಿ ಕಾಮಧೇನುವು ನಾನೇ, ಹುಟ್ಟಿಸುವವನಾದ ಮನ್ಮಥನು ನಾನೇ, ಸರ್ಪಗಳೊಳಗೆ ವಾಸುಕಿಯು ನಾನೇ.

—೦೯. ನಾಗಗಳೊಳಗೆ ಅನಂತನು ನಾನೇ, ಜಲಪ್ರಾಣಿಗಳೊಳಗೆ ವರುಣನು ನಾನೇ, ಪಿತೃದೇವತೆಗಳೊಳಗೆ ಅರ್ಯಮನು ನಾನೇ, ಸಂಹಾರಕರ್ತರೊಳಗೆ ಯಮನು ನಾನಾಗಿದ್ದೇನೆ.

## ENGLISH.

20I am the soul which standeth in the bodies of all beings. I am the beginning, the middle, and the end of all things. 21Amongst the *Adētyās* I am *Vishnoo*, and the radiant *Rāvee* amongst the stars; I am *Marēchee* amongst the *Māroōts*, and *Sāsēe* amongst the *Nakshatrās*; 22amongst the *Veds* I am the *Sām*, and I am *Vāsavā* amongst the *Dews*. Amongst the faculties I am the mind, and amongst animals I am reason.

23I am *Sānhār* amongst the *Rōōdras*, and *Vēētēsa* amongst the *Yākshās* and the *Rakshas*. I am *Favak* amongst the *Vasooos* and *Meroo* amongst the aspiring mountains.

24Amongst teachers know that I am their chief *Vrēēhaspatēē*; amongst warriors I am *Skūnda*; and amongst floods I am the ocean.

25I am *Bhrēēgoo* amongst the *Ma-hārshēes*, and I am the monosyllable amongst words. I am amongst worships the *Yap* or silent worship, and amongst immoveables the mountain *Hēmālay*.

26Of all the trees of the forest I am the *Aswattha*, and of all the *Dēvarshees* I am *Nārad*. I am *Chēetra-rāth* amongst *Gandharvs* and the *Moonee Kupeel* amongst the saints. 27Know that amongst horses I am *Oochishrava*, who arose with the *Amreeta* from out the ocean. Amongst elephants I am *Irāvat*. and the sovereign amongst men.

28Amongst weapons I am the *Vājra*, or thunderbolt, and amongst cattle the cow *Kāma-dhook*. I am the prolific *Kandarp* the God of love: and amongst serpents I am *Vāsookee* their chief. 29I am *Ananta* amongst the *Nāgs*, and *Varoon* amongst the inhabitants of waters. I am *Aryamā* amongst the *Pēētrees*, and I am *Yam* amongst all those who rule.

## SANSKRIT.

30. ಪ್ರಹ್ಲಾದಶ್ಚಾಸ್ತ್ರಿದೈತ್ಯಾನಾಂ ಕಾಲಃ  
ಕಲಯತಾಮಹಂ | ಮೃಗಾಣಾಂಚಮೃಗೇಂ  
ಪ್ರೋಹಂವೈನತೇಯಶ್ಚ ಪಕ್ಷಿಣಾಂ ||

31. ಪವನಃ ಪವತಾಮಸ್ತಿ ರಾಮಶ್ಚ (ಸ್ತು)  
ಭೃತಾ ಮಹಂ | ಝಝಾಣಾಂ ಮಕರಶ್ಚಾಸ್ತಿ  
ಸ್ರೋತಸಾಮಸ್ತಿಜಾಹ್ನವೀ ||

32. ಸರ್ಗಾಣಾಮಾದಿರಂತ್ಯಮಧ್ಯಂ  
ಜೈವಾಹಮರ್ಜುನ | ಅಧ್ಯಾತ್ಮವಿದ್ಯಾವಿದ್ಯಾ  
ನಾನಾದಪ್ರಸದತಾಮಹಂ ||

33. ಅಕ್ಷರಾಣಾ ಮಕಾರೋಸ್ತ್ರಿದ್ವಂದ್ವಿ  
ಸಾಸ್ವಮಾಸಿಕಸ್ಯಚ | ಅಹಮೇವಾಕ್ಷ ಯಃಕಾ  
ಲೋಧಾತಾಹಂವಿಶ್ವತೋಮುಖಃ ||

34. ಮೃತ್ಯುಸ್ಸರ್ವಹರಶ್ಚಾಹ ಮುಗ್ಧಃ  
ವಶ್ಚ ಭವಿದ್ಯತಾಂ | ಕೀರ್ತಿಃ ಶ್ರೀವಾಕ್ಶನಾ  
ರೀಣಾಂಸ್ತೃಪ್ತಿಮೇಧಾಧೃತಿಕ್ಷಮಾ ||

35. ವೃಹತಾಸ್ತಮಾ ತಥಾಸಾಮಾಂಗಾ  
ಯತ್ಪ್ರೀಘ್ಛಂದ ಸಾಮಹಂ | ಮಾಸಾನಾಂ  
ಮಾರ್ಗೇಶೀಶೋಹಮೃತಾನಾಂಕುಸುಮಾ  
ಕರಃ ||

36. ದ್ಯೂತಂಫಲಯತಾಮಸ್ತಿ ತೇಜಃ  
ಸ್ತೇಜಸ್ವಿನಾಮಹಂ | ಜಯೋ ಸ್ತ್ರಿವ್ಯವಸಾ  
ಯೋ ಸ್ತ್ರಿಸತ್ತ್ವಂಸತ್ತ್ವಪತಾಮಹಂ ||

37. ವೃಷ್ಟೇನಾಂವಾಸುದೇವೋಸ್ತ್ರಿಪಾಂಡ  
ವಾನಾಂಧನಂಜಯಃ | ಮುನೀನಾ ಮವ್ಯಹಂ  
ವ್ಯಾಸಃಕವೀನಾಮುತನಾಕವಿಃ ||

38. ದಂಭೋದಮಯತಾಮಸ್ತಿನೀತಿ ರ  
ಸ್ತಿಜೀಗೇಷತಾಂ | ಮೌನಂಜೈವಾಸ್ತಿ ಗುಹ್ಯಾ  
ನಾಂಜ್ಞಾನಂಜ್ಞಾನಪತಾಮಹಂ ||

## CANARESE.

30. ದೈತ್ಯರೊಳಗೆ ಪ್ರಹ್ಲಾದನಾಗಿದ್ದೇನೆ, ತಾಳ್ಮೆ  
ರೊಳಗೆ ಕಾಲವು ನಾನೇ, ಮೃಗಗಳೊಳಗೆ ಸಿಂಹವೂ, ಪಕ್ಷಿ  
ಗಳೊಳಗೆ ಗರುಡನೂ ನಾನಾಗಿದ್ದೇನೆ.

31. ಕೋಧಕರೊಳಗೆ ವಾಯುವು ನಾನೇ, ಆಯುಧವ  
ನ್ನು ಹಿಡಿದವರೊಳಗೆ ರಾಮನು ನಾನೇ, ವೀನುಗಳೊಳಗೆ  
ಮೊಸಳೆ ನಾನೇ, ಪ್ರವಾಹಗಳೊಳಗೆ ಗಂಗಾ ಪ್ರವಾಹವು  
ನಾನಾಗಿದ್ದೇನೆ.

32. ಸೃಷ್ಟಿಗಳಿಗೆ ಆದಿಯೂ, ಅಂತವೂ, ಮಧ್ಯವೂ  
ನಾನೇ. ಯೆಲೇ ಅರ್ಜುನನೇ, ವಿದ್ಯೆಗಳೊಳಗೆ ಅಧ್ಯಾತ್ಮ  
ವಿದ್ಯೆಯೂ ನಾನೇ, ಪ್ರಸಂಗ ಮಾಡುವವರೊಳಗೆ ಪ್ರಸಂ  
ಗವೂ ನಾನೇ.

33. ಅಕ್ಷರಗಳೊಳಗೆ ಅಕಾರವು ನಾನಾಗಿದ್ದೇನೆ, ಸಮಾಸ  
ಸಮೂಹದಲ್ಲಿ ದ್ವಂದ್ವ ಸಮಾಸವು ನಾನಾಗುವೆನು, ನಾಶ  
ವಿಲ್ಲದ ಕಾಲನು ನಾನೇ, ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಮುಖವು  
ಳ್ಳ ಬ್ರಹ್ಮನು ನಾನೇ.

34. ಸರ್ವಸಂಹಾರಕನಾದ ಮೃತ್ಯುವೂ, ಮುಂದೇ ಹು  
ಟ್ಟುವ ವಸ್ತುಗಳ ಉತ್ಪತ್ತಿಯೂ, ಸ್ತ್ರೀಯರೊಳಗೆ ಕೀ  
ರ್ತಿಯೂ, ಸಂಪತ್ತೂ, ವಾಕ್ಯಾಕ್ಯ, ಸ್ತೃಪ್ತಿಯೂ, ಮೇ  
ಧೆಯೂ, ಧೃತಿಯೂ, ಕ್ಷೇಮಿಯೂ, ನಾನೇ.

35. ಹಾಗೆಯೇ ಸಾಮಗಳೊಳಗೆ ಬೃಹತಾಸ್ತಮವು ನಾ  
ನೇ, ಫಂದಸ್ಸುಗಳಲ್ಲಿ ಗಾಯತ್ರಿ ನಾನೇ, ಮಾಸಗಳೊಳಗೆ  
ಮಾರ್ಗೇಶಿರ ಮಾಸವು ನಾನೇ, ಋತುಗಳಲ್ಲಿ ವಸಂತರುತವು  
ನಾನೇ.

36. ಮೋಸವನ್ನು ನಡೆಸುವವರ ಜಾಜವು ನಾನೇ, ಪ್ರ  
ಕಾಶವಾದ ವಸ್ತುಗಳೊಳಗಿನ ಪ್ರಕಾಶವು ನಾನೇ, ಉದ್ಯೋಗ  
ಗಳಲ್ಲಿ ಜಯಿಸುವ ಉದ್ಯೋಗವು ನಾನೇ, ಸತ್ತ್ವಗುಣದ  
ವರಲ್ಲಿ ಸತ್ತ್ವವು ನಾನೇ.

37. ಯಾದವರೊಳಗೆ ವಸುದೇವ ಕುಮಾರನಾದ ಕೃಷ್ಣ  
ನು ನಾನೇ, ಪಾಂಡವರೊಳಗೆ ಅರ್ಜುನನು ನಾನೇ, ಮುನಿಗ  
ಳೊಳಗೆ ವ್ಯಾಸನು ನಾನೇ, ಕವಿಗಳೊಳಗೆ ಕುಕ್ರನು ನಾನೇ.

38. ತಪಸ್ಸುಮಾಡುವವರ ದಂಡವೂ, ಗೆಲುವುಬಳ್ಳವರ  
ನೀತಿಯೂ ನಾನೇ, ಅಡಗಿದವರಲ್ಲಿ ಮೌನವೂ, ಜ್ಞಾನಿಗಳ  
ಲ್ಲಿ ಜ್ಞಾನವೂ ನಾನಾಗಿದ್ದೇನೆ.

## ENGLISH.

<sup>30</sup>Amongst the *Dityas* (evil spirits) I am *Prahlad*, and *Kal* (time) a-  
mongst computations. Amongst  
beasts I am the king of beasts, and  
*Vinateyu* amongst the feathered tribe

<sup>31</sup>Amongst purifiers I am *Pavan*  
the air, and *Rām* amongst those who  
carry arms. Amongst fishes I am  
the *Makar*, and amongst rivers I am  
*Ganga* the daughter of *Fahnnoo*.

<sup>32</sup>Of things transient I am the be-  
ginning, the middle, and the end.  
Of all science I am the knowledge of  
the ruling spirit, and of all speaking

I am the oration. <sup>33</sup>Amongst letters  
I am the vowel *a*, and of all com-  
pound words I am the *Dvāṇḍvā*.  
I am also never-failing time; the  
preserver, whose face is turned on

all sides. <sup>34</sup>I am all-grasping death;  
and I am the resurrection of those  
who are about to be. Amongst  
fæminines I am fame, fortune, elo-  
quence, memory, understanding, for-  
titude, patience. <sup>35</sup>Amongst harmo-  
nious measures I am the *Gāyatree*,  
and amongst *Sams* I am the *Vreehat*  
*Sam*. Amongst the months I am  
the month *Marga-sēerasha*, and a-  
mongst seasons the season *Koosoo-*  
*mukara*, (spring.) <sup>36</sup>Amongst frauds

I am gaming; and of all things glori-  
ous I am the glory. I am victory, I  
am industry, and I am the essence of  
all qualities. <sup>37</sup>Of the race of  
*Vreeshnee* I am the son of *Vāsōdēv*,  
and amongst the *Pandoos Arjoon-*  
*Dhananjay*. I am *Vyas* amongst  
the *Moonees*, and amongst the *Bards*  
I am the prophet *Oosanā*. <sup>38</sup>Amongst  
rulers I am the rod, and amongst  
those who seek for conquest I am po-  
licy. Amongst the secret I am si-  
lence, and amongst the wise I am  
wisdom.



## SANSKRIT.

೩೯. ಯಜ್ಞಾ ಪಿನ್ವಾಭೂತಾನಾಂ ಬಿಜಂ  
ತದಹಮರ್ಜುನ! ನ ತದಸ್ತಿ ವಿನಾಯತಾಸ್ಯ  
ಸ್ವಯಾಭೂತಂ ಚ ರಾಚರಂ ||

೪೦. ನಾಂತೋಸ್ತಿ ಮಮ ದಿವ್ಯಾ ನಾಂ ವಿಭಾ  
ತೀನಾಂ ಪರಂತಪ! ದ್ವಿತಾ ದ್ವೇಶತಃ ಪ್ರೋ  
ಕ್ತೋ ವಿಭೂತೇವೇಂದ್ರೋಮಯಾ ||

೪೧. ಯದ್ಯದ್ವಿಭೂತಿಮತ್ಸತ್ತ್ವಂ ತ್ರಿ  
ಮದ್ವರ್ಜಿ ತಮೇವಮಾ! ತತ್ತದೇವಾವಗಧ್ಯ  
ತ್ವಂ ಮಮ ತೇಜೋಂಶಸಂಭವಂ ||

೪೨. ಅಥವಾ ಬಹುನ್ಯತೇನ ಕಿಂ ಜ್ಞಾನೇನ ತ  
ವಾ ಜುನ! ವಿಷ್ವಭ್ಯಾಹಮಿದಂ ಕೃತ್ಸ್ಯಮೇ  
ಕಾಂಶೇನ ಸಿತೋಜಗತ್ ||

## CANARESE.

೩೯. ಯೇಲೇ ಅರ್ಜುನನೇ, ಸಮಸ್ತ ಪ್ರಾಣಿಗಳನ್ನಂಜು  
ಮಾಡುವ ಬಿಜವು ನಾನೇ, ನನ್ನಿಂದ ಹೊರತು ಈ ಸ್ಥಾವರ  
ಜಂಗಮವಾದ ಜಗತ್ತಿನಲ್ಲಿ ಯಾವ ಕೆಲಸವೂ ನಡೆಯಲಾರದು

೪೦. ಯೇಲೇ ಶತ್ರುತಾಪಕನೇ ನನ್ನ ದಿವ್ಯವಾದ ವಿಭಾತಿ  
ಗೆ ಅಂತ್ಯವಿಲ್ಲವು. ಆ ವಿಭಾತಿಯ ವಿನ್ಮಾರವನ್ನು ನಾನು ಈ  
ಗಲೇ ವಿನ್ಮಾರವಾಗಿ ಹೇಳಿಕೊಟ್ಟಿದ್ದೇನೆ.

೪೧. ಯಾವಾಗಲೂ ವಸ್ತು ವಿಕೇಶಗಳ ಸಾಮರ್ಥ್ಯವೂ,  
ಅತಿಶಯವೂ, ಜ್ಞಾನವೂ, ಧೈರ್ಯವೂ, ಸಂಪತ್ತೂ, ಉ  
ಳ್ಳವುಗಳೋ ಆಯಾವಸ್ತು ವಿಕೇಶಗಳನ್ನು ನನ್ನ ಶೇಷಿಸಿನ  
ಅಂಶದಿಂದ ಹುಟ್ಟಿದವೆಂದು ತಿಳಿ.

೪೨. ಯೇಲೇ ಅರ್ಜುನನೇ, ಈ ಅನೇಕವಿಧವಾದ ಜ್ಞಾ  
ನದಿಂದ ನಿನಗೇನು. ನಾನು ಈ ಜಗತ್ತನ್ನೆಲ್ಲಾ ನನ್ನ ಸ್ವಭಾ  
ವದ ಮೊಂದೇ ಭಾಗದಿಂದ ಸೃಷ್ಟಿಸಿನಿಂತಿದ್ದೇನೆ.

## ENGLISH.

39 I am, in like manner, O Arjoon that which is the seed of all things in nature ; and there is not any thing whether animate or inanimate, that is without me. 40 My divine distinctions are without end, and the many which I have mentioned are by way of example.

41 And learn, O Arjoon, that every being which is worthy of distinction and pre-eminence, is the produce of the portion of my glory. 42 But what O Arjoon, hast thou to do with this manifold wisdom? I planted this whole universe with a single portion and stood still.

## LECTURE XI.

## DISPLAY OF THE DIVINE NATURE IN THE FORM OF THE UNIVERSE.

ಕು ನೊಂದನೇ ಅಧ್ಯಾಯ.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಮದಸುಗ್ರಹಾಯ ಪರಮಂ ಗುಹ್ಯಮ  
ಧ್ಯಾತ್ಯನಂಜಿತಂ! ಯತ್ತ್ವಯೋಕ್ತಂ ವಚ  
ಸ್ತೇನೋಹೋಮಂವಿತೋಮಮ ||

೨. ಭವನ್ಯಯಾಹಿ ಭೂತಾನಾಂ ಶ್ರುತಾಂ  
ವಿಸ್ತರೋಮಯಾ! ತ್ವತ್ತ್ವಂ ಕಮಲವತ್ರಾಕ್ಷ  
ಮಾಹಾತ್ಮ್ಯಮಪಿಜಾವ್ಯಯಂ ||

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ನನ್ನ ಮೇಲೂ ಅನುಗ್ರಹಕ್ಕೋಸ್ಕರ ಅಧ್ಯಾತ್ಮ  
ವಿಂಬ ಈ ಶ್ರೇಷ್ಠವಾದ ರಹಸ್ಯವನ್ನು ನೀನು ಹೇಳಿಕೊಟ್ಟಿ  
ಈ ನಿನಗೆ ವಚನದಿಂದ ನನ್ನ ಮೋಹವು ಹೋಯಿತು.

೨. ಯೇಲೇ ಕಮಲಾಕ್ಷನೇ, ಪ್ರಾಣಿಗಳ ವೃತ್ತಾಂತಗಳ  
ನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ನಾನು ಕೇಳಿದ್ದೇನೆ ನಾಶವಿಲ್ಲದ ಮಹಿಮೆ  
ಯನ್ನು ಸಹ ಕೇಳಿದ್ದೇನೆ.

ARJOON.

1 This supreme mystery, distinguished by the name of the *Adhee-ātma* or ruling spirit, which, out of loving-kindness, thou hast made known unto me, hath dissipated my my ignorance and perplexity.

2 I have heard from thee a full account of the creation and destruction of all things, and also of the mightiness of thy inexhaustible spirit.

## SANSKRIT.

3. ఏవమేతద్యథాథేత్వమాత్మానం  
పరమేశ్వర! ద్రుష్టమిథ్యామితేరూప  
మృత్యురంపురుషోత్తమ॥

౪. మన్య నేయది తథ్య క్యం మయా  
ద్రుష్టమితిప్రభో! యోగేశ్వరత  
త్యోమేత్వందత్తయాత్మానమవ్యయం

శ్రీభగవానువాచ.

౫. పశ్యమేపాథేరూపాణీతత్యో  
ధనఃప్రశం! నానావిధానిద్యానినానావ  
ణాకృతీనిచ॥

౬. పశ్యాదిత్యాన్వసూన్రుద్రానశ్వి  
నౌమరుత్తథా! బహున్య దృష్టృపూ  
వాణీపశ్యాత్కర్మాణీభారత॥

౭. ఇహ్యేకస్థంజగత్కృతస్థంపశ్యాద్య  
నచరాచరం! మమదేహేగుడాకేశయ  
జ్ఞాన్యద్రుష్టమిథ్యసి॥

౮. నతుమాంశక్యసేద్రుష్టమనేనై  
వన్వచక్షుషా! దివ్యందదామితేచక్షుఃప  
శ్యమేయోగమృత్యురం॥

సంజయ యవాచ.

౯. ఏవమక్వా తత్యోరాజమహా  
యోగేశ్వర్యోహం! దత్తయామాన  
పాథాయపరమంరూపమృత్యురం॥

౧౦. అనేకవక్త్రనయనమనేకాద్భు  
తదత్తేన! అనేకదివ్యాభరణందివ్యానే  
శోద్యతాయుధం॥

## CANARESE.

3. యేలే పరమేశ్వరనే, మనుష్యులొక్కరి కే  
వ్వనే నిను జేల్చేదప్రకారవే నిన్న స్వరూపవన్ను  
నోడలిట్టేనుత్తేనే,

౪. యేలే యోగేశ్వరనే, ఆ నిన్న రూపవన్ను  
నన్నింద నోడల్పకూడువచేందు నిను తిల్చదవనాద  
చే యేలే స్వామియే ఊగియే నిన్న నాశవిల్లద రూ  
పవన్ను ననగి తోలెను.

భగవద్వాక్య.

౫. యేలే పాథేనే, నూరుప్రకారవాగియూ,  
సావిరప్రకారవాగియూ, నానావిధగళాగియూ, మ  
త్తు నానావణాగళూ ఆకారగళూపుట్ట నన్న దివ్యవా  
ద రూపగళున్ను నోడు.

౬. ఆదిత్యరన్ను, వసుగళున్ను, రుద్రరన్ను, అశ్వి  
ని దేవతేగళున్ను, మరుత్తుగళున్ను, నోడు. ఊగియే  
యేందూ నోడడద ఆత్మరగళున్ను నోడు భారతనే.

౭. యేలే అజునే, ఈ నన్న దేహదల్లి స్థావర  
జంగమాత్మకవాద జగత్తెల్ల వేందే కడయెల్లి ఈగ  
ఇరువదన్ను నోడు, ఇన్ను బేరె యావదన్ను నో  
డలిట్టేనుత్తియో అవగళున్నెల్ల నోడు.

౮. ఈనిన్న కణ్ణినింద నన్నున్న నోడువదక్కే ని  
ను శక్తెన్ల [అదదరింద] దివ్య దృష్టియన్ను నినగి  
కొడువేను, మహిమేయెట్ట నన్న మహా సామధ్యేవ  
న్ను నోడు.

సంజయవాక్య.

౯. యేలే ధృతరాష్ట్ర గ్రాయనే, యోగిగళిగి  
ల్ల గురువాదంధా హరియు ఈప్రకార జేల్చి పాథా  
నిగి కేవ్వవాద మహిమేయెట్ట రూపవన్ను తోలెని  
దను.

౧౦. అనేక బాయి, కణ్ణుగళూ, అనేక అద్భుతగళు  
ల్ల సాందర్యపూ, దివ్యవాద అనేకాభరణంగళూ, అనే  
కవాద దివ్యాయుధగళూ [అల్లంధావనన్ను]

## ENGLISH.

3 & 4 It is even as thou hast describ-  
ed thyself, O mighty Lord! I am now,  
O most elevated of men, anxious to  
behold thy divine countenance; where-  
fore, if thou thinkest it may be beheld  
by me, shew me thy never-failing  
spirit.

KRISHNA.

5 Behold, O Arjoon, my million  
forms divine, of various species, and  
diverse shapes and colours.

6 Behold the *Adētyas*, and the  
*Vasōs*, and the *Rōōdras*, and the  
*Marōōts*, and the twins *Aswēen* and  
*Kōōmar*. Behold things wonderful,  
never seen before.

7 Behold, in this my body, the  
whole world animate and inani-  
mate, and all things else thou hast a  
mind to see. 8 But as thou art unable  
to see with these thy natural eyes, I  
will give thee a heavenly eye, with  
which behold my divine connection.

SANJAY.

9 The mighty compound and divine  
being *Hāree*, having, O *Rāja*, thus  
spoken, made evident unto *Arjoon*  
his supreme and heavenly form; 10 of  
many a mouth and eye; many a  
wondrous sight; many a heavenly  
ornament; many an up-raised weapon;  
adorned with celestial robes and chap-  
lets :



## SANSKRIT.

೧೧. ದಿವ್ಯಮಾಲಾಂ ಬರಧರಂ ದಿವ್ಯಗಂ  
ಧಾನುಶೇಷನಂ | ಸರ್ವಾತ್ಮರಮಯಂದೇವಂ  
ಮನಂತಂ ದಿವ್ಯಶೋಭಮುಂ ||

೧೨. ದಿವಿಸೂರ್ಯಸಹಸ್ರಸ್ಯ ಭವೇದ್ಯು  
ಗಮದ್ಭಿಶ್ಚ | ಯದಿಭಾಸದೃಶಿಸಾಸ್ಯಾಧಾಭಿ  
ಸಸ್ತಸ್ಯ ಮಹಾತ್ಮನಃ ||

೧೩. ಶತ್ಪ್ರಕಾಶಂ ಜಗತ್ಪ್ರಕಾಶಂ ಪ್ರವಿ  
ಭಕ್ತಮನೇಕಧಾ | ಅಪತ್ಯದೇವದೇವಸ್ಯ ಶರೀರೇ  
ಪಾಂಡವಸ್ತಥಾ ||

೧೪. ತತಸ್ಸವಿಸ್ತಯಾ ವಿಷ್ಣೋ ಹೃದ್ಯ  
ರೋ ಮಾಧನಂಜಯಃ | ಪ್ರಣಮ್ಯ ಶಿರಸಾ  
ದೇವಂ ಕೃತಾಂಜಲಿರಭಾವತಃ ||

ಅರ್ಜುನ ಉವಾಚ.

೧೫. ಪಶ್ಯಾಮಿದೇವಾಂಸ್ತವದೇವದೇಹೇ ನ  
ರ್ವಾಂಸ್ತಥಾ ಭೂತವಿಶೇಷಸಂಘಾಃ | ಬ್ರ  
ಹ್ಮಾಣಾ ಮೀಶಂ ಕಮಲಾಸನಸ್ಥ ಮೃಪೀಂಶ್ಚ ನ  
ರಾಽನ್ವಸರಗಾಂಶ್ಚ ದಿವ್ಯಾಃ ||

೧೬. ಅನೇಕಬಾಹುರವಕ್ತ್ರಗ್ರೇತ್ರಂ  
ಪಶ್ಯಾಮಿತ್ವಾಂಸರವಶೋನಂತರೂಪಂ | ನಾಂ  
ತನಮಧ್ಯಂ ಸಪುನಸ್ತವಾದಿಂ ಪಶ್ಯಾಮಿ ವಿಶ್ವೇ  
ಶ್ವರವಿಶ್ವರೂಪಂ ||

೧೭. ಕಿರೀಟನಗಂ ದಿನಂಚಕ್ರಗ್ರಂಚ ತೇ  
ಜೋರಾಶಿಂ ಸರ್ವೇಶೋದೀಪ್ತಿಮಂತಂ | ಪಶ್ಯಾ  
ಮಿತ್ವಾಂ ದುರ್ವೀರೇಕ್ಷಂ ಸಮಂತಾದ್ಧೀಪ್ತಾ ನ  
ಲಾಕೇ ದ್ಯುತಿಮಪ್ರಮೇಯಂ ||

೧೮. ತ್ವಮಕ್ಷರಂ ಪರಮಂ ವೇದಿತವ್ಯಂ ತ್ವ  
ಮಸ್ಯ ವಿಶ್ವಸ್ಯ ಪರಂ ನಿಧಾನಂ | ತ್ವಮವ್ಯಯಂ  
ಶಾಶ್ವತಧೃತ್ಯುಗೋಪ್ತಾ ಸಸಾತನಸ್ತ್ವಂ ಪುರು  
ಷೋ ಮತೋಮೇ ||

## CANARESE.

೧೧. ದಿವ್ಯವಾದ ಹುಬ್ಬಿನ ಮಾಲಿಕೆಗಳನ್ನು, ಸ್ತಂಭ  
ಗಳನ್ನು, ಧರಿಸಿದಂಧಾವನ್ನು, ದಿವ್ಯವಾದ ಗಂಧಪರಿಮಳಗಳ ಶೇ  
ಷಲಗಳನ್ನು, ಮಹಾ ಅದ್ಭುತಗಳಿಂದ ತುಂಬಿ ಇರುವನ್ನು,  
ಮತ್ತು ಪಾರವಿಲ್ಲದವನ್ನು, ಯೆಲ್ಲಾ ಕಡೆಯೂ ನೋಡುತ್ತಿರುವ  
ಅನೇಕಮುಖಗಳಲ್ಲಿ ದೇವನನ್ನು,

೧೨. ನಾವಿರಾರು ಸೂರ್ಯರು ವೊಂದೇನಾರಿ ಆಕಾಶದ  
ಲ್ಲಿ ಹುಟ್ಟಿದರೇ ಯೆಂಥಾ ಪ್ರಕಾಶವೋ ಅಂಥಾ ಪ್ರಕಾಶವು  
ಆಕಾಶದಲ್ಲಿ ಆ ಮಹಾತ್ಮನಿಗೆ ಉಂಟಾಗಿ ಯಿತ್ತು.

೧೩. ಆ ಪಾಂಡವನು ಅನೇಕಪ್ರಕಾರದಲ್ಲಿ ವಿಭಾಗಿಸಲ್ಪ  
ಟ್ಟ ಯೆಲ್ಲಾ ಜಗತ್ತನ್ನು ಆ ದೇವದೇವನ ಶರೀರದಲ್ಲಿ ವೊಂ  
ದೇ ಕಡೆಯಲ್ಲಿ ಹಾಗೆಯೇ ಕಂಡಂಥಾವನಾದನು.

೧೪. ಅನಂತರದಲ್ಲಿ ಬೆರಗಾಗಿ ನಿಲುವು ಕೂಡಲುಳ್ಳಂಥಾ  
ಅರ್ಜುನನು ಆ ದೇವನಿಗೆ ಶಿರಸಾಚ್ಚಾಂಗಮಾಡಿ ಕೈಜೋಡಿಸಿ  
ಕೊಂಡು ಇಂತೆಂದನು.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧೫. ಯೆಲೇ ದೇವನೇ, ನಿನ್ನ ದೇಹದಲ್ಲಿ ಸಮಸ್ತ ದೇ  
ವತೆಗಳನ್ನು, ಹಾಗೆಯೇ ಸಮಸ್ತ ಭೂತವಿಶೇಷ ಸಮೂಹ  
ವನ್ನು, ಮತ್ತು ಕಮಲಾಸನದಲ್ಲಿ ಕುಳಿತಿರುವ ಬ್ರಹ್ಮನನ್ನು,  
ಈಶನನ್ನು, ಸಮಸ್ತ ಋಷಿಗಳನ್ನು, ದಿವ್ಯವಾದ ಪುರಗಗಳ  
ನ್ನು ನೋಡುವೆನು.

೧೬. ಯೆಲೇ ಜಗದೊಡೆಯನಾದ ವಿಶ್ವರೂಪನೇ, ನಿನ್ನ  
ನ್ನು ಅನೇಕ ಭುಜಗಳು, ಹೊಟ್ಟೆಗಳು, ಮುಖಗಳು, ಕಣ್ಣುಗ  
ಳು, ಉಳ್ಳಂಥಾವನಾಗಿಯೂ, ಮತ್ತು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ  
ಯೂ ಅನಂತರೂಪನಾಗಿಯೂ ಕಾಣುವೆನು. ನಿನ್ನ ರೂಪ  
ಕ್ಕೆ ಆದಿಯೂ, ಮಧ್ಯವೂ, ಅಂತವೂ ಕಾಣಿಸು.

೧೭. ಕಿರೀಟವುಳ್ಳವನೂ, ಗದೆವುಳ್ಳವನೂ, ಚಕ್ರವುಳ್ಳವ  
ನು, ತೇಜಸ್ಸುಗಳಿಗುಂಪು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಪ್ರಕಾಶಿಸು  
ವ ನೋಡತಕ್ಕಾದಂಥಾವನೂ, ಸುತ್ತಿಕೊಂಡು ಉರಿಯುವಂ  
ಥಾ ಅಗ್ನಿಯ ಹಾಗೆಯೂ, ಸೂರ್ಯನ ಹಾಗೆಯೂ, ಬೆ  
ಳಗುವ ಯೆಣಿಸತಕ್ಕಾದಂಥಾ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೧೮. ನೀನು ನಾಶವಿಲ್ಲದ ಶ್ರೇಷ್ಠನೂ, ಅನಂತಕ್ಕ  
ವನೂ, ಈ ಜಗತ್ತಿಗೆ ಶ್ರೇಷ್ಠವಾದ ಆದಿಕಾರಣನು ನೀನೇ,  
ನೀನು ನಾಶವಿಲ್ಲದವನೂ, ಸತ್ಯಧರ್ಮಗಳ ರಕ್ಷಕನು, ಆದಿ  
ಯಿಂದಾ ಇರುವಂಥಾ ಪುರುಷನು ನೀನೇ, ನನಗೆ ಸಮತನು

## ENGLISH.

11 anointed with heavenly es-  
sence ; covered with every marvellous  
thing ; the eternal God, whose coun-  
tenance is turned on every side !

12 The glory and amazing splendour  
of this mighty being may be likened  
to the sun rising at once into the  
heavens, with a thousand times more  
than usual brightness. 13 The son of  
Pāndoo then beheld within the body  
of the God of Gods, standing to-  
gether, the whole universe divided  
forth into its vast variety. 14 He was  
overwhelmed with wonder, and every  
hair was raised an end. He bowed  
down his head before the God, and  
thus addressed him with joined hands.

ARJOON.

15 I behold, O God ! within thy  
breast, the *Devs* assembled, and every  
specific tribe of beings. I see *Brahma*,  
that Deity sitting on his lotus-throne;  
all the *Rēśhees* and heavenly  
*Oōrāgās*. 16 I see thyself, on all  
sides, of infinite shape, formed with  
abundant arms, and bellies, and  
mouths, and eyes ; but I can neither  
discover thy beginning, thy middle,  
nor again thy end, O universal Lord,  
form of the universe. 17 I see thee  
with a crown, and armed with club  
and *Chakra*, a mass of glory, darting  
refulgent beams around. I see thee,  
difficult to be seen, shining on all  
sides with light immeasurable, like  
the ardent fire or glorious sun.

18 Thou art the Supreme Being,  
incorruptible, worthy to be known !  
Thou art prime supporter of the uni-  
versal orb ! Thou art the neverfailing  
and eternal guardian of religion !  
Thou art from all beginning, and I  
esteem thee *Pooroosh*.

## SANSKRIT.

೧೯. ಅನಾದಿಮಧ್ಯಾಂತಮನಂತ ವೀರ್ಯ  
ಮನಂತಬಾಹುಂತಸುರಾರ್ಯನೇತ್ರಂ | ಪಕ್ವಾ  
ಮಿತ್ವಾದೀಪ್ತಹುತಾಶವಕ್ತ್ರಂ ಸ್ವತೇಜಸಾವಿ  
ಶ್ಯಮಿದಂತಪಂತಂ ||

೨೦. ದ್ಯಾವಾವೃಧಿವೈರಿದಮಂತರಂ  
ಹಿಮ್ಯಾಪ್ತಂತ್ವಯೈಕೇನದಿಶ್ಚ ಸರ್ವಾಃ | ದೃ  
ಷ್ಟ್ವಾದ್ಭುತಂರೂಪಮುಗ್ರಂತವೇದಂಲೋ  
ಕತ್ರಯಂಪ್ರವೃಧಿತಮಹಾತ್ಮಾ ||

೨೧. ಅಮಿಹಿತ್ವಾಸುರಂಘಾವಿಕಂತಿಕೇ  
ಚಿದ್ಭಿತ್ತಾಃಪ್ರಾಲಜಂಯೋಗ್ಯಾಂತೀ | ಸ್ವ  
ಸ್ತೀತ್ಯುಕ್ತಾನ್ಮಹರ್ಷಿಸಿದ್ಧ ಸಂಘಾಃ ಸ್ತುಮಂ  
ತಿತ್ವಾಂಸ್ತುತಿಭಿಃಪುಷ್ಕಲಾಭಿಃ ||

೨೨. ರುದ್ರಾದಿತ್ಯಾಸು ಸಪೋಯೇಚ  
ಸಾಧ್ಯಾವಿಶ್ವೇಶ್ವಿನೌಮರುತಶ್ಚೋದ್ವಪಾಶ್ಚ |  
ಗಂಧರ್ವಯಕ್ಷಾಸುರಸಿದ್ಧ ಸಂಘಾವೀಕ್ಷಂತೇ  
ತ್ವಾಂವಿಸ್ತಿತ್ವಾಶ್ಚೈವಸರ್ವೇ ||

೨೩. ರೂಪಂ ಮಹತ್ತೇ ಬಹುವಕ್ತ್ರನೇ  
ತ್ರಮಹಾಬಾಹೋ ಬಹುಬಾಹುರುಪಾದಂ |  
ಬಹಾದರಂಬಹುದಂಷ್ಟ್ರಾಕರಾಳಂ ದೃಷ್ಟ್ವಾ  
ಲೋಕಾಃಪ್ರವೃಧಿತಾಸ್ತಥಾಹಂ ||

೨೪. ಸಭಸೃಪಕಂದೀಪ್ತಮನೇಕವರ್ಣಂ  
ವ್ಯಾತ್ಮಾನನಂದೀಪ್ತ ವಿಶಾಲನೇತ್ರಂ ದೃಷ್ಟ್ವಾ  
ಹಿತ್ವಾಂ ಪ್ರವೃಧಿತಾಂ ಶರತ್ತ್ವಾ ಧೃತಿನಮಿ  
ದಾಮಿಕಮಂಚವಿಷ್ಣೋ ||

## CANARESE.

೧೯. ಮತ್ತು ಅದಿಮಧ್ಯಾಂತರಹಿತನಾಗಿಯೂ, ಪಾರ  
ವಿಲ್ಲದವರಾಕ್ರಮವೂ, ಲೆಖ್ವಿಲ್ಲದ ಭುಜಗಳೂ, ಚಂದ್ರ  
ಸೂರ್ಯರೇ ಕಣ್ಣುಗಳಾಗಿ ಪುಷ್ಕಲಂಥಾವನು, ಉರಿಯುವ ಬೆಂಕಿ  
ಯೆಹಾಗೆ ಬಾಯಿಪುಳ್ಳವನು, ಸ್ವಂತವಾದ ಶೇಜಸ್ಸಿನಿಂದ  
ಈ ಜಗತ್ತನ್ನು ಪ್ರಕಾಶಿಸಮಾಡುವಂಥಾ ನಿನಗನ್ನು ನೋ  
ಡುತ್ತೇನೆ.

೨೦. ಯೇಲೇ ಮಹಾತ್ಮನೇ, ಭೂಮ್ಯಾಕಾಶಗಳಿಗೆ ನಡುವೆ  
ಇರುವ ಈ ಅಂತರಕ್ಷುಪ್ತ ಸಮಸ್ತವಾದ ದಿಕ್ಕುಗಳೂ ನಿನೋ  
ಬ್ಬನಿಂದಲೇ ತುಂಬಲ್ಪಟ್ಟಿವೆಲ್ಲಾ. ಯಿಂಥಾ ಅದ್ಭುತವಾಗಿ  
ಯೂ, ಉಗ್ರವಾಗಿಯೂ, ಇರುವ ಈ ನಿನಗ ರೂಪವನ್ನು  
ನೋಡಿ ಮಾರು ಲೋಕಗಳೂ ಭಯಪಡುತ್ತವೆ.

೨೧. ಇಗೋ ದೇವತೆಗಳ ಗುಂಪುಗಳು ನಿನಗನ್ನು ಪ್ರ  
ವೇಶಿಸುತ್ತವೆ, ಕೆಲವರು ಭಯಪಟ್ಟವರಾಗಿ ನಿನಗ ನಾಮವನ್ನು  
ಪಠಿಸುತ್ತಾರೆ. ಮಹರ್ಷಿಗಳು, ಮತ್ತು ಸಿದ್ಧಸಮಾಹಗಳು,  
ಲೇನಾಗಲೆಂದು ನುಡಿದು ಪೂರ್ಣವಾದ ಸ್ತುತಿಗಳಿಂದ ನಿನಗ  
ನ್ನು ಸ್ತುತಿಸುತ್ತಿದ್ದಾರೆ.

೨೨. ರುದ್ರಗಣಗಳು, ಅದಿತ್ಯರು, ವಸುಗಳು, ಮ  
ತ್ತು ಸಾಧ್ಯರು, ವಿಶ್ವದೇವತೆಗಳು, ಅಶ್ವಿನಿದೇವತೆಗಳು, ಮ  
ರುದ್ದೇವತೆಗಳು, ಪಿತೃದೇವತೆಗಳು, ಗಂಧರ್ವರು, ಯಕ್ಷರು,  
ಅಸುರರು, ಸಿದ್ಧಸಮಾಹಗಳು, ಇವರೆಲ್ಲಾ ಆಶ್ಚರ್ಯಹೊಂ  
ದಿ ನಿನಗನ್ನು ನೋಡುತ್ತಿದ್ದಾರೆ.

೨೩. ಯೇಲೇ ಮಹಾ ಭುಜನೇ, ಅನೇಕ ಬಾಯಿ ಕಣ್ಣು  
ಗಳು, ಅನೇಕ ಭುಜಗಳು, ಶೋಕಗಳು, ಪಾದಗಳು, ಅನೇ  
ಕ ಹೊಟ್ಟೆಗಳು, ಅನೇಕ ಕೋರೆಗಳಿಂದ ಭಯಂಕರವಾದಂ  
ಥಾ, ನಿನಗ ಮಹಾ ರೂಪವನ್ನು ನೋಡಿ ಸಮಸ್ತವಾದ  
ಲೋಕಗಳು ಕಳವಳಗೊಳ್ಳುತ್ತಿವೆ, ನಾನಾ ಹಾಗೆಯೇ [ವೃ  
ಥೆಪಡುತ್ತೇನೆ.]

೨೪. ಯೇಲೇ ಸರ್ವವ್ಯಾಪಕನಾದ ವಿಷ್ಣುದೇವನೇ, ಆಕಾ  
ಶವನ್ನು ಮುಟ್ಟುವಂಥಾ ಶೇಜವು, ನಾನಾವಿಧವಾದ ವರ್ಣವು,  
ತೆರೆದಿರುವ ಬಾಯಿಯು, ವಿಶಾಲವಾಗಿ ಉರಿಯುವ ನೇತ್ರಗ  
ಳೂ ಉಳ್ಳಂಥಾ ನಿನಗನ್ನು ನೋಡಿ ಭಯಪಟ್ಟು ಚಿತ್ತವುಳ್ಳ  
ನಾನು ಧೈರ್ಯವನ್ನಾದರೂ, ಕಾಂತಿಯನ್ನಾದರೂ, ಹೊಂ  
ದಲಾಡೆನಲ್ಲ.

## ENGLISH.

19 I see thee without beginning, without middle, and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a flaming fire, and the whole world shining with thy reflected glory! 20 The space between the heavens and the earth is possessed by thee alone, and every point around: the three regions of the universe, O mighty spirit! behold the wonders of thy awful countenance with troubled minds. 21 Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The *Māhārshes*, holy bands, hail thee, and glorify thy name with adoring praises. 22 The *Rōdras*, the *Adētyas*, the *Vāsoos*, and all those beings the world esteemeth good; *Aswēn* and *Kōomar*, the *Māroots* and the *Ooshmapās*; the *Gandharvs* and the *Yakshas*, with the holy tribes of *Soors*, all stand gazing on thee, and all alike amazed! 23 & 24 The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O *Vishnoo*! and I find no rest!



## SANSKRIT.

೧೫. ದಂಪ್ರಾಪ್ತಕರಾಣಿಚತೇಮುಖಾ  
ನಿವೃಪ್ಪೈವಕಾಲಾನಲನಿಭಾನ್ | ದಿಕೋನ  
ಜಾನೇನಲಭೇಚತಮೇ ಪ್ರಸಿದ್ಧ ದೇವೇಶಜಗ  
ನಿವಾಸ ||

೧೬. ಅಮಿಶಾಚಕ್ವಾಂ ಧೃತರಾಷ್ಟ್ರ  
ಸ್ಯ ಪುತ್ರಾಃ ಸರ್ವೇನ ಹೈವಾನಿಪಾಲಸಂ  
ಘೃತಃ | ಭೀಷ್ಮದ್ರೋಣೌ ಸುತ ಪುತ್ರಸ್ಯ  
ಥಾ ಸೌಗಹಾಸ್ಯದೀ ಯೈ ರಪಿಯೋ ಧಮು  
ಖ್ಯೌಃ ||

೧೭. ವಕ್ತ್ರಾಣೀತೇತ್ವರಮಾಣಾವಿಕಂಠಿ  
ದಂಪ್ರಾಪ್ತಕರಾಣಿಭಯಾನಕಾನ್ | ಕೇಚಿದ್ವಿ  
ಲಗ್ನಾದತನಾಂತೇ ರೇದುಸಂದೃಶ್ಯಂ ತೇಚಾ  
ರ್ಣೀತ್ಯೆರುತ್ತಮಾಂಗೈಃ ||

೧೮. ಯಥಾನದೀನಾಂ ಬಹವೋಂಬು  
ವೇಗಾನ್ಸಿಮುದ್ರಮೇವಾಭಿಮುಖಾದ್ರವಂತಿ |  
ತಥಾತವಾಮಾನರಶೋಕವೀರಾವಿಕಂಠಿವಕ್ತ್ರಾ  
ಣ್ಯಾಭಿವಿಜ್ವಲಂತೀ ||

೧೯. ಯಥಾಪ್ರದೀಪ್ತಂಜ್ವಲನಂವತಂ  
ಗಾವಿಕಂಠಿನಾಯಕಾನಮೃದ್ಧವೇಗಾಃ | ತಪೈ  
ವನಾಯಕಾವಿಕಂಠಿಶೋಕಾ ಸ್ತವಾಪಿವಕ್ತ್ರಾಣಿ  
ಸಮೃದ್ಧವೇಗಾಃ ||

೨೦. ಶೇಲಿಹ್ಯನೇಗ್ರಸಮಾನಸ್ಸಮಂತಂ  
ಶೋಕಾಂತ್ಸಮಗ್ರಾನ್ವದನ್ಯೆಜ್ವಲದಿಭಿಃ |  
ತೇಜೋಭಿರಾಪುರೈಜಗತ್ಸಮಗ್ರಂಭಾಸಸ್ತ  
ವೋಗ್ರಾಃ ಪ್ರತಪಂತಿವಿಷ್ಣೋ ||

೨೧. ಆಖ್ಯಾಹಿಮೇಕೋಭವಾನುಗ್ರಹಾ  
ಪೋನಮೋಸ್ತುತೇದೇವತರ ಪ್ರಸಿದ್ಧ | ವಿಜ್ಞಾ  
ತುಮಿಥ್ಯಾಮಿಭವಂತಮಾದ್ಯಂ ನಹಿ ಪ್ರಜಾನಾ  
ಮಿತವ ಪ್ರಪತ್ತಿಂ ||

## CANARESE.

೧೫. ಕೋರೆ ಹಲ್ಲುಗಳಿಂದ ಭಯಂಕರಗಳಾಗಿಯೂ,  
ಪ್ರಳಯಕಾಲದ ಅಗ್ನಿಗೆ ಸಮಾನಗಳಾಗಿಯೂ ಇರುವ ನಿ  
ನ್ನ ಮುಖಗಳನ್ನು ನಾನು ನೋಡಿ ದಿಕ್ಕುಗಾಣದೆ ಸುಖವನ್ನು  
ಹೊಂದದೆ ಇದ್ದೇನೆ, ದೇವದೇವನೇ, ಪ್ರಸನ್ನನಾಗು ಜಗನ್ನಿ  
ವಾಸನೇ.

೧೬. ಈ ಧೃತರಾಷ್ಟ್ರನ ಮಕ್ಕಳು ಅರಸುಗಳ ಗುಂ  
ಪುಗಳೊಡನೆ ಕೂಡಿಕೊಂಡವಾಗಿಯೂ, ಮತ್ತು ಭೀಷ್ಮ  
ನೂ, ದ್ರೋಣನೂ, ಈ ಕನ್ಯನೂ, ನಮ್ಮ ಸಮಂಧಗ  
ಳಾದ ಮುಖ್ಯನಾಯಕರೊಡನೆ ನಿನ್ನನ್ನು

೧೭. ತ್ವರಿತವಾದವಾಗಿ ಕೋರೆಹಲ್ಲುಗಳಿಂದ ಕತ್ತರಗ  
ಳಾಗಿಯೂ, ಭಯಂಕರಗಳಾಗಿಯೂ ಇರುವ ನಿನ್ನ ಬಾಯಿ  
ಗಳನ್ನು ಪ್ರವೇಶಿಸುತ್ತಾರೆ. ಅವರು ಕೆಲವರು ಹಲ್ಲುಸಂದುಗ  
ಲಲ್ಲಿ ತಿಕ್ಕಿದವರಾಗಿ ಚೂರ್ಣವಾಗುವಷ್ಟೆ ತಿರಸ್ಸುಗಳಿಂದ  
ಕಾಣಲ್ಪಡುತ್ತಾರೆ.

೧೮. ನದಿಗಳ ಬಹಳವಾದ ನೀರಿನ ಪ್ರವಾಹಗಳು ಸ  
ಮುದ್ರವನ್ನೇ ಕುರಿತು ಯೆದುರಾಗಿ ಹಾಗೆ ವೋಡುವವೋ  
ಹಾಗೆಯೇ ಈ ವೀರರಾದ ಅರಸುಗಳೆಲ್ಲರೂ ಉರಿಯುತ್ತಿರು  
ವ ನಿನ್ನ ಬಾಯಿಗಳನ್ನು ಪ್ರವೇಶಿಸುತ್ತಿದ್ದಾರೆ.

೧೯. ವೇಗವುಳ್ಳ ವತಂಗದ ಹುಳುಗಳು ಉರಿಯುವ ಬೆಂ  
ಕಿಯಲ್ಲಿ ನಾಕಕ್ಕೋಸ್ಕರ ಹಾಗೆ ಬೀಳುವವೋ ಹಾಗೆಯೇ  
ಈ ಜನಗಳು ಅತಿವೇಗವುಳ್ಳವರಾಗಿ ನಾಕಕ್ಕೋಸ್ಕರ ನಿನ್ನ  
ಬಾಯಿಗಳನ್ನು ಹೊಸುತ್ತಾರೆ.

೨೦. ಸುತ್ತಲೂ ಉರಿಯುವಂಥಾ ಬಾಯಿಗಳಿಂದ ಯೆಲ್ಲಾ  
ಶೋಕಗಳನ್ನು ಸುಗುವವನಾಗಿ ಮತ್ತು ನಾಲಿಗೆಗಳಿಂದ ಸವ  
ರಿಕೊಳ್ಳುತ್ತಿ. ಯೆಲೇ ವಿಷು ದೇವನೇ, ನಿನ್ನ ಉಗ್ರವಾದ  
ಪ್ರಭೆಗಳ ತೇಜಸ್ಸುಗಳಿಂದ ಯೆಲ್ಲಾ ಜಗತ್ತು ತುಂಬಿ ತಪಿ  
ಸುತ್ತಲಿವೆ.

೨೧. ಯೆಲೇ ಸರ್ವೋತ್ತಮನೇ, ನಿನಗೆ ನಮಸ್ಕಾರವಾಗ  
ಲಿ, ಪ್ರಸನ್ನನಾಗು. ಉಗ್ರರೂಪವಾದಂಥಾ ನೀನು ಯಾ  
ವಾತನು. ಆದಿಪುರುಷನಾದ ನಿನ್ನನ್ನು ತಿಳಿಯಲಿಕ್ಕೆ ಸುತ್ತೇ  
ನೆ. ನಿನ್ನ ವತಮಾನವನ್ನು ತಿಳಿಯದವನಾಗಿದ್ದೇನೆ, [ಆದ  
ದರಿಂದ] ನನಗೆ ಹೇಳು.

## ENGLISH.

25 Having beholden thy dreadful  
teeth, and gazed on thy countenance,  
emblem of Time's last fire, I know  
not which way I turn! I find no  
peace! Have mercy then, O God of  
Gods! thou mansion of the universe!

26 & 27 The sons of *Darçētārāshtra*,  
now, with all those rulers of the land,  
*Bhīṣhma*, *Drōṇ*, the son of *Soot*,  
and even the fronts of our army, seem  
to be precipitating themselves hastily  
into thy mouths, discovering such  
frightful rows of teeth! whilst some  
appear to stick between thy teeth  
with their bodies sorely mangled.

28 As the rapid streams of full-  
flowing rivers roll on to meet the  
ocean's bed; even so these heroes of  
the human race rush on towards thy  
flaming mouths. 29 As troops of in-  
sects, with increasing speed, seek  
their own destruction in the flaming  
fire; even so these people, with  
swelling fury, seek their own destruc-  
tion. 30 Thou involvest and swallow-  
est them altogether, even unto the  
last, with thy flaming mouths; whilst  
the whole world is filled with thy  
glory, as thy awful beams, O *Vish-  
noo*, shine forth on all sides!

31 Reverence be unto thee, thou  
most exalted! Deign to make known  
unto me who is this God of awful  
figure! I am anxious to learn thy  
source, and ignorant of what thy pre-  
sence here portendeth.

## SANSKRIT.

శ్రీభగవానువాఙ్.

౩౦. తాలోస్తిలోకక్షయకృత్రప్ర  
వృద్ధోల్లోకాంత్యమాహతుమిహప్ర  
వృత్తః! మితేసిత్వాం నభవ్యంతి సర్వే  
యేవస్థితాఃప్రత్యనికేడు యోధాః॥

౩౧. తస్మాత్సముత్పిద్య యశోలభస్య  
జిత్వా శత్రూం భుంక్ష్య రాజ్యం సమృ  
ద్ధం! మయ్యేవేతేనిహతాఃపూర్వమేవ  
నిమిత్తమాత్రంభవనవ్యసాహికే॥

౩౨. ద్రోణంశ భీష్మంశ జయద్రు  
థంశ కనకంశ ధాన్యా సమి యోధ ము  
ఖ్యాం! మయాహతాం స్త్వం జహిమాన్య  
ధిష్ణాయుధ్యన్వజేతా సిరణోనపత్నాః॥

సంజయ యవాఙ్.

౩౩. ఏతద్భూత్వావచనంకేశవస్యకృ  
తాంజలివేదపమాన్యకీరిటి! నమస్కృ  
త్వాభూయద్రవాహకృష్ణం సగద్గదంభిర  
భీతకప్రణామ్య॥

అర్జున యవాఙ్.

౩౪. స్థానేహృషీకేశతవప్రకీర్త్యా  
జగత్ప్రపృష్ట్యత్యనరజ్యోతేశ! రక్షాం  
సిభీతానిదిశ్శ్రోద్రవంతిసర్వేనమస్యంతి  
చసిద్ధ సంఘాః॥

౩౫. కస్మాత్కతేనసమేరమహాత్మన్  
గరియసేబ్రహ్మణోప్యాదికత్త్రే! అనంతచేవేశజగన్నివాసత్వమక్షరంసదస  
త్తత్పరంయత్॥

## CANARESE.

భగవద్వాక్య.

౩౦. [నాను] కాలను, తోలకవన్ను నచ్చమాడువ  
వను, బుడల వృద్ధను, జనగళున్ను అపడునువదక్క  
ప్రారంభిసిద్దేనే, నిన్నుహోతుం ప్రతిస్థేనగళుల్లి యా  
రు నింతిరువ విరరల్లరు ఇరలారరు.

౩౧. అదుకారణ నిను యేద్దు నిదిరు, కీర్తియ  
న్ను సంపాదిను, శత్రుగళున్ను జయిసి తుంటిద రాజ్య  
వన్ను అనుభవిను, ఇవరల్లరా మోదలే నన్నింద క్షోల్ల  
లప్పిట్టిదాచే. యేలే నవ్యసాహికీయే, నేవక్కమాత్ర  
వాగు.

౩౨. నన్నిందలే క్షోల్లలప్పిట్టిరువ ఈ ద్రోణ, భీ  
ష్మ, స్థంధవ, కనక, మోదలాద యేల్లా విరరన్ను  
నిను జయిను. వ్యభీషణజేత, యుద్ధ మాడు. యుద్ధ  
దల్లి యేదురాలీగళున్ను జయిసిదవనాగువి.

సంజయవాక్య.

౩౩. కేశవన ఇంథా మాతన్ను అర్జునను కేలే  
కృజోడిసికొండు నడుగుత్తా నమస్కరిసి మత్తు అంజి  
అంజి నమస్కరిసి దీనస్వరదంద కృష్ణుననిగే ఇంతేం  
దను.

అర్జున వాక్య.

౩౪. యేలే హృషీకేశేనే, నిన్ను కీర్తనయింద  
జగత్తేల్లా సంతోషపడువదు, భక్తివిశేషవన్ను, హం  
దువదు, రాక్షసరు భయపట్టినరాగి దిక్కుపాలాగి వో  
డిహోగువరు, సిద్ధ పురుషర సమూహగళు యేల్లా స్వం  
త స్థలదల్లియే నమస్కారమాడువరు.

౩౫. యేలే మహాత్మనే, బ్రహ్మచేవగే ఆదికారణ  
నూ, హియనూ, ఆద నినేగే యాతక్క నమస్కార  
మాడద ఇద్దారు. అంథా పారవిల్లదవను, చేవచేవను,  
జగన్నివాసను, నాశవిల్లదవను, సత్తిగూ, అసత్తిగూ, పర  
వస్తువు యావదో, అదు నినే.

## ENGLISH.

KRISHNA.

32I am Time, the destroyer of mankind, matured, come hither to seize at once all these who stand before us. Except thyself, not one of all these warriors destined against us, in these numerous ranks, shall live.

33Wherefore, arise! seek honor and renown! defeat the foe, and enjoy the full-grown kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent. 34Be not disturbed! Kill Drōṇ, and Bhīṣhma, and Jāyadrāth, and Kārṇa, and all the other heroes of the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

SANJAY.

35When the trembling Arjoon heard these words from the mouth of Krishna, he saluted him with joined hands; and addressed him in broken accents, and bowed down terrified before him.

ARJOON.

36Ottreśhēēkes! the universe rejoiceth because of thy renown, and is filled with zeal for thy service. The evil spirits are terrified and flee on all sides; whilst the holy tribes bow down in adoration before thee.

37And wherefore should they not, O mighty Being! bow down before thee, who, greater than Brāhmā, art the prime Creator! eternal God of Gods! the world's mansion! Thou art the incorruptible Being, distinct from all things transient!



## SANSKRIT.

೩೮. ತ್ವಮಾದಿದೇವಃ ಪುರುಷಃ ಪುರಾಣ  
ಸ್ವಮಸ್ಯವಿಶ್ವಸ್ಯಪರಂನಿಧಾನಂ | ವೆತ್ತಾಸಿವೇ  
ದ್ಯುಂಚ ಪರಂಚಧಾಮತ್ವಯಾತತಂ ವಿಶ್ವಮ  
ನಂತರಾಪ

೩೯. ವಾಯುರಗ್ರ ಮೋಗ್ರವಃ ರೂತಃ  
ಶಾಂಕಃ ಪ್ರಜಾಪತಿಃ ಸ್ವಪ್ರಪಿತಾಮಹಃ | ನ  
ಮೋನಮಸ್ತೇಸ್ತು ಸಹಸ್ರಕೃತ್ಯವುಪಸ್ತಙ್ಗಭಾ  
ಯೋಪಿನಮೋನಮಸ್ತೇ ||

೪೦. ನಮಃ ಪುರಸ್ತಾ ದಧಪೃಷ್ಠ ತಸ್ತೇನಮೋ  
ಸ್ತುತೇ ಸರ್ವತಃ ಪದಮಃ | ಅನಂತವಿರಾಟಾ  
ಮಿತವಿಕ್ರಮಸ್ತು ಸರ್ವಾನಮಾಪೋಷಿತ  
ತೋಸಿಗವಃ ||

೪೧. ಸಖೇತಿಮತ್ವಾ ಪ್ರಸಂಭಂಯದುಕ್ತಂ  
ಹೇತೃಪ್ಲಹೇಯಾದವಹೇಸಖೇತಿ | ಅಜಾನ  
ತಾಮಹಿಮಾಸಂತವೇದಂಮಯಾ ಪ್ರಮಾದಾ  
(ತೃಣಯೇನವಾಃ ||

೪೨. ಯಚ್ಚಾಪಹಾಸಾರ್ಥಮಸತ್ಕೃತ  
ತೋನಿಹಾರಕಯಾಗ್ರಸಂಭೋಜನೇದಂ | ದ್ವಿ  
ಕೋಧವಾಪ್ಯಚ್ಯುತತತ್ಸಮಕ್ಷಂತತ್ತ್ವಮಯೇ  
ಶ್ವಾಮಹಮಪ್ರಮೇಯಂ ||

೪೩. ಪಿತಾಸಿಲೋಕಸ್ಯ ಚರಾಚರಸ್ಯ ತ್ವ  
ಮಸ್ಯ ಪೂಜ್ಯತ್ವಗುರುರ್ಗಣೀಯಾ | ನತ್ವ  
ತ್ಸಮೋಸ್ತುಭ್ಯಧಿಕಂ ಕುತೋನೋಲೋಕ  
ತ್ರಯೇಪ್ಯಪ್ರತಿಮಪ್ರಭಾವ ||

೪೪. ತಸ್ಯಾತ್ಮಗ್ರಾಮ್ಯಪ್ರಣಿಧಾಯ  
ಕಾಯಂ ಪ್ರಸಾದಯೇತ್ವಾ ಮಹಮಾತಮಾ  
ದ್ಯಂ | ಪಿತೇವಪ್ರತ್ಯಸ್ಯ ಸಖೇವಸಖ್ಯುಃ ಪ್ರಿ  
ಯಃ ಪ್ರಿಯಾಯಾಪಸಿದೇವಸೋಘಂ ||

## CANARESE.

೩೮. ನೀನೇ ಆದಿದೇವನು, ಪುರಾಣಪುರುಷನು, ಈ ಜಗ  
ತ್ತಿಗೆ ಶ್ರೇಷ್ಠವಾದ ಬೊಕ್ಕಸ ನೀನೇ, ಯೆಲ್ಲಾ ಅರಿತವನು,  
ಅರಿಯತಕ್ಕ ವಸ್ತುವು, ಶ್ರೇಷ್ಠವಾದ ಸ್ಥಾನ ನೀನೇ ಆಗುವಿ,  
ಯೆಲ್ಲೇ ಅನಂತರೂಪನೇ, ನಿನ್ನಿಂದಲೇ ಈಜಗತ್ತು ವಿಸ್ತರಿಸ  
ಲ್ಪಟ್ಟಿತು.

೩೯. ವಾಯುವು, ಅಗ್ನಿಯು, ಯಮನು, ವರುಣನು,  
ಚಂದ್ರನು, ಪ್ರಜಾಪತಿಯು, ಬ್ರಹ್ಮದೇವನು, ನೀನೇ.  
ಅಂಥಾ ನಿನಗೆ ಸಮಸಾಕರ ನಾವಿರನಮಸಾಕರ, ಮತ್ತು ಮ  
ತ್ತು ನಿನಗೆ ಸಮಸಾಕರ ಸಮಸಾಕರ.

೪೦. ಯೆಲ್ಲೇ ಸರ್ವನೇ, ಮುಂದುಗಡೆಯಲ್ಲಿಯೂ, ಹಿಂ  
ದುಗಡೆಯಲ್ಲಿಯೂ, ಮತ್ತು ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ, ನಿನ  
ಗೆ ಸಮಸಾಕರ, ನಿನಗೆ ಸಮಸಾಕರ, ಅಪಾರವಾದ ಶಕ್ತಿಯು,  
ಅಪಾರವಾದ ಪರಾಕ್ರಮವೂ ಉಳ್ಳಂಥಾ ನೀನು, ಸರ್ವವ  
ನ್ನೂ ವ್ಯಾಪಿಸಿಕೊಂಡು ಇದ್ದಿರ್ಯಾದಕಾರಣ ಸರ್ವವಾಗಿದ್ದಿ.

೪೧. ಸ್ನೇಹಿತನೆಂದು ತಿಳಿದು ಬಲಾತ್ಕಾರವಾಗಿ ಯೆಲ್ಲೇಕೃ  
ಪ್ಲನೇ, ಯೆಲ್ಲೇ ಯಾದವನೇ, ಯೆಲ್ಲೇ ಸ್ನೇಹಿತನೇ ಯೆಂ  
ದು ನಿನ್ನ ಮಹಾಮಹಿಮೆಯನ್ನೂ ಅರಿಯದ ನನ್ನಿಂದ ಮರ  
ತಾದರೂ ಸಲಿಗೆಯಿಂದಲಾದರೂ ಯಾವದು ನುಡಿಯಲ್ಪ  
ಟ್ಟಿತೋ.

೪೨. ಮತ್ತು ಹಾಸ್ಯಕ್ಕಾಗಿ ಅವಮಾನ ಹೊಂದಿರುವಿ,  
ಅಜ್ಜದಲ್ಲಿ, ಮಲಗುವಲ್ಲಿ, ಕುಳಿತಿರುವಲ್ಲಿ, ಭೋಜನದಲ್ಲಿಯೂ  
ಅಥವಾ ಯೇಕವಾಗಿ ಕಣ್ಣೆದುರಿಗೆ [ನನ್ನಿಂದ ಮಾಡಲ್ಪಟ್ಟ  
ದ್ದು] ಯಾವದೂ ಆ ಯೇನಿಕಾರಾದ ತಪ್ಪನ್ನೂ ಯೆಲ್ಲೇ  
ಅಚ್ಯುತನೇ, ಕ್ಷಮಿಸಬೇಕೆಂದು ನಾನು ನಿನ್ನನ್ನು [ಬೇಡಿ  
ಕೊಳ್ಳುತ್ತೇನೆ.]

೪೩. ಸ್ಥಾವರ ಜಂಗಮಾತ್ಮಕವಾದ ಈಜಗತ್ತಿಗೆ ನೀನು ತಂ  
ದೆಯಾಗಿದ್ದೀ, ಮತ್ತು ಈಲೋಕಕ್ಕೆ ನೀನೇ ಪೂಜ್ಯನು,  
ಮೊಡ್ಡಗುವು, ಈ ಮಾರು ಲೋಕದಲ್ಲಿಯೂ ನಿನಗೆ ಸರಿ  
ಯಾದವನು ಬೇರೊಬ್ಬನು ಇಲ್ಲದೆ ಇರುವಲ್ಲಿ ಹೆಚ್ಚಾದವನು  
ಯೆಲ್ಲಿರುವನು ಯೆಲ್ಲೇ ಸಮಾನವಿಲ್ಲದ ಮಹಿಮೆಯುಳ್ಳವನೇ

೪೪. ಆದದರಿಂದ ನಾನು ನನ್ನ ಶರೀರವನ್ನೂ [ನಿಲದಮೇ  
ಲೆ] ಜಾಚಿ ನಮಸ್ಕರಿಸಿ, ಸ್ತೋತ್ರಕ್ಕೆ ತಕ್ಕಕರ್ತನಾದ ನಿ  
ನ್ನನ್ನೂ ಪುನಃನಾಗ ಬೇಡಿಕೊಳ್ಳುತ್ತೇನೆ, ಯೆಲ್ಲೇ ದೇವಾ,  
ಮಗನಿಗೆ ತಂದೆಯಹಾಗಿ, ಸ್ನೇಹಿತನಿಗೆ ಸ್ನೇಹಿತನಹಾಗಿ, ಪ್ರಿ  
ಯನಿಗೆ ಪ್ರಿಯನಹಾಗಿ ಶಾಶ್ವತಕ್ಕವನಾಗುವಿ.

## ENGLISH.

38Thou art before all Gods, the ancient *Pūrōṣh*, and the supreme supporter of the universe! Thou knowest all things, and art worthy to be known; thou art the supreme mansion, and by thee, O infinite form! the universe was spread abroad. 39Thou art *Vāyoo* the God of wind, *Agnee* the God of fire, *Vāroon* the God of oceans, *Sa-sanka* the moon, *Prājāpatee* the God of nations, and *Prāpētūmaha* the mighty ancestor. Reverence! Reverence be unto thee a thousand times repeated! Again and again Reverence! Reverence be unto thee!

40Reverence be unto thee before and behind! Reverence be unto thee, on all sides, O thou who art all in all. Infinite is thy power and thy glory! Thou includest all things, wherefore thou art all things! 41Having regarded thee as my friend, I forcibly called thee *Krishna*, *Yādava*, Friend! but, alas! I was ignorant of this thy greatness, because I was blinded by my affection and presumption.

42Thou hast, at times, also in sport been treated ill by me; in thy recreations, in thy bed, on thy chair and at thy meals; in private and in public; for which, O Being inconceivable! I humbly crave thy forgiveness.

43Thou art the father of all things animate and inanimate; thou art the sage instructor of the whole, worthy to be adored! There is none like unto thee; where then, in the three worlds, is there one above thee?

44Wherefore I bow down; and, with my body prostrate upon the ground, crave thy mercy, Lord! worthy to be adored; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved.

## SANSKRIT.

೨೫. ಅದೃಷ್ಟಪೂರ್ವಂ ಹೃಷೀತೋಸ್ತಿ  
ದೃಷ್ಟಾಪ್ತಃ ಪ್ರಯೋಗಃ ಪ್ರವೃತ್ತಿಃ ಸಮೋ  
ಮೇ | ತದೇವಮೇದಶ್ಚ ಯದೇವರೂಪಂ ಪ್ರ  
ಸೀದದೇವೇಶಜಗನ್ನಿವಾಸ ||

೨೬. ಕಿರೀಟನಂಗದಿನಂಚಕ್ರಹಸ್ತಮಿಥ್ಯಾ  
ಮಿತ್ವಾದ್ರಪ್ತಮಹಂತ್ಥೈವ | ತೇನೈವರೂ  
ಪೇಣಚತುರ್ಭುಜೇನಸಹಸ್ರಬಾಹೋಭವ  
ಶ್ವಮೂರ್ತೇ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨೭. ಮಯಾ ಪ್ರಸನ್ನೀ ನತಮಾರ್ಜುನೇ  
ದಂರೂಪಂ ಪರಂ ದಶೈತಮಾತ್ಮಯೋಗಾತ್ |  
ತೇಜೋಮಯಂ ವಿಶ್ವಮನಂತಮಾದ್ಯಂ ಯ  
ತ್ರೈತ್ವದನ್ಯೇನನದೃಷ್ಟಪೂರ್ವಂ ||

೨೮. ನವೇದ ಯಜ್ಞಾಢ್ಯ ಯನ್ಯೈರ್ನ  
ದಾನ್ಯೈರ್ನ ಚ ಕ್ರಿಯಾ ಭಿನ್ತತ ಪೋಭಿರು  
ಗ್ರೈಃ | ಧ್ವಂಸರೂಪಃ ಶಕ್ಯ ಅಹಂ ಪ್ರತೋ  
ಕೈ ದ್ರವ್ಯಂತ್ವದನ್ಯೇನಕುರುಪ್ರವೀರ ||

೨೯. ಮಾತೇವ್ಯಥಾಮಾಚಕಿಮಾಥಭಾ  
ಪೋ ದೃಷ್ಟಾಪ್ತರೂಪಂ ಘೋರಮಾದೃಷ್ಟ  
ಮೇದಂ | ವ್ಯಥೇತಭೀತಿಪ್ರೀತಮನಾಪುನಸ್ತ್ವಂ  
ತದೇವಮೇರೂಪಮಿದಂ ಪ್ರವತ್ಯ ||

ಸಂಜಯ ಉವಾಚ.

೩೦. ಇತ್ಯರ್ಜುನಂ ವಾಸುದೇವಸ್ತಥೋ  
ಕ್ತಾಸ್ವ ಕಂಠರೂಪಂ ದಶೈಯಾಮಾಸಭಾ  
ಯುಃ | ಆಶ್ವಾಸಯಾಮಾಸಚಿಭೀತಮೇನಂ  
ಭಾಶ್ವಾಸಪುನಸ್ಸೌಮ್ಯವಪುರ್ವಹಾಶ್ವಾ ||

## CANARESE.

೨೫. ಯೆಂದೂ ಸೋಡದಂಥಾದ್ವನು ಸೋಡಿ ನಂ  
ತೋಸಿಸುತ್ತಿದ್ದೇನೆ. ಆದರೆ ನನ್ನ ಮನಸ್ಸು ಭಯದಿಂದ  
ವ್ಯಥಿತವುತ್ತದೆ. ಆದಕಾರಣ ಮೊದಲಿನ ಆ ಕೃಷ್ಣ ರೂಪವ  
ನ್ನೇ ನನಗೆ ತೋರಿಸಿ ಪ್ರಸನ್ನನಾಗು ದೇವದೇವನೇ, ಜಗ  
ನ್ನಿವಾಸನೇ.

೨೬. ಕಿರೀಟವುಳ್ಳ, ಗದೆಯುಳ್ಳ, ಚಕ್ರಹಸ್ತನಾದ,  
ನಿನ್ನನ್ನು ನಾನು ಸೋಡಲಿಟ್ಟಿರುತ್ತೇನೆ. ಹಾಗೆಯೇ ಸಹಸ್ರ  
ಭುಜನೇ, ವಿಶ್ವಮೂರ್ತಿಯೇ, ಆ ನಾಲ್ಕು ಭುಜಗಳಲ್ಲಿ  
ಆ ರೂಪದಿಂದಲೇ ವೊಪ್ಪಿ ಇರುವವನಾಗು.

ಭಗವದ್ವಾಕ್ಯ.

೨೭. ಯೆಲೇ ಅರ್ಜುನನೇ, ಪ್ರಸನ್ನನಾದ ನನ್ನಿಂದ  
ಈ ಶ್ರೇಷ್ಠವಾದ ವಿಶ್ವರೂಪವು ಯಾವ ನನ್ನ ಸಾಮರ್ಥ್ಯ  
ದಿಂದ ನಿನಗೆ ತೋರಿಸಲ್ಪಟ್ಟಿತೋ ಅಂಥಾ ನನ್ನ ತೇಜೋಮ  
ಯವಾದ ವಿಶ್ವರೂಪವೂ, ಅನಂತರೂಪವೂ, ಅದಿರೂಪ  
ವೂ, ಇದು ನಿನ್ನಹೊತು ಅನ್ಯರಿಂದ ಮೊದಲು ಯೆಂದು  
ಸೋಡಲ್ಪಟ್ಟದಲ್ಲವು.

೨೮. ಯೆಲೇ ಕುರುಶ್ರೇಷ್ಠನೇ, ಈ ಮನುಷ್ಯಲೋಕ  
ದಲ್ಲಿ ಇಂಥಾ ರೂಪವುಳ್ಳ ನಾನು ನಿನ್ನಹೊತು ಪೇರೊಬ  
ಬಿಂದ ಕಾಣುವದಕ್ಕೆ ವೇದೋಕ್ತಯಜ್ಞದಿಂದಲೂ, ವೇದವೋ  
ದುವದರಿಂದ, ದಾನಗಳಿಂದ, ಕ್ರಿಯೆಗಳಿಂದ, ಮತ್ತು ಉಗ್ರ  
ವಾದ ತಪಸ್ಸುಗಳಿಂದಲಾಗಲಿ ಶಕ್ಯನಲ್ಲವು.

೨೯. ಈ ನನ್ನ ಅಘೋರವಾದ ರೂಪವನ್ನು ನೋಡಿ  
ನಿನಗೆ ವ್ಯಥೆಬೇಡ, ಮಾರ್ಥಭಾವನಾ ಆಗಬೇಡ, ಭಯವಿಲ್ಲ  
ದೆ ಸಂತೋಷಚಿತ್ತನಾಗಿ ಆ ನನ್ನ ಮೊದಲಿನ ಈ ರೂಪವ  
ನ್ನೇ ತಿರಿಗಿ ಚನ್ನಾಗಿ ನೋಡು.

ಸಂಜಯ ವಾಕ್ಯ.

೩೦. ಸರ್ವೇಶ್ವರನಾದ ವಾಸುದೇವನು ಈ ಪ್ರಕಾರ ಅ  
ರ್ಜುನನಿಗೆ ಹಾಗೆಯೇ ಹೇಳಿ, ಸ್ವಂತ ರೂಪವನ್ನು ಪುನಃ  
ತೋರಿಸಿದನು. ಕಾಂತಮೂರ್ತಿಯಾಗಿ ಮಹಾತ್ಮನು ಭಯ  
ವಟ್ಟಿ ಇವನನ್ನು ತಿರಿಗಿ ಸಮಾಧಾನ ಪಡಿಸಿದನು.

## ENGLISH.

45 I am well pleased with having beheld things before never seen; yet my mind is overwhelmed with awful fear. Have mercy, then, O heavenly Lord! O mansion of the universe! And shew me thy celestial form. 46 I wish to behold thee with the diadem on thy head, and thy hands armed with club and *Chakra*; assume then, O God of a thousand arms, image of the universe, thy four-armed form.

KRISHNA.

47 Well pleased, O *Arjoon*, I have shewn thee, by my divine power, this my supreme form, the universe in all its glory, infinite and eternal, which was never seen by any one except thyself; 48 for no one, O vali-  
ant *Kooroo*! in the three worlds, except thyself, can such a sight of me obtain; nor by the *Veds*, nor sacri-  
fices, nor profound study; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh. 49 Having beholden my form, thus awful, be not disturbed, nor let thy faculties be confounded. When thou art relieved from thy fears, and thy mind is restored to peace, then behold this my wondrous form again.

SANJAY.

50 The son of *Vāsoodev* having thus spoken unto *Arjoon*, shewed him again his natural form; and having re-assumed his milder shape, he presently asswaged the fears of the affrighted *Arjoon*.



## SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೫೧. ದೃಷ್ಟ್ವೀದಂಮಾನುಷಂರೂಪಂ ತ  
ವಸಾಮ್ಯಂಜನಾದನ | ಇದಾನೀಮಸ್ತಿಸಂ  
ವೃತ್ತೇನಜೇತಾಂಪ್ರಕೃತಿಗತಃ ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೫೨. ಸುದುರ್ದರ್ಶಮಿದಂರೂಪಂ ದೃ  
ಷ್ಟವಾನಸೀಯಸ್ತಮ | ದೇವಾಽಪ್ಯಸ್ಯರೂಪ  
ಸ್ಯನಿತ್ಯಂದರ್ಶನಕಾರ್ತೃಣಃ ||

೫೩. ನಾಹಂವೇದೈರ್ನ ತಪಸಾನದಾನೇನ  
ನಜೇಜ್ಯಯಾ | ತಸ್ಯೈವಂವಿಧೋದ್ರವ್ಯಂ  
ದೃಷ್ಟವಾನಸೀಮಾಂಯಥಾ ||

೫೪. ಭಕ್ತ್ಯಾತ್ಮನಸ್ಯಯಾತಕೃತಃ ಪರಮೇ  
ವಂ ವಿಧೋರ್ಜುನ | ಜ್ಞಾತುಂ ದ್ರವ್ಯಂ ಚ ತ  
ತ್ವೇನ ಪ್ರವೇಷ್ಯಂಚ ಪರಂತಪ ||

೫೫. ಮತ್ಕುರ್ಮಕೃತೃತ್ವತ್ಪರಮೋ ಮದ್ಭ  
ಕ್ತಸ್ತಂಗವರ್ಜಿತಃ | ನಿವೃತ್ತರಸರವ್ಯಭಾತೇ  
ಮಯಸ್ಸಮಾಮೇತಿಪಾಂತಪ ||

## CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೫೧. ಯೆಲೇ ಜನಾದನನೇ, ಈನಿನ್ನ ಕಾಂತವಾದ ಮ  
ನುಷ್ಯ ಭಾವವುಳ್ಳ ರೂಪವನ್ನು ಕಂಡು ಈಗಲು ಹೊಸ  
ದಾಗಿ ಹುಟ್ಟಿದವನಾದೆನು ಮತ್ತು ಸ್ಥಿರಮನಸ್ಸುಳ್ಳವನಾಗಿ  
ಮೊದಲಿನ ಸ್ವಭಾವವನ್ನು ಹೊಂದಿದೆನು.

ಭಗವದ್ವಾಕ್ಯ.

೫೨. ಈ ನನ್ನ ಸುಲಭವಾಗಿ ಕಾಣಲಶಕ್ಯವಾದ ರೂಪ  
ವನ್ನು ನೀನು ಕಂಡವನಾದಿ, ದೇವತೆಗಳಾದಾಗ್ಯಾ ನಿತ್ಯವೂ  
ಈ ರೂಪದ ದರ್ಶನವನ್ನು ಅಪೇಕ್ಷಿಸುವರು.

೫೩. ವೇದಗಳಿಂದಲೂ, ತಪಸ್ಸಿನಿಂದಲೂ, ದಾನದಿಂದ  
ಲೂ, ಯಜ್ಞದಿಂದಲೂ, ಕಾಣಲಶಕ್ಯವಾದ ಮಹಿಮೆಯುಳ್ಳ  
ವನು ನಾನು, ನೀನು ನನ್ನನ್ನು ನೋಡಿದಹಾಗೆ ಯಾರೂ  
ನೋಡಲಾರರು.

೫೪. ಯೆಲೇ ಅರ್ಜುನನೇ, ಇಂಥಾ ಮಹಿಮೆಯುಳ್ಳ  
ನಾನು ಬೇರೊಂದು ಕಡೆಗೆ ತಿರುಗದ ಭಕ್ತಿಯಿಂದ ತಿಳಿಯು  
ವದಕ್ಕೂ, ನೋಡುವದಕ್ಕೂ, ನಿಶ್ಚಯವಾಗಿ ಪ್ರವೇಶಿಸುವ  
ದಕ್ಕೂ, ಸಾಧ್ಯವಾಗಿದ್ದೇನೆ, ಯೆಲೇ ಶತ್ರುಹರನೇ.

೫೫. ಯೆಲೇ ಪಾಂಡವನೇ, ಯಾವಾತನು ನನ್ನನ್ನೇ ಪ  
ರವಸ್ತುವೆಂದು ತಿಳಿದವನಾಗಿ, ನನಗೆ ಪ್ರಿಯವಾದ ಕ್ರಿಯೆಗ  
ಳನ್ನು ಮಾಡುವನೋ, ಯೆಲ್ಲಾ ಅತೆಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟವನಾ  
ಗಿ ನನ್ನ ಭಕ್ತನಾಗುವನೋ, ಮತ್ತು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿ  
ಯೂ ವೈರವಿಲ್ಲದೇ ಇರುವನೋ ಅಂಥಾತನು ನನ್ನನ್ನೇ  
ಕೇರುವನು.

## ENGLISH.

ARJUN.

<sup>51</sup>Having beheld thy placid human shape, I am again collected; my mind is no more disturbed, and I am once more returned to my natural state.

KRISHNA.

<sup>52</sup>Thou hast beholden this my marvellous shape, so very difficult to be seen, which even the *Devs* are constantly anxious to behold. <sup>53</sup>But I am not to be seen, as thou hast seen me, even by the assistance of the *Vēds*, by mortifications, by sacrifices, by charitable gifts; <sup>54</sup>but I am to be seen, to be known in truth, and to be obtained by means of that worship which is offered up to me alone; <sup>55</sup>and he goeth unto me whose works are done for me; who esteemeth me supreme; who is my servant only; who hath abandoned all consequences, and who liveth amongst all men without hatred.

## LECTURE XII.

OF SERVING THE DEITY IN HIS VISIBLE  
AND INVISIBLE FORMS.

ಹ ನೆ ರ ದ ನೇ ಅ ಧ್ಯಾಯ.

SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧. ವ್ರವಂಸತತಯುಕ್ತಾಯೇಭಕ್ತಾಸ್ತ್ವಾಂ  
ಪರ್ಯುಪಾಹತೇ! ಯೇಚಾಪ್ಯಕ್ಷರಮವ್ಯಕ್ತಂ  
ತೇಷಾಂಕೇಯೋಗವಿತ್ತಮಾಃ॥

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಮಯ್ಯಾಪೇಕ್ಷ್ಯಮನೋಯೇಮಾಂ  
ನಿತ್ಯಯುಕ್ತಾಉಪಾಸತೇ! ಶ್ರದ್ಧಯಾಪರ  
ಯೋಪೇತಾಸ್ತೇಮೇಯುಕ್ತತಮಾಮತಾಃ॥

೩. ಯೇತ್ಯಕ್ಷರಮನಿರ್ದೇಶ್ಯಮವ್ಯಕ್ತಂ  
ಪರ್ಯುಪಾಸತೇ! ಸವೇತ್ರಗಮಚಿಂತ್ಯಂಚ  
ಕೂಟಸ್ಥಮಚಲಂಧ್ರವಂ॥

೪. ಸನ್ನಿಧಯಮ್ಯೇಂದ್ರಿಯಗ್ರಾಮಂಸ  
ವೇತ್ರಗಮಬುಧ್ಯಯಃ! ತೇಪ್ರಾಪ್ತುಮಂತಿ  
ಮಾಮೇವಸರ್ವಭೂತಹಿತೇರತಾಃ॥

೫. ಕ್ಲೇಶೋಧಿ ಕತರಸ್ತೇಷಾ ಮವ್ಯಕ್ತಾಸ  
ಕ್ತಚೇತಸಾಂ! ಅವ್ಯಕ್ತಾಹಿಗತಿರ್ದುಃಖಂದೇಹ  
ವದ್ಭರವಾಪ್ಯತೇ॥

CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಈ ಪ್ರಕಾರವಾಗಿ ನಿರಂತರ ಯುಕ್ತರಾದ ಯಾವ ಭಕ್ತ  
ರು ನಿನ್ನನ್ನು ಉಪಾಸನೆಮಾಡುತ್ತಾರೆಯೋ, ಮತ್ತು ನಾಕ  
ವಿಲ್ಲದವನು ಕಾಣಲ್ಪಡದವನು ಯೆಂಬವರು ಯಾರೋ, ಅವ  
ರೊಳಗೆ ಯೋಗವನ್ನು ಹೆಚ್ಚಾಗಿ ಬಲ್ಲವರಾರು.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಮನಸ್ಸನ್ನು ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಮಾಡಿಸಿ ಶ್ರೇಷ್ಠವಾ  
ದ ವಿಶ್ವಾನದೊಡನೆಕೂಡಿದವರಾಗಿ ಯಾವಾಗಲೂ ಭಕ್ತಿಯು  
ಳ್ಳವರಾಗಿ ನನ್ನನ್ನು ಯಾರು ಭಜಿಸುವರೋ, ಅವರು ನನಗೆ  
ವಿಹಿತರು ಸಮ್ಯತರು.

೩. ಮತ್ತು ನಾಕವಿಲ್ಲದೆ, ತೋರಿನಕೂಡದೆ, ಕಾಣಕೂಡದೆ,  
ಯೆಲ್ಲಾಕಡೆ ಇರುವಂಥಾ ಧ್ಯಾನಿನಕೂಡದೆ, ಯೆಲ್ಲಾಕಡೆ  
ಮೇಲಾಗಿಯೂ ಚಲಿಸದೆ ಯಾವಾಗಲೂ ಇರುವಂಥಾದ್ದ  
ನ್ನು ಯಾರು ಪುಪಾಸನೆ ಮಾಡುತ್ತಾರೋ,

೪. ಮತ್ತು ಇಂದ್ರಿಯಗ್ರಾಮವನ್ನು ಚನ್ನಾಗಿ ಸ್ವಾಧೀ  
ನಮಾಡಿಕೊಂಡು ಯೆಲ್ಲಾ ದರಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿವುಳ್ಳವರಾ  
ಗಿ ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಿಗೂ ಮೇಲೇಳಿಸುವದರಲ್ಲಿಯೇ ಆನ  
ಕ್ತಿಯುಳ್ಳವರು ಯಾರೋ ಅವರು ನನ್ನನ್ನೇ ಹೊಂದುವರು.

೫. ಆದರೆ ಕಾಣಬಾರದವನನ್ನುವಿನ್ನಲ್ಲಿ ತಗಲಿದ ಮನಸ್ಸು  
ಳ್ಳ ಅವರಿಗೆ ಬಹಳ ಹೆಚ್ಚಾದ ಕಷ್ಟವು ಉಂಟಾಗುವದು, ದೇಹ  
ಧಾರಿಗಳಿಂದ ಕಾಣಕೂಡದ ಮಾರ್ಗವು ದುಖ್ವು ಪಡಿಸುವದ  
ಲ್ಲವೆ.

ENGLISH.

ARJUN.

1Of those thy servants who are  
always thus employed, which know  
their duty best? those who worship  
thee as thou now art; or those who  
serve thee in thy invisible and incor-  
ruptible nature?

KRISHNA.

2Those who having placed their  
minds in me, serve me with constant  
zeal, and are endued with steady  
faith, are esteemed the best devoted.

3&4They too who, delighting in the  
welfare of all nature, serve me in my  
incorruptible, ineffable, and invisible  
form; omnipresent, incomprehen-  
sible, standing on high, fixed and im-  
moveable, with subdued passions  
and understandings, the same in all  
things, shall also come unto me.

5Those whose minds are attached  
to my invisible nature have the great-  
er labour to encounter; because an  
invisible path is difficult to be found  
by corporeal beings.



## SANSKRIT.

೬. ಯೇತುಸರ್ವಾಣಿಕರ್ಮಾಣಿಮಯಿ  
ಸನ್ಯಸ್ಯಮತ್ಪರಾಃ | ಅನನ್ಯೋನ್ವಿತಯೋ  
ಗೇನಮಾಂಧ್ಯಾಯಂತಲುಪಾಸತೇ ||

೭. ತೇಜಾಮಹಂಸಮುಧ್ಧತಾಮೃತ್ಯು  
ಸಂಸಾರ ಸಾಗರಾಕ್ | ಭವಾಮಿ ನಚೇರಾತ್ಪಾ  
ಥಮಯ್ಯಾಸೇಶಿತಚೇತಸಾಂ ||

೮. ಮಯ್ಯೇವ ಮನಃಪಠ್ಯ ಮಯಿ  
ಬುದ್ಧಿಂನಿವೇಶಯ | ನಿವಸಿಷ್ಯಸಿಮಯ್ಯೇವಲ  
ತಲುಧ್ವಂಸನಂಶಯಃ ||

೯. ಅಥಚಿತ್ತಂಸಮಾಧಾತುಂ ನಶಕ್ನೋ  
ಪಿಮಯಿಸ್ಥಿರಂ | ಅಭ್ಯಾಸಯೋಗೇನತತೋ  
ಮಾಮಿಚ್ಛಾಪ್ತುಂಧನಂಜಯ ||

೧೦. ಅಭ್ಯಾಸೇವ್ಯಸಮಥೋನಿಮತ್ಕ  
ರ್ತೃಪರಮೋಭವ | ಮದಧೇ ಮಪಿಕ್ತಾಣಿಹ  
ವೇನ್ಸಿದ್ಧಿಮವಾಪ್ಸ್ಯಸಿ ||

೧೧. ಅಭೈತದಪ್ಯಕಶ್ಚೋಸಿ ಕತುಮ  
ದೋಗಮಾತ್ರಿತಃ | ನವೇಕರ್ದುಫಲತ್ಯಾಗಂ  
ತತಃಕುರುಯತಾತ್ಮವಾ ||

೧೨. ಶ್ರೇಯೋಹಿಜ್ಞಾನ ಮಭ್ಯಾಸಾ  
ಕ್ ಜ್ಞಾನಾದ್ಧ್ಯಾನಂವಿಶಿಷ್ಯತೇ | ಧ್ಯಾನಾತ್ಕರ್ಮ  
ಫಲತ್ಯಾಗಸ್ತಾಗಾಭ್ಯಾಂತಿರನಂತರಂ ||

೧೩. ಅದ್ವೇಷ್ಯಾ ಸರಭುತಾನಾಂ ಮೈ  
ತ್ರಕರುಣ್ಯವಚ | ನಿರ್ಮಮೋನಿರಹಂಕಾ  
ರಸ್ಸಮದುಃಖಸುಖೋಪಮಾ ||

೧೪. ಸಂತುಪ್ತ್ಯಸ್ತತತಯೋಗೀಯತಾ  
ತ್ಯಾದೃಢಚಿತ್ತಯಃ | ಮಯ್ಯೇವಿತಮಸೋ  
ಬುದ್ಧಿಯೋಮದ್ಭಕ್ತಸ್ಸಮೇಪ್ರಿಯಃ ||

## CANARESE.

೬. ಆದದಿಂದ ಯೆಲ್ಲಾ ಕ್ರಿಯೆಗಳನ್ನು ನನ್ನಲ್ಲಿಯೇ  
ತೇರಿಸಿ ನನ್ನವರಾಗಿ ಬೇರೊಂದನ್ನು ಯೇನಿಸದ ಭಕ್ತಿಯೋ  
ಗದಿಂದ ನನ್ನನ್ನು ಧ್ಯಾನಿಸುವರಾಗಿ ಉಪಾಸನೆ ಮಾಡುವವ  
ರು ಯಾರೋ,

೭. ಅಂಥ ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸುಪುಳ್ಳವ  
ಗೆ ನಾನು ಮೃತ್ಯು ಸಂಸಾರ ಸಮುದ್ರದಿಂದ ಜಾಗ್ರತೆ  
ಯಾಗಿ ಚನ್ನಾಗಿ ಯೆತ್ತುವವನು, ಯೆಲೇ ಪಾಥನೇ.

೮. ನನ್ನಲ್ಲಿಯೇ ಮನಸ್ಸನ್ನು ನಿಲ್ಲಿಸು, ನನ್ನಲ್ಲಿಯೇ  
ಬುದ್ಧಿಯನ್ನು ಹೊಗಿಸು, ಇದರಮೇಲೆ ಸಂಶಯವಿಲ್ಲ, ನನ್ನ  
ಲ್ಲಿಯೇ ಇರುವಿ,

೯. ಹಾಗೆ ಚಿತ್ತವನ್ನು ನನ್ನಲ್ಲಿ ಸ್ಥಿರವಾಗಿ ಸಮಾಧಾನವ  
ದಿಸುವದಕ್ಕೆ ಶಕ್ತಿಯಿಲ್ಲದವನಾಗುವಿ. ಯೆಲೇ ಅಜ್ಞಾನನೇ,  
ಅಭ್ಯಾಸಯೋಗದಿಂದ ನನ್ನನ್ನು ತೇರುವದಕ್ಕೆ ಇಚ್ಛಿಸು.

೧೦. ಅಭ್ಯಾಸಿಸುವದರಲ್ಲಿ ನಮರ್ಥನಾಗದೆ ಇರುವಿ ಆದ  
ರೆ ನನ್ನ ಕ್ರಿಯೆಗಳೇ ಶ್ರೇಷ್ಠವೆಂದು ಯೇನಿಸುವವನಾಗು,  
ಹಾಗೆಯೇ ನನಗೋಗ್ಗುವದರೂ ಕರ್ಮಗಳನ್ನು ಮಾಡಿ  
ಮೋಕ್ಷಸಿದ್ಧಿಯನ್ನು ಹೊಂದುವಿ.

೧೧. ಅದನ್ನಾದರೂ ಮಾಡುವದಕ್ಕೆ ಅಶಕ್ತನಾಗುವಿ ಆ  
ದರೆ ನನ್ನ ಭಕ್ತಿಯೋಗವನ್ನು ಹೊಂದಿ ದೈನ್ಯ ಮನಸ್ಸು  
ಳ್ಳವನಾಗಿ ಯೆಲ್ಲಾ ಕರ್ಮ ಫಲಗಳನ್ನು ಬಿಟ್ಟುಬಿಡು.

೧೨. ಬರೀಅಭ್ಯಾಸಕ್ಕಿಂತ ಜ್ಞಾನದೊಡ್ಡದು, ಜ್ಞಾನಕ್ಕಿಂ  
ತ ಧ್ಯಾನವು ವಿಶೇಷವು, ಧ್ಯಾನಕ್ಕಿಂತಲೂ ಕರ್ಮಫಲತ್ಯಾಗ  
ಹೆಚ್ಚು, ಅನಂತರದಲ್ಲಿ ಆ ತ್ಯಾಗದಿಂದ ಶಾಂತಿಯು.

೧೩. ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳಲ್ಲಿಯೂ ದ್ವೇಷವಿಲ್ಲದವನು,  
ಕರುಣೆಯು, ಸ್ನೇಹಭಾವವುಳ್ಳವನು, ಆಹಂಕಾರ ಮಮಕಾ  
ರ ವಿಲ್ಲದವನು, ಸುಖದುಃಖಗಳು ಸಮವಾದವನು, ಶಾಶ್ವತಿ  
ಯುಳ್ಳವನು,

೧೪. ಯಾವಾಗಲೂ ಸಂತೋಷವುಳ್ಳವನು, ಯೋಗಿ  
ಯು, ಸ್ವಾಧೀನವಾದ ಮನಸ್ಸು, ಧೃಢವಾದ ನಿಶ್ಚಯ  
ವೂ ವುಳ್ಳವನು, ನನ್ನಲ್ಲಿಯೇ ಅರ್ಪಿಸಲ್ಪಟ್ಟ ಚಿತ್ತವೂ  
ಬುದ್ಧಿಯೂವುಳ್ಳವನು, ಯಾವನೋ ಆತನೇ ನನ್ನ ಭಕ್ತನು,  
ನನಗೆ ಪ್ರಿಯನು.

## ENGLISH.

6 They also who, preferring me, leave  
all works for me, and, free from the  
worship of all others, contemplate  
and serve me alone,

7 I presently raise them up  
from the ocean of this region of mor-  
tality, whose minds are thus attached  
to me. 8 Place then thy heart on  
me, and penetrate me with thy un-  
derstanding, and thou shalt, without  
doubt, hereafter enter unto me.

9 But if thou shouldst be unable,  
at once, steadfastly to fix thy mind  
on me, endeavour to find me by  
means of constant practice.

10 If after practice thou art still  
unable, follow me in my works su-  
preme; for by performing works for  
me, thou shalt attain perfection.

11 But shouldst thou find thyself  
unequal to this task, put thy trust in  
me alone, be of humble spirit, and  
forsake the fruit of every action.

12 Knowledge is better than prac-  
tice, meditation is distinguished from  
knowledge, forsaking the fruit of  
action from meditation, for happiness  
hereafter is derived from such for-  
saking.

13 & 14 He my servant is dear unto  
me, who is free from enmity, the  
friend of all nature, merciful, exempt  
from pride and selfishness, the same  
in pain & pleasure, patient of wrongs,  
contented, constantly devout, of sub-  
dued passions, and firm resolves, and  
whose mind and understanding are  
fixed on me alone.

## SANSKRIT.

೧೫. ಯಸ್ಯಾನೋದ್ವಿಜತೇಲೋಕೋ  
ಲೋಕಾನೋದ್ವಿಜತೇಚಯಃ | ಹರ್ಷಾಮ  
ರ್ಷಭಯೋದ್ವಿಗ್ರಮುಕ್ತೋಯಸ್ಸಚ  
ಮೇಪ್ರಿಯಃ ||

೧೬. ಅನಪೇಕ್ಷ ಕುಚಿದ್-ಕ್ಷ ಉದಾಸೀ  
ನೋಗತವ್ಯಥಃ | ಸರ್ವಾರಂಭ ಪರಿತ್ಯಾಗೀ  
ಯೋಮದ್ಭಕ್ತಸ್ಸಮೇಪ್ರಿಯಃ ||

೧೭. ಯೋನಹೃದ್ಯತಿನದ್ವೇಷ್ಠಿನಶೋ  
ಚತಿ ನಕಾಂಕ್ಷತಿ | ಕುಭಾಕುಭ ಪರಿತ್ಯಾಗೀ ಭಕ್ತಿ  
ಮಾಯಸ್ಸಮೇಪ್ರಿಯಃ ||

೧೮. ಸಮಶ್ರುತೌಚ ಮಿತ್ರೇಚ ತಥಾ  
ಮಾನಾಪಮಾನಯೋಃ | ಶೀತೋಷ್ಣ ಸುಖ  
ದುಃಖೇಷುಸಮಃಸ್ಸಂಗವಿವರ್ಜಿತಃ ||

೧೯. ತುಲ್ಯನಿಂದಾ ಸ್ತುತಿಮೌನೀ ಸಂ  
ತುಷ್ಟೋಯೇನಕೇನಚ್ಛೇ | ಅನಿಕೇತಃ ಸ್ಥಿರಮ  
ತಿಭಕ್ತಿಮಾಮೇಪ್ರಿಯೋನರಃ ||

೨೦. ಯೇತುಧರ್ಯಮೃತಮಿದಮ್  
ಧೋಕ್ತಂ ಪರುಪಾಸತೆ | ಶ್ರದ್ಧಧಾನಾಮ  
ತ್ಪರಮಾಭಕ್ತಾಸ್ತೇತೀವಮೇಪ್ರಿಯಾಃ ||

## CANARESE.

೧೫. ಯಾವಾತನ ದೆಶೆಯಿಂದ ಜನರು ಭಯಪಡದೋ  
ಜನದದೆಶೆಯಿಂದ ಯಾವಾತನು ಭಯಪಡನೋ ಮತ್ತು ನಂ  
ತೋಷ, ಕೋಪ, ಭಯ, ಇವಗಳ ಹೆಚ್ಚಿಗೆ ಕೆಗಳಿಂದ ಬಿಡಲ್ಪ  
ಟ್ಟಿರುವನು ಯಾವನೋ ಆತನೇ ನನ್ನ ಪ್ರಿಯನು.

೧೬. ಅಪೇಕ್ಷೆಯಿಲ್ಲದವನು, ಕುಚಿಯುಳ್ಳವನು, ಸಮ  
ಥನು, ಪಕ್ಷಪಾತಯಿಲ್ಲದವನು, ವ್ಯಥೆಯಿಲ್ಲದವನು, ಯೆ  
ಲ್ಲಾ ಪ್ರಾರಂಭಗಳನ್ನೂ ಬಿಟ್ಟುಬಿಡುವವನು, ಯಾವನೋ ಆ  
ತನೇ ನನ್ನ ಭಕ್ತನು ನನಗೆ ಪ್ರಿಯನು.

೧೭. ಯಾವಾತನು ಸಂತೋಷಿಸನು, ದ್ವೇಷಿಸನು, ಅಳ  
ನು, ಅಪೇಕ್ಷಿಸನು, ಮೇಲುಕೀಡುಗಳನ್ನೂ ಬಿಟ್ಟುಬಿಡುವವನು,  
ಮತ್ತು ಭಕ್ತಿಯುಳ್ಳವನು, ಯಾವನೋ ಆತನೇ ನನ್ನ ಪ್ರಿ  
ಯನು.

೧೮. ಶತ್ರುವಿನಲ್ಲಿಯೂ, ಮಿತ್ರನಲ್ಲಿಯೂ, ಸಮಬು  
ದ್ಧಿಯುಳ್ಳವನು, ಹಾಗೆ ಮಾನಾಪಮಾನಗಳಲ್ಲಿಯೂ, ಶೀತ,  
ಉಷ್ಣ, ಸುಖ, ದುಃಖಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿಯುಳ್ಳವನು  
ಸಂಗವಿಲ್ಲದವನು.

೧೯. ನಿಂದೆಯಲ್ಲಿಯೂ, ಸ್ತುತಿಯಲ್ಲಿಯೂ, ವೊಂದೇ  
ರಿತಿಯುಳ್ಳವನೂ, ಮೌನವುಳ್ಳವನು, ದೊರಕಿದಷ್ಟರಿಂದ  
ಲೇ ಸಂತೋಷಪಡುವವನು, ಇದು ನನ್ನ ಮನೆ ಅನ್ನದವ  
ನು, ಸ್ಥಿರವಾದ ಬುದ್ಧಿಯುಳ್ಳವನು, ಭಕ್ತಿಯುಳ್ಳವನು, ಇಂ  
ಥಾ ಮನುಷ್ಯನು ನನ್ನ ಪ್ರಿಯನು.

೨೦. ಧರ್ಮಸ್ವರೂಪವಾದ ಮತ್ತು ಮೋಕ್ಷವಿಷಯ  
ವಾದ ಇದನ್ನೂ ಹೇಳಲ್ಪಟ್ಟಮೇರಿಗೆ ಯಾರು ಪುಪಾಸನೇ  
ಮಾಡುವರೋ ಅವರೇ ವಿಶ್ವಾಸಉಳ್ಳವರು ನನ್ನನೇನೂ ಶ್ರೇ  
ಷ್ಠನೆಂದು ಯೆಣಿಸುವ ಭಕ್ತರು ನನಗೆ ಅತ್ಯಂತಪ್ರಿಯರು.

## ENGLISH.

<sup>15</sup>He also is my beloved of whom  
mankind are not afraid, and who of  
mankind is not afraid; and who  
is free from the influence of joy,  
impatience, and the dread of harm,

<sup>16</sup>He my servant is dear unto  
me who is unexpected, just and  
pure, impartial, free from distrac-  
tion of mind, and who hath for-  
saken every enterprize. <sup>17</sup>He also

is worthy of my love, who neither re-  
joiceth nor findeth fault; who neither  
lamenteth nor coveteth, and, being  
my servant, hath forsaken both good  
and evil fortune. <sup>18&19</sup>He also is my  
beloved servant, who is the same in  
friendship and in hatred, in honor  
and in dishonor, in cold and in heat,  
in pain and pleasure; who is unsoli-  
citous about the event of things;  
to whom praise and blame are as  
one; who is of little speech, and  
pleased with whatever cometh to  
pass; who owneth no particular home,  
and who is of a steady mind.

<sup>20</sup>They who seek this *Amrēta* of  
religion even as I have said, and  
serve me faithfully before all others,  
are, moreover, my dearest friends.



## LECTURE XIII.

EXPLANATION OF THE TERMS KSHETRA  
AND KSHETRA-GNA.

ಕು ದಿ ಮೂ ರ ನೇ ಅ ಧಾ ಯ.

## SANSKRIT.

ಅರ್ಜುನ ಉವಾಚ.

೧. ಪ್ರಕೃತಿಂ ಪುರುಷಂಚೈವ ಕ್ಷೇತ್ರಂ  
ಕ್ಷೇತ್ರಜ್ಞಮೇವ ಚ | ಏತದ್ವೇದಿತುಮಿಷ್ಟಾಮಿ  
ಜ್ಞಾನಂಜ್ಞೇಯಂಚಕೇಶವ||

ಶ್ರೀಭಗವಾನುವಾಚ.

೨. ಇದಂಶರೀರಂಕಾಂತೇಯಕ್ಷೇತ್ರಮಿ  
ತ್ಯಭಿದೀಯ್ಯತೇ | ಏತದ್ವೇದಿತುಮಿಷ್ಟಂಪ್ರಾ  
ಪ್ತುಂಕ್ಷೇತ್ರಜ್ಞಃಕೃತದ್ವಿದಃ||೩. ಕ್ಷೇತ್ರಜ್ಞಂಜಾಪಿಮಾಂವಿಧಿಸರ್ವಕ್ಷೇ  
ತ್ರೇಮಭಾರತ | ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞಯೋ  
ಜ್ಞಾನಯತ್ತತ್ವಜ್ಞಾನಮತಂಮಮ||೪. ತಕ್ಷೇತ್ರಂಯಚ್ಚಯಾದೃಶ್ಯಯದ್ವಿ  
ಕಾರಯತ್ಚಯತ್ | ಸಚಯೋಯತ್ಪ್ರ  
ಭಾವತ್ಯತಸ್ತಮಾಸೇನಮೀಕ್ರುಣು||೫. ಮುಷಿಭಿರ್ಬಹುಧಾಗೀತಂ ಫಂದೋಭಿ  
ರ್ವಿವಿದ್ಯೈವೃಥ | ಬ್ರಹ್ಮಸೂತ್ರವದ್ಯೈ  
ಶ್ಚೈವಹೇತುಮದ್ಭಿರ್ವಿನ್ಶತೈಃ||

## CANARESE.

ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೇಶೇ ಕೇಶವನೇ, ಪ್ರಕೃತಿಯನ್ನು, ಪುರುಷನ  
ನ್ನು, ಕ್ಷೇತ್ರವನ್ನು, ಕ್ಷೇತ್ರಜ್ಞನನ್ನು, ಮತ್ತು ಜ್ಞಾನವನ್ನು,  
ಜ್ಞೇಯವನ್ನು, ತಿಳಿಯಲಿಕ್ಕೆ ಯಿಸುತ್ತೇನೆ.

ಭಗವದ್ವಾಕ್ಯ.

೨. ಯೇಶೇ ಕುಂಠೀಕುಮಾರನೇ, ಈ ಶರೀರವು ಕ್ಷೇತ್ರ  
ವೆಂದು ಹೇಳಲ್ಪಡುವದು, ಈ ಶರೀರವನ್ನು ಯಾವಾತನು ಅ  
ರಿಯುತ್ತಾನೋ ಅವನನ್ನು ಕ್ಷೇತ್ರಜ್ಞನೆಂದು ಕಾನ್ತಜ್ಞ  
ರು ಹೇಳುವರು.೩. ಯೇಶೇ ಭಾರತನೇ, ಯೆಲ್ಲಾ ಶರೀರಗಳಲ್ಲಿಯೂ ಕ್ಷೇ  
ತ್ರಜ್ಞನಾಗಿರುವ ನನ್ನನ್ನು ತಿಳಿ. ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞರಜ್ಞಾನವು  
ಯಾವದೋ ಆ ಜ್ಞಾನವು ನನ್ನ ಮತವು.೪. ಆ ಕ್ಷೇತ್ರವು ಯಾವದು, ಯೆಂಥಾದ್ದು, ಯಾವಂ  
ತಿವುಳ್ಳದ್ದು, ಹಾಗೆ ತಿಳಿಯತಕ್ಕದ್ದೋ. ಮತ್ತು ಆ ಕ್ಷೇತ್ರ  
ಜ್ಞಾನ ಯಾವದು, ಯೆಂಥಾ ಮಹಿಮೆಯುಳ್ಳವನೋ, ಅದ  
ನ್ನು ನನ್ನ ಸಂಕ್ಷೇಪವಾಕ್ಯದಿಂದ ಕೇಳು.೫. ಬೇರೆ ಬೇರೆ ನಾನಾ ಛಂದಸ್ಸುಗಳಿಂದಲೂ, ಮುಷಿ  
ಗಳಿಂದಲೂ, ಹೇತುಮಂತಗಳಾಗಿ ನಿಶ್ಚಯಿಸಲ್ಪಟ್ಟ ಬ್ರಹ್ಮ  
ಸೂತ್ರವದಗಳಿಂದಲೂ, ಬಹು ಪ್ರಕಾರವಾಗಿ ಸ್ತೋತ್ರ  
ಮಾಡಲ್ಪಟ್ಟಿತು.

## ENGLISH.

ARJOON.

<sup>1</sup>I now am anxious to be informed,  
O Kēshō ! what is *Prākṛētē*, who  
is *Pōrōsh* ; what is meant by the  
words *Kshētrā* and *Kshētrā-gnā*, and  
what by *Gnān* and *Gnēyā*.

KRISHNA.

<sup>2</sup>Learn that by the word *Kshētrā*  
is implied this body, and that he who  
is acquainted with it is called *Kshē-  
trā gnā*. <sup>3</sup>Know that I am that  
*Kshētrā-gnā* in every mortal frame.  
The knowledge of the *Kshētrā* and  
the *Kshētrā-gnā* is by me esteemed  
*Gnān* or wisdom.

<sup>4</sup>Now hear what that *Kshētrā* or  
body is, what it resembleth, what are  
its different parts, what it proceedeth  
from, who he is who knoweth it, and  
what are its productions. <sup>5</sup>Each  
hath been manifoldly sung by the  
*Rēeshēes* in various measures, and in  
verses containing divine precepts,  
including arguments and proofs.

## SANSKRIT.

೭. ಮಹಾಭೂತಾನ್ಯಹಂಕಾರೋಬುದ್ಧಿರ  
ವ್ಯಕ್ತಮೇವಚ | ಇಂದ್ರಿಯಾಣಿ ದಶೈಕಂಚ  
ಪಂಚೇಂದ್ರಿಯಗೋಚರಾಃ ||

೮. ಇಷ್ಟಾದ್ವೇಷಂಸುಖಂದುಷ್ಟಾಂಸಂಘಾ  
ತಶ್ಚೇತನಾಧೃತಿಃ | ವ್ರತಕೇಕ್ಷೇತ್ರಂಸಮಾನೇ  
ನನವಿಕಾರಮುದಾಹೃತಂ ||

೯. ಅಮಾನಿತ್ವ ಮದಂಭಿತ್ವ ಮಹಿಂಸಾ  
ಕ್ಷಾಂತಿರಾರ್ಜಮ | ಆಚಾರ್ಯೋಪಾಸನಂ  
ಕಾಚಂಸ್ಥೈರ್ಯಮಾತ್ಮನಿಗ್ರಹಃ ||

೧೦. ಇಂದ್ರಿಯಾರ್ಥೇಷುವೈರಾಗ್ಯಮ  
ನಹಂಕಾರವ್ಯವಚ | ಜನ್ಯಮೃತಯುಜರಾವ್ಯಾಧಿ  
ದುಷ್ಟದೋಷಾನುದರ್ಶನಂ ||

೧೧. ಅಸಕ್ತಿರನಭಿವ್ಯಂಗ್ಯಪುತ್ರದಾರಗೃ  
ಹಾದಿಷು | ನಿತ್ಯಂಜನಮಚಿತ್ತತ್ವಮಿಷ್ಟಾನಿ  
ಪ್ಲೋಪಪತ್ತಿಷು ||

೧೨. ಮಯಿಜಾನನ್ಯಯೋಗೇನ ಭಕ್ತಿ  
ರವ್ಯಭಿಚಾರಿಣೀ | ವಿವಿಕ್ತದೇಶ ಸೇವಿತ್ವಮರತಿ  
ಜನನಂಸದಿ ||

೧೩. ಅಧ್ಯಾತ್ಮಜ್ಞಾನನಿತ್ಯತ್ವಂತತ್ವಜ್ಞಾ  
ನಾರ್ಥದರ್ಶನಂ | ವ್ರತಕೇಕ್ಷೇತ್ರಂಸಮಿತಿಪ್ರೋ  
ಕ್ತಮಜ್ಞಾನಯದತೋನ್ಯಥಾ ||

೧೪. ಜ್ಞೇಯಂಯತ್ಪ್ರಪ್ತವಕ್ಷ್ಯಾಮಿಯ  
ಕ್ಷಜ್ಞಾತ್ವಾಮೃತಮಕ್ಕುತೇ | ಅನಾದಿಮತ್ಪರಂ  
ಬ್ರಹ್ಮನನತ್ವನಾನ್ಯದುಚ್ಯತೇ ||

೧೫. ಸರ್ವತಃ ಪಾಣಿಪಾದಂ ತತ್ಸರ್ವ  
ತೋಕ್ಷಿತಿರೋಮುಖಂ | ಸರ್ವತಃ ಕ್ರೂರಿಮ  
ಶ್ಲೋಕೇನವಮಾವೃತೈತಿವೃತ್ತಿ ||

## CANARESE.

೭. ಮಹಾ ಭೂತಂಗಳು ಅಹಂಕಾರವು, ಬುದ್ಧಿಯು,  
ಅವ್ಯಕ್ತವು, ಹನ್ನೊಂದು ಇಂದ್ರಿಯಗಳು, ಇಂದ್ರಿಯಗ  
ಳಿಗೆ ಗೋಚರವಾಗುವವು ಅಯಿದು.

೮. ಇಷ್ಟೆಯು, ದ್ವೇಷವು, ಸುಖವು, ದುಃಖವು,  
ಸಂಘಾತವು, ಜ್ಞಪ್ತಿಯು, ಧೈರ್ಯವು, ಇದು ಸವಿಕಾರ  
ವಾದ ಕ್ಷೇತ್ರವು ನಮಾನದಿಂದ ಹೇಳಲ್ಪಡುವದು.

೯. ಕೋಪವಿಲ್ಲದೆ ದಂಭವಿಲ್ಲದೆ ಇರುವಿಕೆಯು, ಅಹಿಂ  
ಸೆಯು, ಶಾಂತಿಯು, ಜ್ಞಾನಸಾಧನವು, ಗುರುಕೇವ  
ಿಯು, ಕುಚಿಯು, ಸ್ಥಿರವಾದ ಬುದ್ಧಿಯು, ಮನೋಜ  
ಯವು.

೧೦. ಇಂದ್ರಿಯಗಳ ವಿಷಯದಲ್ಲಿ ವೈರಾಗ್ಯವು, ಅಹಂ  
ಕಾರವಿಲ್ಲದೇ ಇರೋಣವು, ಹುಟ್ಟು, ಸಾವು, ಮುಪ್ಪು, ರೋ  
ಗ, ದುಃಖ, ಇವುಗಳ ದೋಷವನ್ನು ಅರಿಯೋಣವು.

೧೧. ಮಕ್ಕಳಲ್ಲಿ, ಹೆಂಡತಿಯಲ್ಲಿ, ಮನೆಮೊದಲಾದವುಗಳ  
ಲ್ಲಿ, ಮೋಹವು, ಆಸಕ್ತಿಯು, ಯಿಲ್ಲದೆ ಇರೋಣವು, ಇಷ್ಟ  
ವಾದ ಲಾಭದಲ್ಲಿಯೂ, ಅನಿಷ್ಟವಾದ ನಷ್ಟದಲ್ಲಿಯೂ,  
ಯಾವಾಗಲೂ ಸರಿಯಾದ ಚಿತ್ತವು,

೧೨. ನನ್ನಲ್ಲಿ ಅನನ್ಯಯೋಗದಿಂದ ಅವ್ಯಭಿಚಾರ ಭ  
ಕ್ತಿಯು, ಜನದ ಗುಂಪಿನಲ್ಲಿ ಶೇರದೆ, ಜನವಿಲ್ಲದ ಪ್ರದೇಶದ  
ಲ್ಲಿ ಇರುವಿಕೆ.

೧೩. ಅಧ್ಯಾತ್ಮಜ್ಞಾನದಲ್ಲಿ ನಿತ್ಯತ್ವವು, ತತ್ವಜ್ಞಾನ  
ದ ಅರ್ಥದರ್ಶನವು, ಇದು ಜ್ಞಾನವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿ  
ತು. ಇದಕ್ಕಿಂತ ಬೇರೆ ಆದದ್ದೇ ಅಜ್ಞಾನವು.

೧೪. ಜ್ಞೇಯವಾಗುವದೋ ಅದನ್ನು ಹೇಳುತ್ತೇನೆ, ಯಾವ  
ದನ್ನು ತಿಳಿದು ಮೋಕ್ಷವನ್ನು ಹೊಂದುವರು, ಅದು ಆದಿಯಿ  
ಲ್ಲದ ಪರಬ್ರಹ್ಮವು, ಇಲ್ಲವೆಂದು ಉಂಟೆಂದು ಹೇಳಲ್ಪಡದು

೧೫. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಕೈಕಾಲುಗಳಲ್ಲೆಂಥಾದ್ದು,  
ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಕಣ್ಣು ತಲೆ ಮುಖವುಳ್ಳಂಥಾದ್ದು,  
ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಕಿವಿಯುಳ್ಳಂಥಾದ್ದು, ಶೋಕದಲ್ಲಿ  
ಯೆಲ್ಲವನ್ನೂ ಆಕ್ರಮಿಸಿಕೊಂಡು ಇರುವದು.

## ENGLISH.

<sup>6</sup>This *Kshētrā* or body, then, is made up of the five *Māhābhōt* (elements), *Ahāṅkāra* (self-conceitedness), *Bōdhā* (understanding), *Avyaktam* (invisible spirit), the eleven *Eन्द्रೇया* (organs), and the five *Eन्द्रೇया-gōchar* (faculties of the five senses); <sup>7</sup>with *Eechā* and *Dwēsha* (love and hatred), *Sookh* and *Dookh* (pleasure and pain), *Ghētānā* (sensibility), and *Dhrētē* (firmness). Thus have I made known unto thee what that *Kshētra* or body is, and what are its component parts.

<sup>8&9</sup>*Gnān*, or wisdom, is freedom from self-esteem, hypocrisy and injury; patience, rectitude, respect for masters and teachers, chastity, steadiness, self-constraint, disaffection for the objects of the senses, freedom from pride, and a constant attention to birth, death, decay, sickness, pain and defects; <sup>10</sup>exemption from attachments and affection for children, wife, and home; a constant evenness of temper upon the arrival of every event, whether longed for or not;

<sup>11</sup>A constant and invariable worship paid to me alone; worshipping in a private place, and a dislike to the society of man; <sup>12a</sup>a constant study of the superior spirit; and the inspection of the advantage to be derived from a knowledge of the *Tāttvā* or first principle.

This is what is distinguished by the name of *Gnān*, or wisdom, *Agnān*, or ignorance, is the reverse of this.

<sup>13</sup>I will now tell thee what is *Gnān*, or the object of wisdom, from understanding which thou wilt enjoy immortality. It is that which hath no beginning, and is supreme, even *Brāhm*, who can neither be called *Sāt* (ens) nor *Asāt* (non ens).

<sup>14</sup>It is all hands and feet; it is all faces, heads, and eyes; and, all ear, it sitteth in the midst of the world possessing the vast whole.



## SANSKRIT.

೧೪. ಸರ್ವೇಂದ್ರಿಯಗುಣಾಭಾಸಂ ಸ  
ರ್ವೇಂದ್ರಿಯವಿವರ್ಜಿತಂ | ಅನಕ್ತಂನವಃ  
ಭೃಕ್ಷೈವನಿರ್ಗುಣಂಗುಣಭೋಕ್ತೃಽಚಃ ||

೧೬. ಬಹಿರಂತಃ ಭೂತಾನಾಮಚರಂಚರ  
ಮೇವಚ | ಸ್ವಾತ್ಮತ್ವಾದವಿಜ್ಞೇಯಂದೂರ  
ಸ್ಥಂಜಾಂತಿಕೇಚತಃ ||

೧೭. ಅವಿಭಕ್ತಂಚಭೂತೇಷುವಿಭಕ್ತಮಿವಚ  
ಸ್ಥಿತಂ | ಭೂತಭತ್ವೇಚತಜ್ಞೇಯಂ ಗ್ರಸಿ  
ಷ್ಯಪ್ರಭವಿಷ್ಯಚ ||

೧೮. ಜ್ಯೋತಿಷಾಮತಿಜ್ಯೋತಿಸ್ತಮ  
ನಃಪರಮುಚ್ಯತೇ | ಜ್ಞಾನಂಜ್ಞೇಯಂಜ್ಞಾನ  
ಗಮ್ಯಂಹೃದಿನವಃಸ್ಥನಿಸ್ಥಿತಂ ||

೧೯. ಇತಿಕ್ಷೇತ್ರಂತದಾಜ್ಞಾನಂಜ್ಞೇಯಂ  
ಜೋಕ್ತಂನಮಾಸತಃ | ಮದ್ಭಕ್ತವಿಶದ್ವಿಜ್ಞಾ  
ಯಮದ್ಭಾವಾಯೋಪಪದ್ಯತೇ ||

೨೦. ಪ್ರಕೃತಿಂಪುರುಷಂಚೈವವಿಧೃನಾ  
ದೀಲುಭಾವಃ | ವಿಕಾರಾಂಶ್ಚಗುಣಾಂಶ್ಚೈವವಿದ್ಧಿ  
ಪ್ರಕೃತಿನಂಭವಾಃ ||

೨೧. ಕಾರ್ಯಕಾರಣಕೃತ್ವೇತ್ವೇಹೇತುಃ  
ಪ್ರಕೃತಿರುಚ್ಯತೇ | ಪುರುಷಃ ಸ್ವೌಖದುಖ್ವು  
ನಾಂಭೋಕ್ತೃತ್ವೇಹೇತುರುಚ್ಯತೇ ||

೨೨. ಪುರುಷಃ ಪ್ರಕೃತಿಸ್ಥೋಽಹಿಭುಂಕ್ತಃ  
ಪ್ರಕೃತಿಜೀವಗುಣಾಃ | ಕಾರಣಂಗುಣಂ  
ಗೋಸ್ಯನದನದೋನಿಜನ್ಮಸು ||

## CANARESE.

೧೪. ಮತ್ತು ಯೆಲ್ಲಾ ಇಂದ್ರಿಯಂಗಳ ಗುಣಂಗಳಹಾಗೆ  
ತೋರಿ ಯೆಲ್ಲಾ ಇಂದ್ರಿಯಂಗಳನ್ನು ಬಿಟ್ಟು ಇರುವದು,  
ಯಾವದರ ತಗಲುವಿಕೆಯೂ ಇಲ್ಲದೇ ಯೆಲ್ಲವನ್ನೂ ಮೆಸಿ  
ಇರುವದು ಗುಣವನ್ನು ಹೊಂದದೆ ಗುಣಗಳನ್ನು ಅನುಭವಿ  
ನುತ್ತಾ ಇರುವದು.

೧೬. ಚರಿಸದೇ ಇರುವ ಮತ್ತು ಚರಿಸುವ ಭೂತಗಳ  
ಹೊರಗೂ ಮೊಳಗೂ, ಬಹಳ ಸ್ವಾತ್ಮವಾಗಿ ಇರುವದರಿಂದ  
ತಿಳಿಯಕೂಡದ್ದಾಗಿ ಅದು ದೂರವಾಗಿದ್ದು ನವಿರಾದಲ್ಲಿಯೆ

೧೭. ಭೂತಗಳಲ್ಲಿ ವಿಂಗಡಿಸಕೂಡದಹಾಗೆ ಮತ್ತು ವಿಂಗಡ  
ವಾಗಿಯೇ ಇರುವದು, ಭೂತಗಳ ಭರಿಸಿ ನುಗುವದೂ ಹು  
ಟ್ಟಿಸುವದೂ ಅದೇ ಜ್ಞೇಯವು.

೧೮. ಬೆಳಕುಗಳಿಗೆಲ್ಲಾ ದೀವವಾಗಿರುವ ಅದು ಕತ್ತಲಿಗೆ  
ಹೊರಗಾಗಿದೆಯೆಂದು ಹೇಳಲ್ಪಡುವದು. ಜ್ಞಾನವೂ, ಜ್ಞೇ  
ಯವೂ ಜ್ಞಾನದಿಂದ ಹೊಂದತಕ್ಕದ್ದು ಯೆಲ್ಲದರ ಹೃದ  
ಯದಲ್ಲಿ ಇರುವಂಥಾದ್ದು.

೧೯. ಈ ಪ್ರಕಾರವಾಗಿ ಕ್ಷೇತ್ರವೂ ಹಾಗೆಯೇ ಜ್ಞಾನ  
ವೂ, ಜ್ಞೇಯವೂ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿತು. ನನ್ನ ಭ  
ಕ್ತರು ಇದನ್ನು ಚೆನ್ನಾಗಿ ತಿಳಿದು ನನ್ನ ಭಾವವನ್ನು ಹೊಂ  
ದುತ್ತಾರೆ.

೨೦. ಪ್ರಕೃತಿಯು, ಪುರುಷನು ಯೆಂಬ ಯೆರಡು ತ  
ತ್ವಗಳನ್ನು ಅನಾದಿಯಾದವಗಳೆಂದು ತಿಳಿ, ವಿಕಾರಗಳನ್ನು,  
ಗುಣಗಳನ್ನು ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದವಗಳೆಂದು ತಿಳಿ.

೨೧. ಕಾರ್ಯ, ಕಾರಣ, ಕೃತ್ವೇತ್ವಗಳ ವಿಷಯದಲ್ಲಿ  
ಪ್ರಕೃತಿಯು ಹೇತುವೆಯೆಂದು ಹೇಳಲ್ಪಡುವದು. ಸುಖ  
ದುಃಖಗಳ ಅನುಭವ ವಿಷಯದಲ್ಲಿ ಪುರುಷನು ಹೇತುವೆಂದು  
ಹೇಳಲ್ಪಡುವನು.

೨೨. ಪುರುಷನು ಪ್ರಕೃತಿಯಲ್ಲಿ ಶೇರಿ ಇರುವವನಾ  
ದರಿಂದ ಆ ಪ್ರಕೃತಿಯೆ ದೆಸೆಯಿಂದ ಹುಟ್ಟಿದ ಗುಣಗ  
ಳನ್ನು ಅನುಭವಿಸುವನು ಇವನಿಗೆ ಮೊಳೆಯದಾದ ಅಲ್ಲದಾದ  
ಯೋನಿಯ ಜನ್ಮಗಳ ವಿಷಯದಲ್ಲಿ ಗುಣನಂವೆ ಕಾರಣವು

## ENGLISH.

15Itself exempt from every organ, it is the reflected light of every faculty of the organs. Unattached, it containeth all things; and without quality it partaketh of every quality.

16It is the inside and the outside, and it is the moveable and immoveable of all nature. From the minuteness of its parts it is inconceivable. It standeth at a distance, yet is it present. 17It is undivided, yet in all things it standeth divided. It is the ruler of all things: it is that which now destroyeth, and now produceth.

18It is the light of lights, and it is declared to be free from darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom; and it presideth in every breast.

19Thus hath been described together what is *Kshētrā* or body, what is *Gnān* or wisdom, and what is *Gnēyā* or the object of wisdom. He my servant who thus conceiveth me obtaineth my nature.

20Learn that both *Prākṛēṭē* and *Pōrōōsh* are without beginning. Know also that the various component parts of matter and their qualities are co-existent with *Prākṛēṭē*.

21<sup>Prakreetee</sup> is that principle which operateth in the agency of the instrumental cause of action.

*Pōrōōsh* is that *Hētō* or principle which operateth in the sensation of pain and pleasure.

22The *Pōrōōsh* resideth in the *Prakreetee*, and partaketh of those qualities which proceed from the *Prakreetee*. The consequences arising from those qualities, are the cause which operateth in the birth of the *Pōroosh*, and determineth whether it shall be in a good or evil body.

## SANSKRIT.

—೦೩. ಉಪದ್ರವ್ಯಾನುಮತಾಚ ಭರ್ತಾ  
ಭೋಕ್ತಾಮಹೇಶ್ವರಃ | ಪರಮಾತ್ಮೇತಿಜಾಪ್ಯು  
ಕ್ತೋದೇಹೇ ಸ್ಥಿರಪುರುಷಃಪರಃ ||

—೦೪. ಯದ್ವಿವಂವೇತ್ತಿಪುರುಷಂಪ್ರಕೃತಿಂ  
ಚಗುಣೈಸ್ಸಹ | ಸರ್ವಭಾವತಮಾನೋ  
ಪಿನಪಭಾಯೋಭಿಜಾಯತೇ ||

—೦೫. ಧ್ಯಾನೇನಾತ್ಮನಿಪತ್ಯಂತಿ ಕೇಚಿದಾ  
ತ್ಮಾನಮಾತ್ಮನಾ | ಅನ್ಯೇಸಾಂಪ್ರೇನಯೋ  
ಗೇನಕರ್ಮಯೋಗೇನಚಾಪರೇ ||

—೦೬. ಅನ್ಯೇಶ್ವೇವಮಜಾನಂತಃಸೃತ್ವಾ  
ನ್ಯೇಭ್ಯುಪಾಸತೇ | ತೇಪಿಜಾತಿತರುತ್ಯೇವ  
ಮೃತ್ಯುಂಕ್ರುತಿಪರಾಯಣಾಃ ||

—೦೭. ಯತಸ್ಸಂಜಾಯತೇಕಿಂಚಿತ್ಸತ್ಯಂ  
ಸ್ಥಾವರಜಂಗಮಂ | ಜೇತ್ರಜೇತ್ರಜ್ಞ ಸಂ  
ಯೋಗಾತ್ತದ್ವಿದ್ಧಿಭರತರ್ಷಭ ||

—೦೮. ಸಮಂಸರ್ವೇಷು ಭೂತೇಷು ತಿ  
ಷ್ಠಂತಂಪರಮೇಶ್ವರಂ | ವಿನಶ್ಯತ್ಸ್ವವಿನಶ್ಯಂ  
ತಂಯುಃಪಶ್ಯತಿಪಶ್ಯತಿ ||

—೦೯. ಸಮಂಸರ್ವೇಷುಸರ್ವತ್ರಸಮವ  
ಸ್ಥಿತಮೀಶ್ವರಂ | ನಹಿಸತ್ತಾತ್ಮನಾತ್ಮಾನಂತ  
ತೋಯಾತಿಪರಾಂಗತಿ ||

30. ಪ್ರಕೃತೈಶ್ಚೈವತುಕರ್ತಾಣಿ ಕ್ರಿಯೆ  
ಮಾಣಾನಿಸರ್ವತಃ | ಯಃಪಶ್ಯತಿತದಾತ್ಮಾನ  
ಮಕರ್ತಾರಂಸಪಶ್ಯತಿ ||

31. ಯದಾಭೂತಪುಫಗಾಭವಮೇಕಸ್ಯ  
ಮನುಪಶ್ಯತಿ | ತತ್ಪ್ರವಚವಿಸ್ತಾರಂಬ್ರಹ್ಮಸಂ  
ಪದ್ಯತೇತದಾ ||

## CANARESE.

—೦೩. ನೋಡುವವನಾಗಿಯೂ, ಶಿಲೆಯುವವನಾಗಿಯೂ,  
ವೊಡೆಯನಾಗಿಯೂ, ಅನುಭವಿಸುವವನಾಗಿಯೂ, ಇರುವ  
ಮಹೇಶ್ವರನು ಈ ದೇಹದಲ್ಲಿ ಪರಮಪುರುಷನೆಂದೂ, ಪರ  
ಮಾತ್ಮನೆಂದೂ ಹೇಳಲ್ಪಡುವನು.

—೦೪. ಈ ಪ್ರಕಾರ ಪ್ರಕೃತಿಯನ್ನು, ಪುರುಷನನ್ನು,  
ಗುಣಗಳನ್ನು ಸಹ ಯಾವಾತನು ಶಿಲೆಯುತಾನೋ ಆತನು  
ಹಾಗೆ ಇದ್ದಾಗ್ಯೂ ಪುನಹಾ ಹುಟ್ಟನು.

—೦೫. ಕೆಲವರು ಧ್ಯಾನದಿಂದಲೇ, ಆತ್ಮದಲ್ಲಿ ಆತ್ಮದಿಂದ  
ಆತ್ಮನನ್ನು ಕಾಣುತ್ತಾರೆ. ಮತ್ತು ಕೆಲವರು ಸಾಂಖ್ಯಯೋ  
ಗದಿಂದಲೂ, ಬೇರೆ ಕೆಲವರು ಕರ್ಮಯೋಗದಿಂದಲೂ  
[ಕಾಣುತ್ತಾರೆ.]

—೦೬. ಈ ಕ್ರಮವನ್ನು ಅರಿಯದಂಥಾ ಬೇರೆ ಕೆಲವರು  
ಬೇರೆ ಜನರಿಂದ ಕೇಳಿ ಪುಪಾಸನೆ ಮಾಡುತ್ತಾರೆ, ಅಂಥಾ ವೈ  
ದಿಕರೂ ಮೃತ್ಯುವನ್ನು ದಾಟುವರು.

—೦೭. ಯೇಲೇ ಭರತಕುಲೋತ್ತಮನೇ, ಸ್ಥಾವರ ಜಂಗಮ  
ವಾದ ಸತ್ಯವು ಯಾವತ್ತೂ ಜೇತ್ರ ಜೇತ್ರಜ್ಞರ ಕೂಡುವಿ  
ಕೆಯಿಂದ ಅದು ಸ್ವಲ್ಪ ಹುಟ್ಟುವದೆಂದು ಶಿಲೆ.

—೦೮. ನಾಶಹೊಂದುವ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ  
ಸರಿಯಾಗಿ ನೆಲೆಗೊಂಡಿರುವ ಪರಮೇಶ್ವರನನ್ನು ನಾಶವಿಲ್ಲದ  
ವನುಯೆಂದು ಯಾವನು ಶಿಲೆಯುವನೋ ಅವನೇ ಶಿಲೆಯು  
ತ್ತಾನೆ.

—೦೯. ಈಶ್ವರನನ್ನು ಯೆಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಸಮವಾ  
ಗಿರುವಾತನೆಂದು ನೋಡಿ ತನ್ನಿಂದ ತನ್ನನ್ನು ಕಡಿಸದೆ ತರು  
ವಾಯ ಕ್ರೇಷ್ಠವಾದ ಗತಿಯನ್ನು ಹೊಂದುವನು.

30. ಯೆಲ್ಲಾ ಕರ್ಮಗಳೂ ಪ್ರಕೃತಿಯಿಂದಲೇ ಮಾಡಲ್ಪಡುತ್ತವೆಯೆಂದು ಯಾವಾತನು ಶಿಲೆಯುವನೋ ಆತನು  
ಹಾಗೆಯೇ ತನ್ನನ್ನು ಕರ್ತೃಮಾಡದಾತನೆಂದು ಶಿಲೆಯುವನು.

31. ಯಾವಾಗ ಭೂತಗಳ ಬೇರೆ ಭಾವವನ್ನು ವೊಂದೇ  
ಕಡೆಯಲ್ಲಿರುವದಾಗಿ ಕಾಣುವನು ಆಗವಿಸ್ತಾರವಾದ ಬ್ರಹ್ಮವ  
ನ್ನು ತರುವಾಯ ಹೊಂದುವನು.

## ENGLISH.

<sup>23</sup>Pooroosh is that superior being, who is called *Mahēswar*, the great God, the most high spirit, who in this body is the observer, the director, the protector, the partaker.

<sup>24</sup>He who conceiveth the *Pooroosh* and the *Prakreetee*, together with the *Gōōn* or qualities, to be even so as I have described them, whatever mode of life he may lead, he is not again subject to mortal birth.

<sup>25</sup>Some men, by meditation, behold, with the mind, the spirit within themselves; others, according to the discipline of the *Sāṅkhyā* (contemplative doctrines), and the discipline which is called *Karma-yōg* (practical doctrines); <sup>26</sup>Others again, who are not acquainted with this, but have heard it from others, attend to it. But even these, who act but from the report of others, pass beyond the gulf of death.

<sup>27</sup>Know, O chief of the race of *Bhārat*, that every thing which is produced in nature, whether animate or inanimate, produced from the union of *Kshetra* and *Kshetraṇa*, matter and spirit. <sup>28</sup>He who beholdeth the Supreme Being alike in all things, whilst corrupting, itself uncorrupting; <sup>29</sup>And conceiving that God in all things is the same, doth not of himself injure his own soul, goeth the journey of immortality.

<sup>30</sup>He who beholdeth all his actions performed by *Prakreetee*, nature, at the same time perceiveth that the *Atma* or soul is inactive in them.

<sup>31</sup>When he beholdeth all the different species in nature comprehended in one alone, and so from it spread forth into their vast variety, he then conceiveth *Brahm*, the Supreme Being.



## SANSKRIT.

32. ಅನಾದಿತ್ಯಾನ್ಯಿಗುಣತ್ವಾತ್ಪರ  
ಮಾತ್ರಾಯಮವ್ಯಯಃ | ಶರೀರಸ್ತೋಪಿಕೌಲಂ  
ಶೇಯನಕರೋಪಿನಲಿಪ್ಯತೇ ||

33. ಯಥಾಸರ್ವಗತಂಸಾಕ್ಷ್ಯಾ ದಾಕಾ  
ಶಂನೋಪಲಿಪ್ಯತೇ | ಸರ್ವತ್ರಾಪಸ್ಥಿತೋದೇ  
ಹೇತಥಾತ್ಮಾನೋಪಲಿಪ್ಯತೇ ||

34. ಯಥಾಪ್ರಕಾಶಯತ್ಯೇಕಃಕೃತ್ಸ್ನಂ  
ಲೋಕಮಿಮಂರವಿಃ | ಕ್ಷೇತ್ರಕ್ಷೇತ್ರೀ ತಥಾ  
ಕೃತ್ಸ್ನಂಪ್ರಕಾಶಯತಿಭಾರತ ||

35. ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞಯೋರೇವ ಮಂ  
ತರಂಜ್ಞಾನಚಕ್ಷುಷಾ | ಭೂತಪ್ರಕೃತಿಮೋ  
ಕ್ಷಂಚಯೇವಿದುರ್ಯಾಂತಿತೇವರಂ ||

## CANARESE.

32. ಯೇಲೇ ಕುಂಶೀ ಕುಮಾರನೇ, ಈ ಪರಮಾತ್ಮನು  
ಆದಿಯಿಲ್ಲದವನು, ಅಂತವಿಲ್ಲದವನು, ಗುಣವಿಕಾರವಿಲ್ಲದವನು,  
ಆದದರಿಂದ ಶರೀರಗಳಲ್ಲಿ ಇರುವನಾದಾಗ್ಯೂ ಮಾಡುವವನಲ್ಲ,  
ಲೇಪಹೊಂದುವವನಲ್ಲ.

33. ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಇರುವ ಆಕಾಶವು ಸೂ  
ಕ್ಷ್ಮತ್ವವುಳ್ಳ ಕಾರಣ ಲೇಪಹೊಂದದೇ ಹಾಗೆ ಇರುವದೋ  
ಹಾಗೆ ಯೆಲ್ಲಾ ಶರೀರದಲ್ಲಿ ಇರುವ ಆತ್ಮನು ನಿರ್ಲಿಪ್ತನು.

34. ಯೇಲೇ ಭಾರತನೇ, ವೊಬ್ಬನಾದ ಸೂರ್ಯನು ಈ  
ಯೆಲ್ಲಾ ಲೋಕವನ್ನು ಹಾಗೆ ಪ್ರಕಾಶಿಸುವನೋ ಹಾಗೆ  
ಯೇ ಕ್ಷೇತ್ರಿಯು ಯೆಲ್ಲಾ ಕ್ಷೇತ್ರವನ್ನು ಪ್ರಕಾಶಿಸು  
ವನು.

35. ಈ ಪ್ರಕಾರ ಕ್ಷೇತ್ರಕ್ಷೇತ್ರಜ್ಞರ ಅಂತರಾಂತರವ  
ನ್ನು ಮತ್ತು ಭೂತಗಳ ಪ್ರಕೃತಿಯು ಮೋಕ್ಷದ ಪದ್ಧತಿ  
ಯನ್ನು ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ಯಾರು ತಿಳಿಯುವರೋ  
ಅವರು ಶ್ರೇಷ್ಠವಾದ [ಮೋಕ್ಷಪದವಿಯನ್ನು] ಹೊಂದು  
ವರು.

## ENGLISH.

<sup>32</sup>This supreme spirit and in-  
corruptible Being, even when it is  
in the body, neither acteth, nor is it  
affected, because its nature is without  
beginning and without quality.

<sup>33</sup>As the all-moving *Akās*, or ether,  
from the minuteness of its parts, pas-  
seth every where unaffected, even so  
the omnipresent spirit remaineth in  
the body unaffected. <sup>34</sup>As a single  
sun illuminateth the whole world,  
even so doth the spirit enlighten  
every body.

<sup>35</sup>They who, with the eye of wis-  
dom, perceive the body and the spirit  
to be thus distinct, and that there  
is a final release from the animal  
nature, go to the Supreme.

## LECTURE XIV.

## OF THE THREE GOON OR QUALITIES.

ಹ ದಿ ನಾ ಲ್ಲ ನೇ ಅ ಧಾ ಯ.

## SANSKRIT.

ಶ್ರೀಭಗವಾನುವಾಚ.

೧. ಪರಂಭೂಯಃಪ್ರವಕ್ಷ್ಯಾಮಿ ಜ್ಞಾನಾ  
ನಾಂಜ್ಞಾನಮುತ್ತಮಂ | ಯದ್ವಿಶ್ವಾತ್ಮಾ ಮನ  
ಯಃಸ್ವರೈವಪರಾಂಸಿದ್ಧಿಮಿಶೋಗತಾಃ ||

೨. ಇದಂಜ್ಞಾನಮುಪಾಶ್ರಿತೈರ್ಮಮನಾ  
ಧರ್ಮ್ಯವಾಗತಾಃ | ಸರ್ಗೇಪಿನೋವಜಾ  
ಯಂತೇಪ್ರಲಯೇನವ್ಯಥಂತಿಚ ||

೩. ಮಮಯೋನಿರ್ಮಹದ್ಬ್ರಹ್ಮ ತಸ್ಮಿನ್  
ಗರ್ಭೇಂದಧಾಮ್ಯಹಂ | ಸಂಭವಸ್ಸರ್ವಭೂ  
ತಾನಾಂತತೋಭವತಿಭಾರತ ||

೪. ಸರ್ವಯೋನಿಮುಕೌಂತೇಯಮೂ  
ತೇಯಸ್ಸಂಭವಂತಿಯಾಃ | ತಾನಾಂಬ್ರ  
ಹ್ಮಮಹದ್ಯೋನಿರಹಂಬೀಜಪ್ರದಃಪಿತಾ ||

೫. ಸತ್ವಂರಜಸ್ತಮಇತಿಗುಣಾಃಪ್ರಕೃ  
ತಿಸಂಭವಾಃ | ನಿಬಧ್ಧಂತಿಮಹಾಬಾಹೋದೇಹೇ  
ದೇಹಿನಮವ್ಯಯಂ ||

೬. ತತ್ರಸತ್ವಂನಿರ್ಮಲತ್ವಾತ್ಪ್ರಕಾಶ  
ಕಮನಾಮಯಂ | ಸುಖಸಂಗೇನಬಾಧ್ಯತಿಜ್ಞಾ  
ನಸಂಗೇನಜಾನಘಂ ||

## CANARESE.

ಭಗವದ್ವಾಕ್ಯ.

೧. ಯಾವದನ್ನು ತಿಳಿದು ಮುನಿಗಳೆಲ್ಲರು ಪರಮವಾದ  
ಸಿದ್ಧಿಯಲ್ಲಿ ಸೇರಿದ್ದಾರೋ ಆ ಸರ್ವೋತ್ತಮವಾದ ಶ್ರೇಷ್ಠ  
ಜ್ಞಾನವನ್ನು ನಾನು ಇನ್ನೂ ಚೆನ್ನಾಗಿ ಹೇಳಿಕೊಡುತ್ತೇನೆ.

೨. ಈ ಜ್ಞಾನವನ್ನು ಆಶ್ರಯಿಸಿ ನನ್ನ ಹೊಲ್ವಿಕೆಯು  
ನ್ನು ಹೊಂದಿ ಅವರು ಸೃಷ್ಟಿಕಾಲದಲ್ಲಿ ಆದಾಗ್ಯೂ ಹುಟ್ಟಿ  
ರು, ಪ್ರಲಯದಲ್ಲಿ ವ್ಯಥೆಪಡರು.

೩. ಯೆಲೇ ಭಾರತನೇ, ದೊಡ್ಡ ಬ್ರಹ್ಮವೇ ನನ್ನ ಗರ್ಭ  
ವು, ಅದರಲ್ಲಿ ನಾನು ವೀರ್ಯವನ್ನು ಇಡುವೆನು, ಯೆಲ್ಲಾ  
ಭೂತಗಳ ಸೃಷ್ಟಿಯು ಅದರ ದೆಹಿಯಿಂದಲೇ ಆಗುವದು.

೪. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಯೆಲ್ಲಾ ಗರ್ಭಗಳಲ್ಲಿ  
ಯಾವ ಮೂರ್ತಿಗಳು ಹುಟ್ಟುವವೋ ಅವುಗಳಿಗೆ ದೊಡ್ಡ  
ಗರ್ಭವು ಬ್ರಹ್ಮವೇ ಬೀಜವನ್ನು ಕೊಡುವ ತಂದೆಯೂ  
ನಾನೇ.

೫. ಪ್ರಕೃತಿಯ ದೆಹಿಯಿಂದ ಹುಟ್ಟಿದ ಸತ್ವರಜಸ್ತಮ  
ಯೆಂಬ ಗುಣಗಳು ಯೆಲೇ ಮಹಾ ಭುಜನೇ, ನಾಶವಿಲ್ಲದ ಈ  
ದೇಹಿಯನ್ನು ದೇಹದಲ್ಲಿ ಕಟ್ಟಿಹಾಕುವವು.

೬. ಈ ಗುಣಗಳೊಳಗೆ ಸತ್ವಗುಣವು ನಿರ್ಮಲತ್ವದ  
ದೆಹಿಯಿಂದ ಪ್ರಕಾಶವು ಸ್ವಸ್ಥವುಳ್ಳದ್ದಾಗಿ ಸುಖಜ್ಞಾ  
ನಗಳ ಅಪೇಕ್ಷೆಯಿಂದ ಕಟ್ಟಿಹಾಕುವದು; ಯೆಲೇ ಪಾಪರಹಿ  
ತನೇ.

## ENGLISH.

KRISHNA.

<sup>1</sup>I will now reveal unto thee a most sublime knowledge, superior to all others, which having learnt, all the *Mōnē's* have passed from it to supreme perfection. <sup>2</sup>They take sanctuary under this wisdom, and being arrived to that virtue which is similar to my own, they are not disturbed on the day of the confusion of all things, nor born again on their renovation.

<sup>3</sup>The great *Brāhm* is my womb. In it I place my foetus; and from it is the production of all nature.

<sup>4</sup>The great *Brāhm* is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

<sup>5</sup>There are three *Gōōn* or qualities arising from *Prākṛēēē* or nature: *Sātvā* truth, *Rājā* passion, and *Tāmā* darkness; and each of them confineth the incorruptible spirit in the body. <sup>6</sup>The *Sātvā-Gōōn*, because of its purity, is clear and free from defect, and intwineth the soul with sweet and pleasant consequences, and the fruit of wisdom.



## SANSKRIT.

೭. ರಜೋರಾಗಾತ್ಮಕವಿದ್ದಿ ತೃಷ್ಣಾಸಂಗ  
ನಮುದ್ಭವಂ | ತಂನಿಬಧಾತಿಕಾಂತೇಯಕರ್ತೃ  
ಸಂಗೇನದೇಹಿನಂ ||

೮. ತಮಸ್ತ್ವಜ್ಞಾನಜಂವಿದ್ದಿ ಮೋಹನಂಸ  
ವೇದೇಹಿನಂ | ಪ್ರಮಾದಾಲಸ್ಯನಿದ್ರಾಭಿ  
ಸ್ತಂನಿಬಧಾತಿಭಾರತ ||

೯. ಸತ್ವಂಸುಖೇನಂಜಯತಿರಜಃಕರ್ತಾಣಿ  
ಭಾರತ | ಜ್ಞಾನಮಾವೃತೃತುತಮಃ | ಪ್ರಮಾ  
ದೇನಂಜಯತ್ಯುತ ||

೧೦. ರಜಸ್ತಮಕ್ತಾಭಿಭೂಯಸತ್ವಂಭವತಿ  
ಭಾರತ | ರಜಸ್ಸತ್ವಂತಮ್ಮತ್ತೈವತಮಸ್ಸತ್ವಂ  
ರಜಸ್ತಥಾ ||

೧೧. ಸರ್ವದ್ವಾರೇಷುದೇಹೇಸ್ತ್ರಿಪ್ರಕಾ  
ಶ ಉಪಜಾಯತೇ | ಜ್ಞಾನಂಯದಾತವಾ  
ದ್ಯಾದ್ವಿವೃದ್ಧಂಸತ್ವಮಿತ್ಯುತ ||

೧೨. ಲೋಭಪ್ರವೃತ್ತಿರಾರಂಭಃಕರ್ತೃಣಾ  
ಮಕಮಸ್ಪೃಹಾ | ರಜಸ್ತೋತಾನಿಜಾಯಂತೇ  
ವಿವೃದ್ಧೈರ್ಭರತರ್ಷಭ ||

೧೩. ಅಪ್ರಕಾಶೋಪ್ರವೃತ್ತಿಶ್ಚಪ್ರಮಾ  
ದೋಮೋಹದ್ವವಚ | ತಮಸ್ತೋತಾನಿಜಾಯಂ  
ತೇವಿವೃದ್ಧೈಕುರುನಂದನ ||

೧೪. ಯದಾನರ್ತ್ವೇಪ್ರವೃದ್ಧೈತುಪ್ರಳ  
ಯಂಯಾತಿವೇಹಫೃಕ್ | ತಮೋತ್ತಮವಿದಾಂ  
ಲೋಕಾನಮಲಾನ್ಪ್ರತಿವದ್ಯತೇ ||

೧೫. ರಜಸಿಪ್ರಳಯಂಗತ್ವಾ ಕರ್ತೃಸಂಗ  
ಷುಜಾಯತೇ | ತಥಾಪ್ರಲೀನಸ್ತಮಸಿಮೂಢ  
ಯೋನಿಷುಜಾಯತೇ ||

## CANARESE.

೭. ರಾಜನಗುಣವು ರಾಗಕ್ಕೆ ನಂಬಂಧವಾದದ್ದು ದಾಹವೆಂ  
ಬ ದುರಾಶೆಯಿಂದ ಹುಟ್ಟಿದ್ದು ಯೆಂದು ತಿಳಿ ಅದು ಕರ್ಮ  
ನಂಬಂಧದಿಂದ ದೇಹಿಯನ್ನು ಕಟ್ಟಿಹಾಕುವದು.

೮. ಯೆಲೇ ಭರತಕುಲೋತ್ತಮನೇ, ತಾಮಸ ಗುಣವು  
ಅಜ್ಞಾನದಿಂದ ಹುಟ್ಟುವಂಥಾದ್ದೆಂದು ತಿಳಿ. ಇದು ಯೆಲ್ಲಾ  
ಪ್ರಾಣಿಗಳನ್ನು ಮೋಹಗೊಳಿಸುವಂಥಾದ್ದು, ಮರವೆಯಾ,  
ಆಲಸ್ಯವೂ, ನಿದ್ರೆಯೂ, ಇವಗಳಿಂದ ಆಜೀವನವನ್ನು ಕಟ್ಟಿ  
ಹಾಕುವದು.

೯. ಸಾತ್ವಿಕವು ಸುಖದಲ್ಲಿ, ರಾಜನವು ಕರ್ಮದಲ್ಲಿ  
ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ; ಯೆಲೇ ಭಾರತನೇ, ತಮೋಗುಣವು  
ಜ್ಞಾನವನ್ನು ಮುಚ್ಚಿಕೊಂಡು ಮರವೆಯಲ್ಲಿ ಕೂಡಿಸುವದೆಂ  
ದು ಪ್ರಸಿದ್ಧಿಯಾಗಿದೆ.

೧೦. ರಜಸ್ಸು ತಮಸ್ಸುಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ಸತ್ವ  
ಯೂ, ರಜಸ್ಸು ಸತ್ವಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ತಮ  
ಸೂ, ತಮಸ್ಸು ಸತ್ವಗಳನ್ನು ಜಯಿಸಿದಮೇಲೆ ರಜಸ್ಸು  
ವುಂಟಾಗುತ್ತದೆ.

೧೧. ಈ ದೇಹದಲ್ಲಿ ಯೆಲ್ಲಾ ದ್ವಾರಗಳಲ್ಲಿಯೂ ಪ್ರಕಾ  
ಶವೂ, ಜ್ಞಾನವೂ, ಯಾವಾಗ ಹೆಚ್ಚಾಗಿ ಹುಟ್ಟುವದೋ ಆ  
ವಾಗ ಸತ್ವಗುಣದ ವೃದ್ಧಿಯೆಂದು ತಿಳಿಯಲ್ಪಟ್ಟಿತು.

೧೨. ಲೋಭತ್ವದಲ್ಲಿ ಪ್ರವೇಶವೂ, ಲಾಂಕಿಕ ಕರ್ಮ  
ಗಳ ಆರಂಭವೂ, ತಾತ್ಪ್ರಿಯಿಲ್ಲದಿರುವಿಕೆಯೂ, ಆಶೆಯೂ,  
ಇವುಗಳು ರಜೋಗುಣದ ವೃದ್ಧಿಯಲ್ಲಿ ಹುಟ್ಟುವದು; ಭರ  
ತಶ್ರೇಷ್ಠನೇ.

೧೩. ಅಪ್ರಕಾಶವೂ, ಅಪ್ರವೇಶವೂ, ಮರವೆಯೂ,  
ಮೋಹವೂ, ಇವುಗಳು ತಮೋಗುಣದ ವೃದ್ಧಿಯಲ್ಲಿ ಹುಟ್ಟಿ  
ವವು; ಕುರುನಂದನನೇ.

೧೪. ಯಾವಾಗ ಸತ್ವಗುಣವು ಹೆಚ್ಚಾದ ವೇಳೆಯಲ್ಲಿ  
ಮನುಷ್ಯನು ಮರಣಹೊಂದುವನೋ ಅವಾಗ ಉತ್ತಮವ  
ನ್ನು ತಿಳಿದವರ ನಿರ್ಮಲಗಳಾದ ಲೋಕಗಳನ್ನು ಹೊಂದು  
ವನು.

೧೫. ರಜೋಗುಣ (ಹೆಚ್ಚಾದ) ವೇಳೆಯಲ್ಲಿ ಮರಣವ  
ನ್ನು ಹೊಂದಿ ಕರ್ಮನಂಬಂಧ ಉಳ್ಳವರಲ್ಲಿ ಹುಟ್ಟುವನು,  
ಹಾಗೆಯೇ ತಮೋಗುಣ ಹೆಚ್ಚಾದವೇಳೆಯಲ್ಲಿ ಲಯಹೊಂ  
ದಿದವನು ಮೂಢಜಾತಿಯಲ್ಲಿ ಹುಟ್ಟುವನು.

## ENGLISH.

7The *Rājā-Gōṣṇ* is of a passionate nature, arising from the effects of worldly thirst, and imprisoneth the soul with the consequences produced from action; 8The *Tāmā-Gōṣṇ* is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness.

9The *Sātvā-Gōṣṇ* prevaieth in felicity, the *Rājā* in action, and the *Tāmā*, having possessed the soul, prevaieth in intoxication. 10When the *Tāmā* and the *Rājā* have been overcome, then the *Sātvā* appeareth, when the *Rāja* and the *Satwa*, the *Tama*; and when the *Tama* and the *Satwa*, the *Raja*. 11When *Gnān* or wisdom, shall become evident in this body at all its gates, then shall it be known that the *Satwa-Gōṣṇ* is prevalent within. 12The love of gain, industry, and the commencement of works; intemperance, and inordinate desire, are produced from the prevalence of the *Raja-Gōṣṇ*, 13whilst the tokens of the *Tama-Gōṣṇ* are gloominess, idleness, sottishness, and distraction of thought. 14When the body is dissolved whilst the *Satwa-Gōṣṇ* prevaieth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the *Most High*. 15When the body findeth dissolution whilst the *Raja-Gōṣṇ* is predominate, the soul is born again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the *Tama-Gōṣṇ* is prevalent, the spirit is conceived again in the wombs of irrational beings.

## SANSKRIT.

౧౬. కర్మణస్సకృతస్యాహుస్సాత్వి  
కంనిర్మలం ఫలం | రజనస్తఫలం దుష్టుమ  
జ్ఞానంతమస్సఫలం||

౧౭. సత్వాత్సంజాయతేజ్ఞానం రజ  
నోలొలోభద్వేషః | ప్రమాదమోహౌత  
మసోభవత్యోజ్ఞానమేవచ||

౧౮. యధ్వంశభృంతి సత్వస్థామ  
ధ్యేతిష్ఠంతిరాజసాః | జఘన్యగుణవృత్తి  
సాః అధోగచ్ఛంతితామసాః||

౧౯. నాన్యంగుణోభ్యంతర్కారంయ  
దాద్రాక్ష్యన్తపత్యతి | గుణోభ్యత్తపరంవే  
త్తిమద్భావంసోధిగచ్ఛతి||

౨౦. గుణానేతానతిత్యక్త్రి దేహీ  
దేహనముద్భవాః | జన్తమృత్యు జరా  
ద్యుభ్యేవిముక్త్యోమృతమృత్యుతే||

అర్జున ఉవాచ.

౨౧. కృత్వింగీక్రస్త్రి గుణానేతా  
నతిత్యోభవతిప్రభో | కిమాజారకేకథం  
జ్యేతాన్స్త్రి గుణానతివత్తే||

శ్రీభగవానువాచ.

౨౨. ప్రకాశంజప్రవృత్తింజమో  
హమేవచపాండవ | నద్వీష్టిసంప్రవృ  
త్తానినవివృత్తానికాంక్షతి||

౨౩. యదాసీన వదాసీనో గుణ్యో  
యోనానవిజాల్యతే | సుఖవత్తంత  
ఇత్యేవయోవతిష్ఠంతిన్యంగతే||

## CANARESE.

౧౬. సుకృతకర్మద నిమేలవాద ఫలవు సాత్వి  
కవు, రాజసగుణద ఫలవు దుష్టువు, తమోగుణద  
ఫలవు అజ్ఞానవుయేందు ఘోళుత్తారే.

౧౭. సాత్వికదింద జ్ఞానవు, రాజసగుణదింద లో  
భవు ఘట్టువదు, మరవీయూ, మోహవు, అజ్ఞాన  
వు, తమోగుణదింద ఘట్టువవు.

౧౮. సత్వదల్లిదవరు మేలక్కేరువరు, రాజసరు  
మధ్యదల్లి నిల్లువరు, కడేదాద గుణద వ్యాపారదల్లి  
రువవరాద తామసరు కేళిగన లోకవన్నే హొందు  
వరు.

౧౯. క్రీయేగళ్ళన్ను నడసువవను గుణగళ్ళింద వి  
ష్ణునాగువదిల్లవేందు నోడి గుణగళ్ళిరెత లుత్తమవాద  
ద్దుటిందు తిళిద జ్ఞానియు నన్న స్వభావదల్లి శే  
రుత్తానే.

౨౦. దేహదల్లి ఘట్టద ఈ మూరు గుణగళ్ళ అజే  
హోద దేహియు ఘట్టు, సావు, మువు, దుష్టు  
గళ్ళింద బిడల్పట్టవనాగి అమృతవన్ను వుణ్ణుత్తానే.

అర్జున వాక్య.

౨౧. యేలే కత్తేనే, ఈ మూరు గుణగళ్ళన్ను  
దాటిదవనిగి యేను గురుతు, అవను యేంథా అజార  
దవను, అవను హ్యాగి ఆ మూరు గుణగళ్ళ అజే హో  
సుత్తానే.

భగవద్వాక్య.

౨౨. యేలే పాండవనే, ప్రకాశ, ప్రవృత్తి,  
మోహ ఇవుగళ్ళ ఇద్దాగ ద్వీషిసదేయూ, హోదాగ  
అపీక్షిసదేయూ ;

౨౩. కూతుకొళ్ళ దవన హాగి కూతు గుణగళ్ళింద  
జలిసల్పదే గుణగళ్ళిద్దావేందుకొండు నిశ్చలవాగి  
నింతవనూ ;

## ENGLISH.

16The fruit of good works is called pure and holy; the fruit of the *Raja-Goon* is pain; and the fruit of the *Tama-Goon* is ignorance. 17From the *Satwa* is produced wisdom, from the *Raja* covetousness, and from the *Tama* madness, distraction, and ignorance. 18Those of the *Satwa-Goon* mount on high, those of the *Raja* stay in the middle, whilst those abject followers of the *Tama-Goon* sink below.

19When he who beholdeth perceiveth no other agent than these qualities, and discovereth that there is a being superior to them, he at length findeth my nature; 20and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old-age and pain, and drinketh of the water of immortality.

ARJUN.

21By what tokens is it known that a man hath surpassed these three qualities? What is his practice? What are the means by which he overcometh them.

KRISHNA.

22He, O son of *Pāṇḍo*, who despiseth not the light of wisdom, the attention to worldly things, and the distraction of thought when they come upon him, nor longeth for them when they disappear; 23who, like one who is of no party, sitteth unagitated by the three qualities; who, whilst the qualities are present, standeth still and moveth not;



## SANSKRIT.

—೦೮. ಸಮದುಃಖಃ ಸುಖಃ ಸ್ವಸ್ಥಃ ಸಮ  
ಲೋಪ್ತಾತ್ಮಕಾಂಚನಃ | ತುಲ್ಯಪ್ರಿಯಾಪ್ರಿ  
ಯೋಧೀರಸ್ತುಲ್ಯನಿಂದಾತ್ಮನಂಸ್ತುತಿಃ ||

—೦೯. ಮಾನಾಪಮಾನಯೋಸ್ತುಲ್ಯಸ್ತು  
ಲೋಮಿತ್ರಾರಿವಕ್ಷಯೋಃ | ಸರ್ವಾರಂಭವ  
ರಿತ್ಯಾಗೀಗುಣಾತೀತಸ್ಸಉಚ್ಯತೇ ||

—೧೦. ಮಾಂಚಯೋವ್ಯಭಿಚಾರೇಣಭ  
ಕ್ತಿ ಯೋಗೇನ ಸೇವತೇ | ಸಗುಣಾಸ್ಸ ಮತೀ  
ತೈಶ್ಚಾಬ್ರಹ್ಮಭೂಯಾಯಕಲ್ಪತೇ ||

—೧೧. ಬ್ರಹ್ಮಣೋಹಿವ್ರತಿಷ್ಠಾಹಮಮೃ  
ತಸ್ಯಾ ವ್ಯಯಸ್ಯಚ | ಕಾಶ್ವತಸ್ಯಚ ಧರ್ಮ  
ಸ್ಯಸುಖಸೈಶ್ವಕಾಂತಿಕಸ್ಯಚ ||

## CANARESE.

—೦೮. ಸುಖ ದುಖಗಲ್ಲಲಿ ಸಮನಾ, ಸ್ವಸ್ಥನಾ ; ಜೆಂ  
ಚು, ಕಲ್ಲು, ಭಂಗಾರ ಸಮವೆಂಬುವನಾ ; ಪ್ರಿಯ ಅಪ್ರಿಯ  
ಗಲು ಸಮವೆಂಬುವನಾ ; ಭದ್ರನಾ ತನಗಾಗುವ ನಿಂದೆ ಸ್ತು  
ತಿಗಲ್ಲನು ಸಮವೆಂದೆಣಿಸುವನಾ ;

—೦೯. ಮಾನಾಪಮಾನಗಲ್ಲಲಿಯಾ, ಮಿತ್ರಶತ್ರುಗಳೆ  
ಲ್ಲಿಯಾಸಮನಾ, ಯೆಲ್ಲಾ ಕೆಲಸಗಲ್ಲಲಿ ಫಲದ ಅಪೇಕ್ಷೆಯ  
ನ್ನು ಬಿಟ್ಟವನು ಯಾವನೋ ಅವನಿಗೆ ಗುಣಗಳ ಆಜೆ ಹೋ  
ದವನೆಂದು ಹೆಸರುಂಟು.

—೧೦. ಯಾವಾತನು ಅವ್ಯಭಿಚಾರವೆಂಬ ಭಕ್ತಿಯೋಗ  
ದಿಂದ ನನ್ನನ್ನು ಸೇವಿಸುವನೋ ಆತನು ಈ ಗುಣಗಳ ಆಜೆ  
ಹೋದವನಾಗಿ ಬ್ರಹ್ಮಭಾವಕ್ಕೆ ಸಿದ್ಧವಾಗುವನು.

—೧೧. ಹ್ಯಾಗಂದರೆ ಬ್ರಹ್ಮಕೃತ್ಯ, ಕೇಡಿಲ್ಲದ ಅಮೃ  
ತಕೃತ್ಯ, ಕಾಶ್ವತವಾದ ಧರ್ಮಕೃತ್ಯ, ಮುಖ್ಯಕಾರಣವಾದ  
ಸುಖಕೃತ್ಯ, ನಾನೇ ಆಶ್ರಯನಾಗಿದ್ದೇನೆ.

## ENGLISH.

<sup>24</sup>who is self-dependent and the same in ease and pain, and to whom iron, stone, and gold are as one; firm alike in love and dislike, and the same whether praised or blamed; <sup>25</sup>the same in honor and disgrace; the same on the part of the friend and the foe, and who forsaketh all enterprize; such a one hath surmounted the influence of the qualities. <sup>26</sup>And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities, is formed to be absorbed in *Brahm*, the Supreme.

<sup>27</sup>I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss.

# LECTURE XV. OF POOROOSHOTTAMA.

కు ది నో ద్ర నో అ థా గ్రి య.

SANSKRIT.

శ్రీభగవానువాచః.

౧. యథామూలమథశాఖమశ్చ త్థం  
ప్రాశురవ్యయం! థందాంసియస్య ప  
ణానియన్తంపేదసపేదవిక్ ||

౨. అథశ్చోధ్వంప్రసృతాన్తస్య  
శాఖాగుణప్రవృద్ధావిషయప్రవాళాః | అశ్చ  
అథశ్చమూలాన్యనుసంతతానికర్మానుబంధి  
నిమనుష్యతే ||

౩. నరూపమస్యే హతభోజలభ్యం  
నాంతోనశాదినఃచ సంప్రతిష్ఠా | అశ్చ  
తథామేనం సువిరూఢమూలమనంగశ్రే  
ణదృఢేనభిత్వా ||

౪. తత్తపదంతత్సరిమాగతవ్యయం  
స్త్రిగతాననితకంతిభాయః | తమేవ  
జాద్యంపురుషంప్రవద్యేయతఃప్రవృ  
త్తిప్రసృతాపూణే ||

౫. నిమానమోహజితనంగదో  
ఘాతధ్యాత్మనివాసవృత్తకామాః | ద్వం  
ద్యేవిముక్తాఃసుఖదుఃఖిన్జ్యేగః  
భంత్యమూఢాఃపదమవ్యయంతే ||

CANARESE.

భగవద్వాక్య.

౧. బేరు మేలేయూ కంబేగళు కేళగూ ఇరువ  
వొందు శాశ్వతవాద అశ్వత్థమర వుంటిందూ, థంద  
స్సగళు అదర యేలేగళుగివేయిందూ, నమాజార  
వుంటు ఇదన్ను తిళిదవనే వేద తిళిదిద్దానే.

౨. గుణగళింద బేళదవుగళూ విషయగళింద జేగి  
తవుగళూ ఆద అదర కంబేగళు మేలకూ కేళగూ  
విస్తరిసి అవే అదర బేరుగళు మనుష్యులొకదల్లి క  
మదనంబంధ లుళ్ళ వగళూగి కేళకే విస్తరిసి అవే.

౩. అదర రూపవూ ఆది, అంత్యవూ, నిల్లువికేయూ,  
ఇకదల్లి గ్రహిణకూడదహాగి ఇరుత్తదే. దృఢవాగి బే  
రూరద ఈ అశ్వత్థమరవన్ను నిరాశేయంబ దృఢవాద  
శస్త్రుడింద కడిదు,

౪. ఆమేలే యావదరల్లి శేరిదవరు ఇన్ను తిరుగదే  
ఇరుత్తారొ ఆ స్థానవన్ను యెడుకబేకు. పూర్వద  
ప్రకృతియు యావనింద సృష్టిసల్పట్టితొ ఆ ఆది  
పురుషన కడేగి నాను మార్గవన్ను యెడియైతేనే.

౫. గర్వ మోహగళిల్లదవరూ, ఆశక్తియేంబ దో  
షవన్ను జయిసిదవరూ, అధ్యాత్మనల్లి స్థిరవాదవరూ,  
ఇట్టేయన్ను బిట్టవరూ, సుఖ దుఃఖగణెంబ ఇక్కట్టు  
గళింద బిట్టవరూ, ఇంథా జ్ఞానవంతరు నాశవి  
ల్లద ఆ స్థానవన్ను యెందువరు.

ENGLISH.

KRISHNA.

<sup>1</sup>The incorruptible being is likened unto the tree *Aswāthā*, whose root is above and whose branches are below, and whose leaves are the *Vēds*. He who knoweth that, is acquainted with the *Vēds*. <sup>2</sup>Its branches growing from the three *Goon* or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action. <sup>3&4</sup> Its form is not to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Aswāthā*, whose root is so firmly fixed, with the strong axe of disinterest, from that time that place is to be sought from whence there is no return for those who find it; and I make manifest that first *Pooroosh* from whom is produced the ancient progression of all things. <sup>5</sup>Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, and no longer confounded in their minds, and ascend to that place which endureth for ever.



## SANSKRIT.

೬. ನತದ್ಭಾಸ ಯತೇಸೂರೋ ನತ  
ಕಾಂಕೋನಪಾವಕಃ | ಯದ್ಗತ್ವಾನಿವತಂ  
ತೇತದ್ಭಾಸವರಮುಮು||

೭. ಮಮೈವಾಂಕೋಜಿವಲೋಕೇಜೀವಭೂತ  
ತಃಸನಾತನಃ | ಮನ್ಯಪಿಷ್ಠಾನ್ಗೀಂದ್ರಿಯಾ  
ಣಿಪ್ರಕೃತಿಸ್ಥಾನಿಕರ್ಷತಿ||

೮. ಶರೀರಂ ಯದವಾಪೋತಿ ಯಜ್ಞಾ  
ಪುತ್ರಾಪ್ರಮತೀತ್ವರಃ | ಗೃಹೀತ್ವೇತಾನಿ ಸಂ  
ಯಾತಿವಾಯುಗಂಧಾನಿವಾತಯಾತ್||

೯. ಶ್ರೋತ್ರಂಚಕ್ಷುಃಸ್ಪರ್ಶನಂಚರಸ  
ನಂಪುಣಮೀವಚ | ಅಧಿಷ್ಠಾಯಮನಶ್ಚಾ  
ಯಂವಿಷಯಾನುಸರೇವತಿ||

೧೦. ಉತ್ಕ್ರಾಂತಂತಸ್ಥಿತಂವಾಪಿಭುಂಜಾ  
ನವಾಗುಣಾನ್ವಿತಂ | ವಿಮುಢಾನಾನುಪಶ್ಯಂ  
ತಿವಶ್ಯಂತಿಜ್ಞಾನಚಕ್ಷುಷಃ||

೧೧. ಯತಂತೋಯೋಗಾನ್ಶಕ್ತಿಸಂ ಪ  
ಶ್ಯಂತ್ಯಾತ್ಮವ್ಯವಸ್ಥಿತಂ | ಯತಂತೋವ್ಯಕ್ತೃ  
ತಾತ್ಮಾನೋನ್ಯೈನಂಪಶ್ಯಂತ್ಯಚೇತನಃ||

೧೨. ಯದಾದಿತ್ಯಗತಂತೇಜೋಜಗದ್ಭಾ  
ಸಯತೇವಿಲಂ | ಯಚ್ಚಂದ್ರ ಮಸಿಯಜ್ಞಾ  
ಗೌತತೇಜೋವಿದ್ಧಿಮಾಮಕಂ||

೧೩. ಗಾಮಾವಿತ್ಯಚಭೂತಾನಿ ಧಾರಯಾ  
ಮೃಹಮೋಜಸಾ | ಪೃಷ್ಠಾ ಮಿಜೋಪಧಿಃಸ  
ರ್ವಾಸೋಮೋಭೂತಾನ್ವರಸಾತ್ಮಕಃ||

೧೪. ಅಹಂವೈತ್ಯಾನರೋಭೂತಾನ್ವಿಪ್ರಾ  
ಣಿಫಾನೇಹಮಾತ್ರಿಃ | ಪ್ರಾಣಾಪಾನ ಸ  
ಮಾಯುಕ್ತಃಪಚಾಮ್ಯಂನಂಚತುರ್ವಿಧಂ||

## CANARESE.

೬. ಆ ಸ್ಥಾನದಲ್ಲಿ ಸೂರ್ಯನು ಪ್ರಕಾಶನನು, ಚಂದ್ರ  
ನೂ ಇಲ್ಲ, ಅಗ್ನಿಯೂ ಇಲ್ಲ, ಯಾವ ಸ್ಥಾನವನ್ನು ಹೊಂ  
ದಿ ತಿರುಗರೋ ಅದೇ ನನ್ನ ಶ್ರೇಷ್ಠವಾದ ಸ್ಥಾನವು.

೭. ನನ್ನದು ನೊಂದು ಭಾಗವು ಜೀವಲೋಕದಲ್ಲಿ ಯೆಂ  
ದಿಗೂ ಜೀವಿಸಿವಂಧಾದ್ದಾಗಿ ಪ್ರಕೃತಿಯಲ್ಲಿರುವ ಪಂಚೇಂ  
ದ್ರಿಯಗಳನ್ನೂ ಅವುಗಳಿಗೆ ಕೂಡಿ ಆರನೇದಾಗಿರುವ ಮನ  
ಸ್ಸನ್ನೂ ಯೆಳೆಯುತ್ತದೆ.

೮. ಈಶ್ವರನು ಯಾವ ಶರೀರವನ್ನು ಹೊಂದುತ್ತಾನೋ  
ಯಾವದರಿಂದ ಹೊರಡುತ್ತಾನೋ ಅದರಲ್ಲಿ ಘುಲಿಯು  
ಪರಿಮಳಗಳನ್ನು ತಮ್ಮ ಸ್ಥಾನಗಳಿಂದ ಕೊಂಡುಹೋಗುವ  
ಪ್ರಕಾರ ಆ ಆರನ್ನು ಹಿಡಿಕೊಂಡು ಪ್ರವೇಶಿಸುತ್ತಾನೆ.

೯. ಕಿವಿ, ಕಣ್ಣು, ಚರ್ಮ, ನಾಲಿಗೆ, ಮೂಗು, ಮನ  
ಸ್ಸು, ಇವಗಳ ಮೇಲಾಗಿದ್ದು ಈತನು ವಿಷಯಗಳನ್ನು ಅನು  
ಭವಿಸುವನು.

೧೦. ಅವನು ಹೊರಡುವದನ್ನಾಗಲಿ, ಇರುವದನ್ನಾಗಲಿ,  
ಗುಣಗಳಿಂದ ಕೂಡಿಕೊಂಡುಅನುಭವಿಸುವದನ್ನಾಗಲಿ, ಮೂ  
ಢರು ನೋಡುವದಿಲ್ಲ ಜ್ಞಾನದೃಷ್ಟಿಯುಳ್ಳವರು ನೋಡು  
ತ್ತಾರೆ.

೧೧. ಪ್ರಯತ್ನಮಾಡುವ ಯೋಗಿಗಳು ಆತ್ಮದಲ್ಲಿ ಇ  
ರುವ ಈತನನ್ನು ಕಾಣುವರು ಕುದ್ಧಾತ್ಮರಲ್ಲದ ಅವಿವೇಕಿಗಳು  
ಪ್ರಯತ್ನಮಾಡಿದಾಗ್ಯೂ ಈತನನ್ನು ಕಾಣಲಾರರು.

೧೨. ಸೂರ್ಯ, ಚಂದ್ರ, ಅಗ್ನಿಗಳಲ್ಲಿ ಶೇರಿ ಜಗತ್ತಿ  
ಗೆಲ್ಲಾ ಪ್ರಕಾಶಕೊಡುವ ತೇಜಸ್ಸು ಯಾವದೋ ಆ ತೇಜ  
ಸ್ಸೇ ನನ್ನ ಸಂಬಂಧವಾದದ್ದೆಂದು ತಿಳಿ.

೧೩. ನಾನು ಭೂಮಿಯನ್ನು ಪ್ರವೇಶಿಸಿ ಪ್ರಾಣಿಗಳನ್ನು  
ಕತ್ತಿಯಿಂದ ಧರಿಸುವೆನು, ರಸಾತ್ಮಕನಾದ ಚಂದ್ರನಾಗಿ ಯೆ  
ಲ್ಲಾ ಗಿಡಗಳನ್ನು ಬಲಪಡಿಸುವೆನು.

೧೪. ನಾನು ಅಗ್ನಿಯಾಗಿ ಪ್ರಾಣಿಗಳ ಬೇಹವನ್ನು  
ಹೊಂದಿ ಪ್ರಾಣ ಅಪಾನವಾಯುಗಳೊಡನೆ ಕೂಡಿಕೊಂಡ  
ವನಾಗಿ ನಾಲ್ಕು ವಿಧವಾದ ಅನ್ನವನ್ನು ಜೀರ್ಣವಾಗ ಮಾಡು  
ವೆನು.

## ENGLISH.

6Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode.

7It is even a portion of myself that in this animal world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, 8that it may obtain a body, and that it may leave it again; and *Eeswar*, having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower.

9He presideth over the organs of hearing, seeing, feeling, tasting, and smelling, together with the mind, and attendeth to their objects.

10The foolish see it not, attended by the *Goon* or qualities, in expiring, in being, or in enjoying; but those who are endued with the eye of wisdom behold it. 11Those also who industriously apply their minds in meditation may perceive it planted in their own breasts, whilst those of unformed minds and weak judgments, labouring, find it not.

12Know that the light which proceedeth from the sun, and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine 13I pervade all things in nature, and guard them with my beams. I am the moon, whose nature it is to give the quality of taste and relish, and to cherish the herbs and plants of the field. 14I am the fire residing in the bodies of all things which have life, where, joined with the two spirits which are called *Prān* and *Opān*, I digest the food which they eat, which is of four kinds.

## SANSKRIT.

೧೫. ಸರ್ವಸ್ಯ ಚಾಹಂ ಹೃದಿ ಸಂನಿವಿ  
ಮೋ ಮತ್ತಂ ಸ್ತುತಿ ಜ್ಞಾನ್ಮಮೋಹನಂ  
ಚ | ವೇದೈಶ್ಚ ಸರ್ವೈರಹಮೇವ ವೇದೋವೇ  
ದಾಂತಕೃದ್ವೇದವಿದೇವಚಾಹಂ ||

೧೬. ದ್ವಾವಿಮೌ ಪುರುಷಾರೋಹಕೃತ  
ಕ್ಷಾಕ್ಷರಂ ವ್ರವಚ | ಕ್ಷರಸ್ಯ ನಾಣಿ ಭೂತಾನಿ  
ಕಾಟಿಸ್ತೋಕ್ಷರಉಚ್ಯತೇ ||

೧೭. ಉತ್ತಮಃ ಪುರುಷಸ್ತನ್ಯಃ ಪರಮಾ  
ತ್ಮೈತ್ಯುದಾಹೃತಃ | ಯೋರೋಹತ್ರಯ  
ಮಾವಿತ್ಯಬಿಭರ್ತ್ಯವ್ಯಯಕೃತ್ ||

೧೮. ಯಸ್ಮಾತ್ಕ್ಷರಮತೀತೋಹಮಕ್ಷರಾ  
ದಪಿಹೋತ್ತಮಃ | ಅತೋಸ್ತೀತೋಕೇವೇದೇ  
ಚ ಪ್ರಧಿತಃ ಪುರುಷೋತ್ತಮಃ ||

೧೯. ಯೋಮಾಮೇವಮಸಂಮಾಥಾ  
ಜಾನಾತಿ ಪುರುಷೋತ್ತಮಂ | ಸರ್ವವಿದಭಿ  
ಜತಿಮಾಂಸರವಭಾವೇನ ಭಾರತ ||

೨೦. ಇತಿಗುಹ್ಯತಮಂ ಕಾಶ್ಚ ಮಿದಮು  
ಕ್ತಮಯಾನಘ | ವ್ರತದ್ವ್ಯಧಾವಿಬುದ್ಧಿಮಾನ್  
ಸ್ಯಾತ್ಕೃತಕೃತ್ಯಶ್ಚ ಭಾರತ ||

## CANARESE.

೧೫. ಯೆಲ್ಲ ದರ ಹೃದಯದಲ್ಲಿ ಇರುವಾತನು ನಾನೇ. ನ  
ನ್ನ ದೆಸೆಯಿಂದಲೇ ತಿಳಿವಳಿಕೆಯು, ಜ್ಞಾಪಕವೂ, ಅನುಮಾ  
ನವೂ, ಯೆಲ್ಲ ವೇದಗಳಿಂದ ನಾನೇ ಅನಂತಕ್ಕನು,  
ವೇದಾಂತಕಾಶ್ಚರವನ್ನು ಮಾಡಿದವನೂ ವೇದವನ್ನು ತಿಳಿ  
ದವನೂ ನಾನೇ.

೧೬. ಲೋಕದೊಳಗೆ ಕ್ಷರನು, ಅಕ್ಷರನು, ಇವರಿಬ್ಬರು  
ಪುರುಷರು ಭೂತಗಳೆಲ್ಲವು ಕ್ಷರಪುರುಷನಾಗಿರುತ್ತವೆ ಅವುಗ  
ಳ ನೆತ್ತಿಯಲ್ಲಿ ನಿಂತವನೇ ಅಕ್ಷರನು.

೧೭. ಬೇರೆ ವುತ್ತಮನಾದ ಪುರುಷನು ಪರಮಾತ್ಮನೆಂಬ  
ಹೆಸರನ್ನು ಹೊಂದಿದ್ದಾನೆ ಈತನು ಮಾರುರೋಹವನ್ನು  
ಪ್ರವೇಶಿಸಿ ಧನುವನಾದ ನಿತ್ಯ ಈಶ್ವರನೇ.

೧೮. ನಾನು ಕ್ಷರವನ್ನು ದಾಟಿ ಅಕ್ಷರನಿಂತಲೂ ಉತ್ತ  
ಮನಾಗಿರುವದರಿಂದ ವೇದದಲ್ಲಿಯೂ ಲೋಕದಲ್ಲಿಯೂ  
ಉತ್ತಮಪುರುಷನೆಂಬ ಹೆಸರನ್ನು ಹೊಂದಿದ್ದೇನೆ.

೧೯. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನೇ, ಉತ್ತಮ ಪುರು  
ಷನಾದ ನನ್ನನ್ನು ಮೋಹವಡೆ ತಿಳುಕೊಳ್ಳುವವನಾಗುವನೋ  
ಆತನೇ ಸರ್ವಜ್ಞನು ಸರ್ವಪ್ರಕಾರದಿಂದ ನನ್ನನ್ನೇ ಹೊಂ  
ದುವನು.

೨೦. ಅತಿಗುಹ್ಯವಾದ ಈ ಕಾಶ್ಚ ಮಿದಮು ಈ ಪ್ರಕಾರ ನ  
ನಿಂದ ಹೇಳಲ್ಪಟ್ಟಿತು ; ಯೆಲೇ ಪಾಪರಹಿತನಾದ ಭಾರತ  
ನೇ, ಇದನ್ನು ತಿಳಿದವನು ಬುದ್ಧಿವಂಥನು ಮಾಡತಕ್ಕವುಗಳ  
ಮಾಡಿದವನೂ ಆಗಿರುವನು.

## ENGLISH.

<sup>15</sup>I penetrate into the hearts of all men ; and from me proceed memory, knowledge, and the loss of both. I am to be known by all the *Vēds*, or books of divine knowledge : I am he who formed the *Vēdant*, and I am he who knoweth the *Vēds*.

<sup>16</sup>There are two kinds of *Pooroosh* in the world, the one corruptible, the other incorruptible. The corruptible *Pooroosh* is the body of all things in nature ; the incorruptible is called *Koothasta*, or he who standeth on the pinnacle. <sup>17</sup>There is another *Pooroosh* most high, the *Paramatma* or supreme soul, who inhabiteth the three regions of the world, even the incorruptible *Eeswar*. <sup>18</sup>Because I am above corruption, so also am I superior to incorruption ; wherefore in this world, and in the *Vēds*, I am called *Poorooshōttama* <sup>19</sup>The man of a sound judgment, who conceiveth me thus to be the *Poorooshōttama*, knoweth all things, and serveth me in every principle.

<sup>20</sup>Thus, O *Arjoon*, have I made known unto thee this most mysterious *Sastra* ; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.



## LECTURE XVI. OF GOOD AND EVIL DESTINY.

కు ది నా ర నే అ ధా య.

SANSKRIT.

శ్రీభగవానువాజః.

౧. అభయంసత్వసంకుద్ధిజ్ఞానయోగ  
గవ్యస్థితిః। దానందమక్తయజ్ఞత్తనాన్వి  
ధ్యాయస్తవఅజ్ఞానం॥

౨. అహింసాసత్వమక్రోధఃత్యాగః  
కాంతిరచ్యుతనం। దయాభూతేష్వల్యో  
లుత్పంచాత్మకావంత్రైకావలం॥

౩. తేజఃక్షమాధైర్యకౌశల మద్రో  
హోనాతిమానికా। భవంతిసంపదంద్యేవి  
మభిజాతస్యభారత॥

౪. దంభోదర్శోభిమానత్వక్రో  
ధఃపారుష్యమేవచ। అజ్ఞానంశాభిజా  
తస్యపాథానంపదమానురం॥

౫. ద్యేవినిసద్విమోక్షాయనిబంధా  
యానురంమతా। మాకుశంసంపదంద్యే  
విమభిజాతేసిపాండవ॥

౬. దౌర్వాభూతసగౌఢేలోకేస్త్రి  
ద్యేవతసురప్రవచః। ద్యేవోవిస్తరశఃప్రొ  
క్తాసురంపాథామేత్రుణం॥

CANARESE.

భగవద్వాక్య.

౧. అభయపు, సత్వగుణ కుద్ధియూ, జ్ఞానయోగ  
గదస్థితియూ, దానపు, ఇంద్రియనిగ్రహపు, య  
జ్ఞపు, వేదాభ్యాసపు, తపనూ, పోశ్యేనతేయూ

౨. అహింసేయూ, సత్వపు, క్రోధవిల్లదే యిరు  
వికేయూ, త్యాగపు, కాంతియూ, దాక్షిణ్యపు, ప్రా  
ణిగళ విషయదర్శి దయేయూ, విషయలంఛన విల్లది  
రువికేయూ, మృదువాద మననూ, నాచికేయూ,  
నిశ్చలపు,

౩. తేజనూ, శాశ్వతేయూ, ధైర్యపు, కుశ  
యూ, ద్రోహవిల్లద మననూ, బహుమానద నిరా  
శియూ; యేలే అజ్ఞాననే, ఈ గుణంగళ దివ్యగతి  
గాగి కుట్టిదవనిగే వుంటానువపు.

౪. దంభపు, దహపు, గర్వపు, క్రోధపు, శా  
రణ్యపు, అజ్ఞానపు; యేలే కుంతి పుత్రనే, ఇపు  
అసురగతిగాగి కుట్టిదవనిగే [అనువపు.]

౫. దివ్యగతియు మోక్షకొల్పనపు అసురగతి  
యు బంధనకొల్పనపు యేందు యేణిసంపదంత  
చే పాండవనే నిను అభిజాత నిను దివ్యగతిగాగి కు  
ట్టిది.

౬. లోకదర్శి భూతగళ సృష్టియు దేవ సంబం  
ధ అసుర సంబంధవిందు యేరకు విధపు; యేలే కుం  
తి కుమారనే, నన్నదాద దేవసంబంధపు విస్తారవాగి  
దేవలపట్టితు, అసుర సంబంధవన్ను కేళు.

ENGLISH.

KRISHNA.

1, 2 & 3 The man who is born with divine destiny is endowed with the following qualities: exemption from fear, a purity of heart, a constant attention to the discipline of his understanding; charity, self-restraint, religion, study, penance, rectitude, freedom from doing wrong, veracity, freedom from anger, resignation, temperance, freedom from slander, universal compassion, exemption from the desire of slaughter, mildness, modesty, discretion, dignity, patience, fortitude, chastity, un revengefulness, and a freedom from vain-glory: 4 whilst those who come into life under the influence of the evil destiny, are distinguished by hypocrisy, pride, presumption, anger, harshness of speech, and ignorance.

5 The divine destiny is for *Mōksh* or eternal absorption in the divine nature; and the evil destiny confineth the soul to mortal birth. Fear not, *Arjoon*, for thou art born with the divine destiny before thee.

6 Thus there are two kinds of destiny prevailing in the world. The nature of the good destiny hath been fully explained. Hear what is the nature of the evil.

## SANSKRIT.

೭. ಪ್ರವೃತ್ತಿಂಚನಿವೃತ್ತಿಂಚಜನಾನವಿರು  
ರಾನುರಾಃ! ನಕೌಚಂನಾಪಿಚಾಚಾರೋನನ  
ತ್ಯಂತೇಮವಿದ್ಯತೇ||

೮. ಅಸತ್ಯಮಪ್ರತಿವೃತ್ತೇಜಗದಾಹುರ  
ನೀತ್ವರಂ! ಅವರಸ್ಪರಸಂಭೂತಂಕೆಮನ್ಯ  
ತ್ವಾಮಹೈತುಕಂ||

೯. ವ್ರಿತಾಂಧೃಷ್ಟಿಮವಷ್ಟಭಗ್ನಪ್ಪಾಶ್ಚಾ  
ನೋಲ್ಪಬುದ್ಧಯಃ! ಪ್ರಭವಂತ್ಯುಗ್ರಕ  
ರ್ತಾಣಃಕ್ಷಯಾಯಜಗತೋಹಿತಾಃ||

೧೦. ಕಾಮಮಾಶ್ರಿತೃದುಃಪುಸ್ಪರಂದಂ  
ಭಮಾನಮದಾನ್ವಿತಾಃ! ಮೋಹಾದ್ರೋ  
ತ್ವಾಸದ್ಗ್ರಹಾಪ್ರವರ್ತಂತೇಕುಚಿವೃತಾಃ

೧೧. ಚಿಂತಾ ಮಪರಿಮೇಯಾಂಚ ಪ್ರಳ  
ಯಾಂತಾಮುಪಾಶ್ರಿತಾಃ! ಕಾಮೋಪಭೋ  
ಗವರಮಾವೃತಾವದಿಶ್ಚಿಂತಾಃ||

೧೨. ಆತಾ ಪಾತತತ್ಪ್ರಬೋಧಾಃ ಕಾಮ  
ಕ್ರೋಧಪರಾಯಣಾಃ! ಈಹಂತೆಕಾಮಭೋ  
ಗಾರ್ಥಮನ್ಯಾಯೇನಾರ್ಥಂ ಸಂಚಯಾಃ||

೧೩. ಇದಮದ್ಯಮಯಾಲಬ್ಧಮಿದಂಪ್ರಾ  
ಪ್ನಿಮನೋರಥಂ! ಇದಮಸ್ತೀದಮಪಿಮೇಛ  
ವಿವ್ರತಿಪುನರ್ಥಂ||

೧೪. ಅಸೌ ಮಯಾ ಹತಃಶತ್ರು ಹನಿ  
ಮೈಚಾಪರಾಸಪಿ! ಈಶ್ವರೋಹಮಹಂಭೋ  
ಗೀಸಿದ್ಧೋಹಂಬಲವಾತ್ಸುಖೀ||

೧೫. ಆಫೋಭಿಜನವಾನ್ಸ್ರಿಕೋನೋಗೀ  
ಸ್ತಿನದ್ರಾಶೋಮಯಾ! ಯಕ್ಷೋದಾನ್ಯಾಮಿ  
ಮೋದಿಮೈಷತ್ಯಜ್ಞಾನವಿಮೋಹಿತಾಃ||

## CANARESE.

೭. ಅಸುರ ಸಂಬಂಧಿಗಳಾದ ಜನರು ಮಾತಕ್ಕದ್ದನ್ನಾ,  
ಬಿಡತಕ್ಕದ್ದನ್ನಾ, ಅರಿಯರು ; ಅವರಲ್ಲಿ ಕುಚಿತ್ಸವಾ, ಆ  
ಚಾರ್ಯವಾ, ಸತ್ಯವಾ ಯಿಲ್ಲ.

೮. ಅವರು ಈಶೋಕಕ್ಕೆ ಸತ್ಯವಾ ಪ್ರತಿವೈಯಾ  
ಈಶ್ವರನಾ ಇಲ್ಲವೆಂದಾ ಅದು ತನ್ನಷ್ಟಕ್ಕೆ ಹುಟ್ಟಿತೆಂದು  
ಅದರಕಾರಣವು ಕಾಮದಲ್ಲಿಯೇ ಇರುತ್ತದೆಂದಾ ಹೆಳುತ್ತಾರೆ

೯. ಇಂಥಾ ದೃಷ್ಟಿಯನ್ನು ಹೊಂದಿ ಕೆಟ್ಟ ಸ್ವಭಾವ  
ವಾ, ಅಲ್ಪಬುದ್ಧಿಯಾ, ಕೃಪಾರವಾದ ಕರ್ಮಗಳಾ ವುಳ್ಳ  
ವರಾಗಿಯಾ, ಜಗತ್ತನ್ನು ಕೆಡಿಸುವದರಲ್ಲಿಯೇ ಸಂತೋಷ  
ಪಡುವವರಾಗಿಯಾ ಹುಟ್ಟುತ್ತಾರೆ.

೧೦. ಅವರು ಪುರ್ತಿಯಾಗದ ಕಾಮವನ್ನಾ ದಂಭ  
ಮಾನ ಮದಗಳನ್ನಾ ಹೊಂದಿ ಹಿಡಿಯಲಿಕ್ಕೆ ಅಯೋಗ್ಯ  
ವಾದವುಗಳನ್ನು ಮೋಹದಿಂದ ಗ್ರಹಿಸಿ ಅಕುಧವೇ ವ್ರತ  
ವೆಂದುಕೊಂಡು ಪ್ರವರ್ತಿಸುತ್ತಾರೆ.

೧೧. ಪಾರವಿಲ್ಲದೆ ಪ್ರಳಯ ಪಯಂತ್ರವಾದ ಚಿಂತೆ  
ಯನ್ನು ಹೊಂದಿ ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗವೇ ಶ್ರೇಷ್ಠವು ಹೀ  
ಗಿಂದು ನಿಶ್ಚಯಿಸುವರು.

೧೨. ಆಶೆಗಳೆಂಬ ನೂರಾರು ಹಗ್ಗಗಳಿಂದ ಕಟ್ಟಲ್ಪಟ್ಟವ  
ರಾಗಿ ಕಾಮದಲ್ಲಿಯಾ, ಕ್ರೋಧದಲ್ಲಿಯಾ, ಆಸಕ್ತಿಯ  
ಳ್ಳವರಾಗಿ ಕಾಮಕ್ಕೆ ತಕ್ಕ ಭೋಗಗಳಿಗೋಸ್ಕರ ಅನ್ಯಾಯ  
ದಿಂದ ದ್ರವ್ಯ ಸಂಪಾದನೆಗಳನ್ನು ಮಾಡುತ್ತಿರುವರು.

೧೩. ಇದು ಈಗ ನನ್ನಿಂದ ಸಂಪಾದಿಸಲ್ಪಟ್ಟಿತು, ಬೇ  
ಕಾದ ಇದನ್ನು ಸಂಪಾದಿಸೇನು, ನನಗೆ ಈ ದ್ರವ್ಯವಿದೆ, ತಿ  
ರಿ ಈ ಧನವೂ ಸಂಪಾದನೆ ಆಗುತ್ತೆ.

೧೪. ಈ ಹಗೆಯವನು ನನ್ನಿಂದ ಕೊಲ್ಲಲ್ಪಟ್ಟನು, ಮಿ  
ಕ್ಕ ಹಗೆಯವರನ್ನಾ ಕೊಲ್ಲುತ್ತೇನೆ, ನಾನೇ ಈಶ್ವರನು,  
ನಾನೇ ಭೋಗವುಳ್ಳವನು, ನಾನು ಸಿದ್ಧನು, ನಾನು ಬಲವಂತ  
ನು, ನಾನೇ ಸುಖವುಳ್ಳವನು.

೧೫. ನಾನು ಹೆಸರಾದವನು, ಬಳ್ಳವುಳ್ಳವನು ಆಗಿದ್ದೇ  
ನೆ, ನನ್ನಹಾಗಿ ಮತ್ತಾರು, ಯಜ್ಞ ಮಾಡುತ್ತೇನೆ, ದಾನ  
ಮಾಡುತ್ತೇನೆ, ಸಂತೋಷ ಪಡುತ್ತೇನೆ ಯೆಂದು ಅಜ್ಞಾನದಿಂ  
ದ ಮೋಹಿಸಲ್ಪಟ್ಟವರು [ಹೇಳುವರು.]

## ENGLISH.

7Those who are born under the influence of the evil destiny know not what it is to proceed in virtue, or recede from vice; nor is purity, veracity, or the practice of morality to be found in them. 8They say the world is without beginning, and without end, and without an *Eeswar*; that all things are conceived by the junction of the sexes; and that love is the only cause. 9These lost souls, and men of little understandings, having fixed upon this vision, are born of dreadful and inhuman deeds for the destruction of the world.

10They trust to their carnal appetites, which are hard to be satisfied; are hypocrites, and overwhelmed with madness and intoxication. Because of their folly they adopt false doctrines, and continue to live the life of impurity. 11They abide by their inconceivable opinions, even unto the day of confusion, and determine within their own minds that the gratification of the sensual appetites is the supreme good. 12Fast bound by the hundred cords of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their inordinate desires.

13“ This, to-day, hath been acquired by me. I shall obtain this object of my heart. This wealth I have, and this shall I have also.

14This foe have I already slain, and others will I forthwith vanquish. I am *Eeswar*, and I enjoy; I am consummate, I am powerful, and I am happy; 15I am rich, and I am endued with precedence amongst men; and where is there another like unto me? I will make presents at the feasts and be merry.” In this manner do those ignorant men talk, whose minds are thus gone astray.



## SANSKRIT.

೧೬. ಅನೇಕಚಿತ್ತವಿಭ್ರಾಂತಾ ಮೋಹಜಾ  
ಲಸಮಾವೃತಾಃ | ಪ್ರಸಕ್ತಾಃಕಾಮಭೋಗೇ  
ಮುಪತಂತಿನರಕೇಶುಜಾ ||

೧೭. ಆತ್ಮಸಂಭಾವಿತಾಃಸ್ವಬ್ಧಧನಮಾನ  
ಮದಾನ್ವಿತಾಃ | ಯಜಂತೀನಾಮಯೇಷ್ಟೈಸ್ತೈ  
ದಂಭೇನಾವಿಧಿಪೂರ್ವಕಂ ||

೧೮. ಅಹಂಕಾರಂ ಬಲಂಧಪಣಂ ಕಾಮಂ  
ಕ್ರೋಧಂಚಸಂತ್ರಿತಾಃ | ಮಾಮಾತ್ಮಪರದೇ  
ಹೇಮುಪ್ರದ್ವಿಷಂತೋಭ್ಯಸುಯಾಕಾಃ ||

೧೯. ತಾನಹಂದ್ವಿಷತಃಕೃತಾರಾಣಸಂಸಾ  
ರೇಷುನರಾಧಮಾಃ | ಕ್ಷಿಪಾಮ್ಯಜಗ್ರಮು  
ಶುಭಾನಾಸುರೀವ್ಯೇವಯೋನಿಷು ||

೨೦. ಆಸುರೀಂಯೋನಿಮಾಪನ್ಯಾಮಾ  
ಥಾಜನ್ಮನಿಜನ್ಮನಿ | ಮಾಮಪ್ರಾಪ್ತ್ಯಿವಕೌಂ  
ತೇಯತೋಯಾಂತ್ಯಥಮಾಂಗತಿಂ ||

೨೧. ತ್ರಿವಿಧಂನರಕಸ್ತೋದಂದ್ವಾರಂನಾ  
ಶನಮಾತ್ಮನಃ | ಕಾಮಗ್ರಿಕ್ರೋಧಸ್ತಧಾಶೋಭ  
ಸ್ತಸ್ತಾಪೇತಕ್ತ್ರಯಂತ್ಯಜೇಕ್ ||

೨೨. ಧೃತೈರ್ವಿಮುಕ್ತಾಃಕೌಂತೇಯ ತ  
ಮೋದ್ವಾಪ್ರೇಪ್ತೈಃಪ್ರಿಭಿಃಕರಃ | ಆಚರತ್ಯಾ  
ತ್ಮನಃ | ಶ್ರೇಯಸ್ತೋಯಾತಿಪರಾಂಗತಿಂ ||

೨೩. ಯಃಕಾಸ್ತ್ರವಿಧಿಮುತ್ಸೃಜ್ಯವ  
ತತೇಕಾಮಕಾರತಃ | ನನಸಿದ್ಧಿಮವಾಪ್ನೋತಿ  
ನಸುಖಂನಪರಾಂಗತಿಂ ||

## CANARESE.

೧೬. ಅನೇಕವಾದ ಮನೋವಿಕಾರದಿಂದ ತಿರುಗುವವರೂ,  
ಮೋಹವೆಂಬ ಬಲೆಯಿಂದ ಮುಚ್ಚಲ್ಪಟ್ಟವರೂ, ಕಾಮಕ್ಕೆ  
ತಕ್ಕ ಭೋಗಗಳಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರೂ [ಆಗ] ಅಕುಚೆ  
ಯಾದ ನರಕದಲ್ಲಿ ಬೀಳುವರು.

೧೭. ತಮ್ಮನ್ನು ತಾವೇ ಘನಪಡಿಸಿಕೊಳ್ಳುವವರೂ, ಸ್ವಂ  
ಭದಹಾಗಿ ನಿಂತವರೂ, ಧನ, ಮಾನ, ಮದಗಲೊಡನೆ ಕೂ  
ಡಿಕೊಂಡಿರುವವರೂ ಆಗ ಹೆಸರುಮಾತ್ರವುಳ್ಳ ಯಜ್ಞಗಳಿಂ  
ದಲೂ, ತಂಭದಿಂದಲೂ, ಕಾಸ್ತ್ರಮಾರ್ಗದೆಯನ್ನು ಬಿ  
ಟ್ಟು ಯಾಗ ಮಾಡುವರು.

೧೮. ಅಹಂಕಾರವನ್ನೂ, ಬಲವನ್ನೂ, ನೊಕ್ಕನ್ನೂ,  
ಕಾಮವನ್ನೂ, ಕ್ರೋಧವನ್ನೂ, ಹೊಂದಿದವರಾಗಿ ತಮ್ಮ  
ದೇಶದಲ್ಲಿಯೂ ಬೇರೆ ದೇಶಗಳಲ್ಲಿಯೂ ನನ್ನನ್ನು ದ್ವೇ  
ಷಿಸಿ ಅನಾಯೆ ಪಡಿಸುತ್ತಾರೆ.

೧೯. ಕ್ರೂರರೂ ಮನುಷ್ಯರೊಳಗೆ ಅಧಮರೂ, ಅ  
ಮಂಗಳರೂ, ಆದ ಆ ದ್ವೇಷಿಗಳನ್ನು ಅಸುರ ಸಂಬಂಧವಾ  
ದ ಗರ್ಭಗಲೆಂಬ ಸಂಸಾರಗಳಲ್ಲಿ ಯಾವಾಗಲೂ ಹೊಗಿಸು  
ತ್ತಿರುವೆನು,

೨೦. ಅಸುರ ಸಂಬಂಧವಾದ ಗರ್ಭವನ್ನು ಹೊಂದಿದ  
ಮಾಥರು ಜನ್ಮಜನ್ಮದಲ್ಲಿಯೂ ನನ್ನನ್ನು ಶೇರದೆಯೇ ;  
ಯೇಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ಆಮೇಲೆ ಅಭೋಗತಿಯನ್ನು  
ಹೊಂದುವರು.

೨೧. ಕಾಮ, ಕ್ರೋಧ, ಹಾಗೆಯೇ ಶೋಭ, ಈಮಾ  
ರು ವಿಧವಾದ ನರಕದ ಬಾಗಿಲು ಆತ್ಮದ ನಾಶವನ್ನು ಮಾಡು  
ವಂಥಾದ್ದು ಆದಕಾರಣ ಈ ಮಾರನ್ನು ಬಿಡಬೇಕು.

೨೨. ಯೇಲೇ ಕುಂತಿ ಪುತ್ರನೇ, ತಾಮನಗಳಾದ ಈ  
ಮಾರು ಬಾಗಿಲುಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಮನುಷ್ಯನು ಆಮೇಲೆ  
ಆತ್ಮದ ಮೇಲುಗಳನ್ನು ಆಚರಿಸುವನು, ಅನಂತರದಲ್ಲಿ ಶ್ರೇ  
ಷ್ಠವಾದ ಗತಿಯನ್ನು ಪಡೆಯುವನು.

೨೩. ಕಾಸ್ತ್ರಮಾರ್ಗವನ್ನು ಬಿಟ್ಟು ಇಷ್ಟೆ ಬಂದಹಾ  
ಗೆ ಯಾವನು ನಡಿಯುತ್ತಾನೆಯೋ ಅವನು ಕಾರ್ಯನಿಧಿಯ  
ನ್ನು ಹೊಂದನು, ಸುಖವು ಯಿಲ್ಲ, ಶ್ರೇಷ್ಠವಾದ ಗತಿ  
ಯೂ ಇಲ್ಲ.

## ENGLISH.

16Confounded with various thoughts and designs, they are entangled in the net of folly ; and being firmly at-  
tached to the gratification of their  
lusts, they sink at length into the  
*Narak* of impurity. 17Being self-  
conceited, stubborn, and ever in  
pursuit of wealth and pride, they  
worship with the name of worship  
and hypocrisy, and not according to  
divine ordination ; 18and placing all  
their trust in pride, power, ostenta-  
tion, lust, and anger, they are over-  
whelmed with calumny and detrac-  
tion, and hate me in themselves and  
others : 19wherefore I cast down up-  
on the earth those furious abject  
wretches, those evil beings who thus  
despise me, into the wombs of evil  
spirits and unclean beasts.

20Being doomed to the wombs of  
*Asours* from birth to birth, at length  
not finding me, they go unto the most  
infernal regions. 21There are these  
three passages to *Narak* (or the in-  
fernal regions;) lust, anger, & avarice,  
which are the destroyers of the  
soul ; wherefore a man should avoid  
them ; 22for, being freed from these  
gates of sin, which arise from the in-  
fluence of the *Tama-Goon*, he ad-  
vanceth his own happiness ; and at  
length he goeth the journey of the  
Most High. 23He who abandoneth  
the dictates of the *Sāstra* to follow  
the dictates of his lusts, attaineth  
neither perfection, happiness, nor the  
regions of the Most High.

## SANSKRIT.

೦೮ ತಸ್ಯಾಭ್ಯಾಸ್ತಂ ಪ್ರಮಾಣಂ ತೇಕಾ  
ರ್ಯಾ ಕಾರ್ಯವ್ಯವಸ್ಥಿತೌ | ಜ್ಞಾತೌ ಶಾಸ್ತ್ರ  
ವಿಧಾನೋಕ್ತಂ ಕರ್ಮ ಕರ್ತುಮಿಹಾರ್ಹಸಿ ||

## CANARESE.

೦೮. ಅದರಿಂದ ಯಾವದನ್ನು ಮಾಡಬೇಕೋ ಯಾ  
ವದನ್ನು ಬಿಡಬೇಕೋ ಯೆಂಬ ವಿಷಯದಲ್ಲಿ ಶಾಸ್ತ್ರವೇ  
ನಿನಗೆ ಪ್ರಮಾಣವು ಶಾಸ್ತ್ರಕ್ರಮದಲ್ಲಿ ಹೇಳಿದ ಕರ್ಮ-  
ವನ್ನು ತಿಳಿಕೊಂಡಮೇಲೆ ಮಾಡಬಹುದು.

## ENGLISH.

24 Wherefore, O *Arjoon*, having made thyself acquainted with the precepts of the *Sāstra*, in the establishment of what is fit and unfit to be done, thou shouldst perform those works which are declared by the commandments of the *Sāstra*.

## LECTURE XVII.

## OF FAITH DIVIDED INTO THREE SPECIES.

ಹ ದಿ ನೇ ಳ ನೇ ಅ ಧ್ಯಾಯ.

## ಅರ್ಜುನ ಉವಾಚ.

೧. ವಿಸ್ತೃತವಿಧಿಮತಸ್ತಸ್ಯ ಜಯಜಂ  
ಶೇತ್ರಧಯಾನಿವಿತಾಃ | ಶೇಖಾನಿಪ್ಪಾತುಕಾ  
ಕೃಷ್ಣ ಸತ್ವಮಾಹೋರಜಸ್ತಮಃ ||

## ಅರ್ಜುನ ವಾಕ್ಯ.

೧. ಯೆಲೇ ಶ್ರೀಕೃಷ್ಣನೇ, ಶಾಸ್ತ್ರಮಾರ್ಗವನ್ನು  
ಬಿಟ್ಟು ಭಕ್ತಿಯಿಂದ ಕೂಡಿಕೊಂಡವರಾಗಿ ಯಾರು ಆರಾಧಿ  
ಸುವರೋ ಅವರ ಸ್ಥಿತಿ ಯೆಂಥಾದ್ದು ಸಾತ್ವಿಕವೋ, ಜರಾ  
ಸವೋ, ತಾಮಸವೋ.

## ARJOON.

1 What is the guide of those men, who, although they neglect the precepts of the *Sāstra*, yet worship with faith? Is it the *Satwa*, the *Raja*, or the *Tama-Goon*.

## ಶ್ರೀಭಗವಾನುವಾಚ.

೦. ತ್ರಿವಿಧಾಭವತಿ ತ್ರಿದಾ ಪೇಹಿನಾಂನಾ  
ಸ್ವಭಾವಜಾ | ಸಾತ್ವಿಕೀ ರಾಜಸೀಚ್ಛಾವತಾ  
ಮನೀಚೇತಿತಾಂಶ್ಚುಣಾ ||

## ಭಗವದ್ವಾಕ್ಯ.

೦. ಮನುಷ್ಯರಿಗೆ ಭಕ್ತಿಯು ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ್ದು  
ಆ ಭಕ್ತಿಯು ಸಾತ್ವಿಕ ಭಕ್ತಿ, ರಾಜಸ ಭಕ್ತಿ, ತಾಮಸ ಭಕ್ತಿ,  
ಯೆಂದು ಮೂರು ಪ್ರಕಾರವಾಗಿರುವದು ಅದನ್ನು ಕೇಳು.

## KRISHNA.

2 The faith of mortals is of three kinds, and is produced from the constitution. It is denominated after the three *Goon*, *Sātwakēē*, *Rājasēē*, or *Tāmasēē*. Hear what these are.



## SANSKRIT.

3. ಸತ್ವಾನುರೂಪನವಃ ಸ್ಯತ್ಪ್ರದ್ಧಾಭ  
ವತಿಭಾರತ | ತ್ರದ್ಧಾಮಯೋಯಂ ಪುರು  
ಷೋಯೋಯಃ ಪ್ರದ್ಧಗಿಸ್ತವನಃ ||

೪. ಯಜಂತೇ ಸಾತ್ವಿಕಾದೇವಾನ್ಯಕ್ಷರಕ್ಷಾಂ  
ಸಿರಾಜಸಾಃ | ಪ್ರೇತಾಃ ಭೂತ ಗಣಾಂಶ್ಚಾ  
ನ್ಯೇಯಜಂತೇತಾಮಸಾಜಸಾಃ ||

೫. ಅಶಾಸ್ತ್ರವಿಹಿತಂಘೋರಂ ತವ್ಯಂತೇ  
ಯೇತಪೋಜಸಾಃ | ದಂಭಾಹಂಕಾರಸಂಯು  
ಕ್ತಾಃ ಕಾಮರಾಗಬಲಾನ್ವಿತಾಃ ||

೬. ಕರ್ತವ್ಯಂ ತ್ಯಜಂತಿ ಭೂತಗ್ರಾ  
ಮಮಚೇತಸಃ | ಮಾಂಜೈವ್ಯಾಂತ್ಯಂತಿ ಭೂತಗ್ರಾ  
ತಾನ್ವಿಧ್ಯಾಸುರನಿಶ್ಚಯಾಃ ||

೭. ಆಹಾರಸ್ತಪಿಸವಃ ಸ್ಯತ್ಪ್ರಿವಿಧೋಭ  
ವತಿಪ್ರಿಯಃ | ಯಜ್ಞಸ್ತಪಸ್ತಧಾ ದಾನಂತೇ  
ಷಾಂಭೇದಮಿದಂ ಪ್ರಣು ||

೮. ಆಯುಃ ಸತ್ವಜಲರೋಗ್ಯ ಸುಖ  
ಪ್ರೀತಿವಿವರ್ಧನಾಃ | ರಸಾಃ ಸ್ವಿಗ್ಧಾಃ ಸ್ಥಿರಾ  
ಹೃದ್ಯಾ ಆಹಾರಾಃ ಸಾತ್ವಿಕಪ್ರಯಾಃ ||

೯. ಕಟಿವಸ್ತುಲವಣಾತ್ಯುಪ್ಪತೀಕ್ಷಣರೂಪಾ  
ಕ್ಷವಿದಾಹಿನಃ | ಆಹಾರಾರಾಜಸಸ್ಯೋಷ್ಣಾದುಖ್ಯ  
ಶೋಕಾಮಯಪ್ರದಾಃ ||

೧೦. ಯಾತಯಾಮಂಗಳರಸಂಪೂರ್ವಿಕರುಣಿ  
ಷಿತಂಚಯಕ್ | ಉಘ್ನಿಷ್ಟಮಪಿಜಾಮೇಧ್ಯಂ  
ಭೋಜನಂತಾಮಸಪ್ರಿಯಂ ||

೧೧. ಅಫಲಾಕಾಂಕ್ಷಿಭಿರ್ಮಜ್ಜೇದಧಿವೃ  
ಷ್ಟೋಯಾಜ್ಯತೇ | ಯಪ್ಪವ್ಯಮೇವೇತಿಮ  
ಸಗಸಮಾಧಾಯಸಸಾವಿತ್ವಿಕಃ ||

## CANARESE.

3. ಯೇಲೇ ಅಜುಃನನೇ, ಯಲ್ಲಾ ಜನಕುಕ್ಕಾ ಸ್ವಭಾವ  
ಕೈ ತಕ್ಕ ಭಕ್ತಿಯು ಹುಟ್ಟುತಲಿದೆ, ತ್ರದ್ಧಿತುಂಬಿದ ಪುರು  
ಷನು ಯಂಥದಲ್ಲೂ ತ್ರದ್ಧಿಯಿಡುತ್ತಾನೋ ಅಂಥವನೇ ಆ  
ಗಿರುವನು.

೪. ಸಾತ್ವಿಕ ಗುಣವುಳ್ಳವರು ದೇವತೆಗಳನ್ನು ಆರಾಧಿಸು  
ತ್ತಾರೆ, ರಾಜಸ ಗುಣವುಳ್ಳವರು ಯಕ್ಷರನ್ನಾ, ರಾಕ್ಷಸರ  
ನ್ನಾ, ಮಿಕ್ಕಾದ ತಾಮಸಗುಣವುಳ್ಳವರು ಪ್ರೇತಗಳ  
ನ್ನಾ, ಭೂತಸಮೂಹವನ್ನಾ, ಆರಾಧಿಸುತ್ತಾರೆ.

೫. ಶಾಸ್ತ್ರಸಮ್ಮತವಾಗದ ಅಘೋರತವನ್ನನ್ನು ಮಾ  
ಡುವ ತಪಸ್ಸಿಗಳು ಡಾಂಭಿಕವಾದ ಗರ್ವದೊಡನೆ ಕೂಡಿಕೊಂ  
ಡಿರುವವರೂ, ಮತ್ತು ಕಾಮ, ಮೋಹಗಳ ಬಲದೊಡನೆ ಕೂ  
ಡಿಕೊಂಡಿರುವವರೂ ಆಗಿ

೬. ಶೇರದಲ್ಲಿರುವ ಪಂಚಭೂತಗಳ ಗುಂಪನ್ನಾ, ಮೊ  
ಳಗಿನ ಶೇರದಲ್ಲಿರುವ ನನ್ನನ್ನಾ ಪಿಡಿಸುವರು. ಅಂಥವರ  
ನ್ನು ನಿಶ್ಚಯವಾಗಿ ಅನುರಂಜಿಸು ತಿಳಿ.

೭. ಆಹಾರ, ಯಜ್ಞ, ತಪಸ್ಸು, ದಾನ, ಮೊದಲಾದವುಗ  
ಳು ಸಹ ಮಾರು ವಿಧವಾಗಿ ಆಯಾಜನಿಗೆ ಪ್ರಿಯವಾಗಿರು  
ತ್ತವೆ ಅವುಗಳ ಈ ಭೇದವನ್ನು ಕೇಳು.

೮. ಆಯುಷ್ಯವು, ಸತ್ವವು, ಬಲವು, ಆರೋಗ್ಯ  
ವು, ಸುಖವು, ಪ್ರೀತಿಯು, ಇವುಗಳನ್ನು ಬೆಳೆಸುವವುಗ  
ಳೂ, ರಸವುಳ್ಳವುಗಳೂ, ನುಣುಪಾದವುಗಳೂ, ಸ್ಥಿರವಾದ  
ವುಗಳೂ, ಮನೋಹರವಾದವುಗಳೂ, ಆಗುವ ಆಹಾರಗ  
ಳು ಸತ್ವಗುಣವುಳ್ಳವಿಗೆ ಪ್ರಿಯವಾಗಿವೆ.

೯. ವೈ, ಹುಳಿ, ಉಪ್ಪು, ಬಹುಬಿಸಿ, ಖಾರ, ಉರಿ, ದಾ  
ವರ ಹುಟ್ಟಿಸುವ ಈ ಆಹಾರಗಳು ರಾಜಸಗುಣವುಳ್ಳವರಿಗೆ  
ಇಷ್ಟವಾದವುಗಳು ; ದುಖ್ಯವನ್ನಾ, ಗೋಳಾಟವನ್ನಾ,  
ರೋಗವನ್ನಾ, ಉಂಟುಮಾಡುವವು.

೧೦. ಸಮಯವಿಾರಿ, ಹುಳಿಹಿಡಿದು, ಕಂಪಾಗಿ ತಂಗಳು  
ಆದದ್ದು ಯಾವದೋ ಯೆಂಜಲಾದ ಅವಿವ್ರವಾದ ಆ  
ಭೋಜನವು ತಾಮಸಗುಣವುಳ್ಳವರಿಗೆ ಪ್ರಿಯವಾದದ್ದು.

೧೧. ಫಲದ ಆಶೆಯಿಲ್ಲದ ಯಜ್ಞಗಳನ್ನು ಶಾಸ್ತ್ರಾನುಸಾರ  
ವಾಗಿ ಹೀಗೆಯೇ ಮಾಡಬೇಕೆಂದು ಮನಸ್ಸನ್ನು ಸಮಾಧಾ  
ನ ಪಡಿಸಿ ಯಾವಾತನು ಮಾಡುವನೋ ಆತನು ಸಾತ್ವಿಕಗು  
ಣವುಳ್ಳವನು.

## ENGLISH.

3The faith of every one is a copy  
of that which is produced from the  
*Satwa-Goon*. The mortal *Pooroosh*  
being formed with faith, of whatever  
nature he may be, with that kind of  
faith is he endued. 4Those who are  
of the disposition which ariseth from  
the *Satwa-Goon* worship the *Devs* ;  
those of the *Raja-Goon* the *Yakshas*  
and the *Rakshas* ; and those of the  
*Tama-Goon* worship the departed  
spirits and the tribe of *Bhōōts*.

5Those men who perform severe  
mortifications of the flesh, not autho-  
rized by the *Sāstra*, are possessed of  
hypocrisy and pride, and overwhelm-  
ed with lust, passion, and tyrannic  
strength. 6Those fools torment the  
spirit that is in the body, and myself  
also who am in them. Know what  
are the resolutions of those who are  
born under the influence of the evil  
spirit.

7There are three kinds of food  
which are dear unto all men. Wor-  
ship, zeal, and charity are each of  
them also divided into three species.  
Hear what are their distinctions.

8The food that is dear unto these  
of the *Satwa-Goon* is such as in-  
creases their length of days, their  
power and their strength, and keeps  
them free from sickness, happy and  
contented. It is pleasing to the pa-  
late, nourishing, permanent, and  
congenial to the body. 9It is neither  
too bitter, too sour, too salt, too hot,  
too pungent, too astringent, nor too  
inflammable. The food that is covet-  
ed by those of the *Raja-Goon* giveth  
nothing but pain and misery. 10and  
the delight of those in whom the  
*Tama-Goon* prevaleth, is such as  
was dressed the day before, and is  
out of season; hath lost its taste, and  
is grown putrid; the leavings of  
others, and all things that are impure.

11That worship which is directed  
by divine precept, and is performed  
without the desire of reward, as ne-  
cessary to be done, and with an at-  
tentive mind, is of the *Satwa-Goon*.

## SANSKRIT.

೧೬. ತ್ರೈವಿಧಸತಿ ಕರ್ತಾರಮಾತ್ರಾ  
ನಂಕೇವಲತುಯಃ | ವತ್ಯತ್ಯಕ್ತೃತಬುದ್ಧಿತ್ವಾ  
ನ್ಯನವತ್ಯತಿದುರ್ದೃತಿಃ ||

೧೭. ಯಸ್ಯನಾಹಂಕೃತೋಭಾವೋ ಬು  
ದ್ಧಿಯಸ್ಯಸ್ಯನಲಿಪ್ಯತೇ | ಹತ್ವಾಪಿನಃಸಮಾ  
ಶ್ಲೋಕಾನ್ಯಹಂತಿನಿಬಧ್ಯತೇ ||

೧೮. ಜ್ಞಾನಂಜ್ಞೇಯಂಪರಿಜ್ಞಾ ತಾತ್ರಿವಿ  
ಧಾ ಕರ್ಮಜೋದನಾ | ಕರಣಂ ಕರ್ಮಕ  
ರ್ತೇತಿತ್ರಿವಿಧಗಿಕರ್ಮಸಂಗ್ರಹಃ ||

೧೯. ಜ್ಞಾನಂಕರ್ಮಚಕರ್ತಾಚಕ್ರಿ  
ಧೈವಗುಣಭೇದತಃ | ಪ್ರೋಚ್ಯತೇ ಗುಣಂ  
ಖ್ಯಾನಿಯಥಾವಪ್ರಾಣತಾನ್ಯತಃ ||

೨೦. ಸರ್ವಭೂತೇಷುಯೇನೈಕಂ ಭಾ  
ವಮನ್ಯಯೇವಿಾಕ್ಷತೇ | ಅವಿಭಕ್ತಂವಿಭಕ್ತೇಷು  
ತದ್ವಾ ನಂಬದ್ಧಿ ಸಾತ್ವಿಕಂ ||

೨೧. ಪೃಥಕ್ತ್ವೇನತುಯದ್ವಾ ನಾನಾ  
ಭಾವಾ ಪೃಥಕ್ವಿಧಾಃ | ವೇತ್ತಿ ಸರ್ವೇಷು  
ಭೂತೇಷುತದ್ವಾ ನಂಬದ್ಧಿ ರಾಜಸಂ ||

೨೨. ಯತ್ಪ್ರಕೃತ್ಯಸ್ತದ್ವೇದೇಕ ಸ್ವಿಕಾ  
ರೈಸಕ್ತಮಹೈತುಕಂ | ಅತತ್ವಾರ್ಥವದಲ್ಪಂ  
ಚತತ್ವಾಮನಮದಾಹೃತಂ ||

೨೩. ನಿಯತಂಸಂಗರಹಿತಮರಾಗದ್ವೇಷ  
ತಃಕೃತಂ | ಅಫಲಪ್ರಿಪ್ಸುನಾಕರ್ಮಯತ್  
ತಾತ್ವಿಕಮುಚ್ಯತೇ ||

೨೪. ಯತ್ಪ್ರಕಾರೇಪ್ಸುನಾಕರ್ಮಸಾ  
ಹಂಕಾರೇಣ ವಾಘ್ನಃ | ಕ್ರಿಯತೇ ಬಹು  
ಯಾಸಂತದ್ರಾಜನಮದಾಹೃತಂ ||

೨೫. ಅನುಬಂಧಂಕ್ಷಯಂಹಿಂಸಾಮನವೇ  
ಕ್ಷುಣಿ ಪಾರುಷಂ | ಮೋಹಾ ದಾರಭ್ಯತೇ ಕ  
ರ್ಮತತ್ವಾಮನಮದಾಹೃತಂ ||

## CANARESE.

೧೬. ಹೀಗಿರಲಾಗಿ ಯಾವನು ದುರ್ಬುದ್ಧಿಯಿಂದ ತಾ  
ನೇ ಕೇವಲ ಕರ್ತನೆಂದು ತಿಳುಕೊಳ್ಳುತ್ತಾನೋ ಅವನು ಮತಿ  
ಹೀನನಾಗಿ ಯೇನೂ ತಿಳುಕೊಳ್ಳುವದಿಲ್ಲ.

೧೭. ಯಾವಾತಗೆ ನಾನು ಮಾಡುವೆನೆಂಬ ಸ್ವತಂತ್ರಭಾ  
ವವಿಲ್ಲವೋ ಮತ್ತು ಯಾವಾತನ ಬುದ್ಧಿಯು ಲೇಪವನ್ನು  
ಹೊಂದದೋ ಆತನು ಈ ಜನಗಲ್ಲನ್ನಿಲ್ಲ ಕೊಂದಾಗ್ಯು  
ಕೊಲ್ಲುವದಿಲ್ಲ ಕಟ್ಟಿಲ್ಲವನು.

೧೮. ಜ್ಞಾನವು, ಜ್ಞೇಯವು, ಪರಿಜ್ಞಾತೃ, ಈ ಮೂರು  
ವಿಧವು ಕರ್ಮವ್ಯಾಪಾರವು. ಕಾರಣ, ಕರ್ಮ, ಕರ್ತೃ,  
ಈ ಮೂರು ವಿಧವು ಕರ್ಮಸಂಗ್ರಹವು.

೧೯. ಜ್ಞಾನವು, ಕರ್ಮವು, ಕರ್ತನು ಈ ಮೂರುವಿಧ  
ವಾದ ಭೇದದಿಂದ ಗುಣಗಳ ಸಂಖ್ಯೆಗಳು ಹೇಳಲ್ಪಡುತ್ತವೆ  
ಅವುಗಳನ್ನಾ ಯಥಾರ್ಥವಾಗಿ ಕೇಳು.

೨೦. ಬೇರೆಬೇರೆಯಾಗಿರುವ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿಯೂ  
ಬೇರೆಮಾಡಲ್ಪಡಕೂಡದಂಥಾ ನಾಕರಹಿತವಾದ ವೊಂದು ಭಾ  
ವವು ಯಾವಜ್ಞಾನದಿಂದ ತಿಳಿಯಲ್ಪಡುತ್ತದೆಯೋ ಆ ಜ್ಞಾ  
ನವು ಸಾತ್ವಿಕವೆಂದು ತಿಳಿ.

೨೧. ಯಾವ ಜ್ಞಾನವು ಬೇರೆಬೇರೆಯಾಗಿ ನಾನಾ ಭಾ  
ವಗಳನ್ನಾ ಬೇರೆಬೇರೆ ವಿಧಗಳಾಗಿ ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿ ಯೆ  
ಣಿಸುವದೋ ಆ ಜ್ಞಾನವು ರಾಜಸವೆಂದು ತಿಳಿ.

೨೨. ಯಾವ ಜ್ಞಾನವು ವೊಂದರಲ್ಲೇ ಅದು ಯೆಲ್ಲಾ  
ಯೆಂದೇಣಿ ಕಟ್ಟಲ್ಪಡದೆಯೋ ಯಾವದು ಹೇತುವಿಲ್ಲದೆ  
ಯೂ ತತ್ವಾರ್ಥವಿಲ್ಲದೆಯೂ ಅಲ್ಪವಾಗಿದೆಯೋ ಅದ  
ಕ್ಕೆ ತಾಮಸವೆಂದು ಹೆಸರು.

೨೩. ಸ್ಥಿರವಾಗಿಯೂ, ಆಶೆಯಿಲ್ಲದೆಯೂ, ರಾಗದ್ವೇ  
ಷಗಳಿಲ್ಲದೆಯೂ, ಫಲದ ಅಪೇಕ್ಷೆಯಿಲ್ಲದೆಯೂ, ಮಾಡಿದ  
ಕರ್ಮಕ್ಕೆ ಸಾತ್ವಿಕವೆಂದು ಹೆಸರು.

೨೪. ಯಾವ ಕರ್ಮವು ಆಶೆಯುಳ್ಳವನಿಂದ ಮತ್ತು  
ಅಹಂಕಾರದೊಡನೆ ಕೂಡಿರುವವನಿಂದ ಬಹಳ ಪ್ರಯಾಸವಾ  
ಗಿ ಮಾಡಲ್ಪಡುವದೋ ಅದು ರಾಜಸ ಕರ್ಮವೆಂದು ಹೇಳ  
ಲ್ಪಡುವದು.

೨೫. ಪೊಳ್ಳೆದನ್ನಾ, ಅಲ್ಲದ್ದನ್ನಾ, ಹಿಂಸೆಯನ್ನಾ,  
ತನ್ನ ತಕ್ತಿಯನ್ನಾ ನೋಡದೆ ಯಾವ ಕರ್ಮವು ಆರಂಭಿಸ  
ಲ್ಪಡುವದೋ ಅದು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

## ENGLISH.

16He then who after this, because of the imperfection of his judgment, beholdeth no other agent than himself, is an evil-thinker and seeth not at all. 17He who hath no pride in his disposition, and whose judgment is not affected, although he should destroy a whole world, neither killeth nor is he bound thereby.

18In the direction of a work are three things : *Gnān*, *Gnēyā*, and *Pārēgnātā*. The accomplishment of a work is also threefold: the implement, the action, and the agent.

19The *Gnān*, the action, and the agent are each distinguished by the influence of the three *Gōṣṇ*. Hear in what manner they are declared to be after the order of the three *Gōṣṇ*.

20That *Gnān*, or wisdom, by which one principle alone is seen prevalent in all nature, incorruptible and infinite in all things finite; is of the *Sātvā-Gōṣṇ*.

21That *Gnān*, or wisdom, is of the *Rājā-Gōṣṇ*, by which a man believeth that there are various and manifold principles prevailing in the natural world of created beings.

22That *Gnān*, or wisdom, which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and without principle or profit, is pronounced to be of the *Tāmā-Gōṣṇ*.

23The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one who hath no regard for the fruit thereof, is of the *Sātvā-Gōṣṇ*.

24The action which is performed by one who is fond of the gratification of his lusts, or by the proud and selfish, and is attended with unremitting pains, is of the *Rājā-Gōṣṇ*.

25The action which is undertaken through ignorance and folly, and without any foresight of its fatal and injurious consequences, is pronounced to be of the *Tāmā-Goon*.



## SANSKRIT.

೦೬. ಮುಕ್ತಸಂಗೋನಹಂಪಾದೀಧೃತೈಃ  
ಶಾಸ್ತ್ರಹನಮನ್ವಿತಃ | ಸಿದ್ಧಸಿದ್ಧೋನಿವಿ-  
ಕಾರಃಕರ್ತಾಸಾತ್ವಿಕವುಚ್ಯತೇ ||

೦೭. ರಾಜಕರ್ಮಫಲಪ್ರೀತಿಸ್ಸುರ್ದುಬ್ಧೋ  
ಹಿಂಸಾತ್ಮಕೋಪಚಿಃ | ಹರ್ಷಶೋಕಾನಿವೃತ್ತಿಃ  
ಕರ್ತಾರಾಜಸ್ಯಪರಿಕೀರ್ತಿತಃ ||

೦೮. ಅಯುಕ್ತಃ ಪ್ರಾಕೃತಸ್ತಬ್ಧಃ  
ತೋ ನೈಷ್ಕೃತ್ಯತಿ ಕೋಲಸಃ | ವಿಪಾದೀದೀ  
ಘುಸೂತ್ರಿಚಕರ್ತಾತಾಮಸಲುಚ್ಯತೇ ||

೦೯. ಬುಧ್ಧೇರ್ಭೇದಂಧೃತೇಶ್ಚೈವನು  
ಣತಃ ಸ್ತಿವಿಧಂತ್ರಣಃ | ಪ್ರೋಚ್ಯಮಾನ  
ಮತೇರ್ಜೀವಪೃಥಕ್ತ್ವೇನಧನಂಜಯ ||

೩೦. ಪ್ರವೃತ್ತಿಂಚನಿವೃತ್ತಿಂಚಕಾರ್ಯಕಾ  
ರೈಭಯಾಭಯೇ | ಬಂಧಮೋಕ್ಷಂಚಯಾ  
ನೇತ್ತಿಬುದ್ಧಿಸ್ಸಾಪಾರ್ಥಸಾತ್ವಿಕೇ ||

೩೧. ಯಯಾರ್ಥಮುಧಮುಚಕಾ  
ರೈಚಾರ್ಯಮೇವಚ | ಅಯಥಾವತ್ಪ್ರ  
ಜಾನಾತಿಬುದ್ಧಿಸ್ಸಾಪಾರ್ಥರಾಜಸಿ ||

೩೨. ಅಧಮಂಧಮಮಿತಿರಾಮಂ  
ನ್ಯತೇತಮಸಾವೃತಾ | ಸರ್ವಾರ್ಥಾನಿವಿಮಲ  
ತಾಂಚ್ಚಬುದ್ಧಿಸ್ಸಾಪಾರ್ಥತಾಮಸೀ ||

೩೩. ಧೃತ್ಯಾಯಯಾರ್ಥಾರಯತಮಃ  
ಪ್ರಾಣೇಂದ್ರಿಯಕ್ರಿಯಾಃ | ಯೋಗೇನಾವ್ಯ  
ಭಿಚಾರಿಣ್ಯಾ ಧೃತಿಸ್ಸಾಪಾರ್ಥಸಾತ್ವಿಕೇ ||

## CANARESE.

೦೬. ಆಶೆಯಿಲ್ಲದವನೂ, ಅಹಂಕಾರವಿಲ್ಲದವನೂ, ಧೈ  
ರ್ಯಸಂತೋಷಗಲೊಡನೆ ಕೂಡಿಕೊಂಡಿರುವವನೂ, ಆದ  
ರೂ ಆಗದಿದ್ದರೂ ವಿಕಾರವನ್ನು ಹೊಂದದಿರುವವನೂ, ಇಂ  
ಥಾ ಕರ್ಮಕರ್ತನು ಸಾತ್ವಿಕನೆಂದು ಹೇಳಲ್ಪಡುವನು.

೦೭. ಆಶೆಯುಳ್ಳವನೂ, ಕರ್ಮದ ಫಲವನ್ನು ಅಪೇಕ್ಷಿ  
ಸುವವನೂ, ಲೋಭಿಯೂ, ಹಿಂಸೆಮಾಡುವವನೂ, ಕುಚೆಯಿ  
ಲ್ಲದವನೂ, ಸಂತೋಷ ದುಬ್ಬಗಲೊಡನೆ ಕೂಡಿಕೊಂಡಿರು  
ವವನೂ, ಇಂಥಾ ಕರ್ಮಕರ್ತನು ರಾಜಸನೆಂದು ಹೇಳಲ್ಪ  
ಡುವನು.

೦೮. ಅಯೋಗ್ಯನೂ, ಲೌಕಿಕನೂ, ತನ್ನತಾನೆ  
ಹೊಗಳಿಕೊಂಬುವವನೂ, ನಿರುತ್ತರವಾದಿಯೂ, ನೀಚಕ  
ರ್ಮಕನೂ, ಜ್ಞಾನಸಗಾರನೂ, ಬೇಸರಿಕೆ ಪಡುವವನೂ,  
ಜಗತ್ತೆಯಿಲ್ಲದ ಯೋಚನೆಗಾರನೂ, ಇಂಥಾ ಕರ್ಮಕ  
ರ್ತನು ತಾಮಸನೆಂದೇನಿಸಿಕೊಂಬನು.

೦೯. ಯೆಲೇ ಅರ್ಜುನನೇ, ಬುದ್ಧಿಯು ಭೇದವನ್ನು  
ಮತ್ತು ಧೈರ್ಯದ ಭೇದವನ್ನು ಗುಣದ ದೆಕೆಯಿಂದ ಮೂರು  
ವಿಧವಾಗಿ ಬೇರೆಬೇರೆ ಪ್ರಕಾರಗಳಿಂದ ಮಿಗದಹಾಗಿ ಹೇಳಲ್ಪ  
ಡುವದನ್ನು ಕೇಳು.

೩೦. ಹೊರಗುವದರಲ್ಲಿಯೂ, ಹೊರಗುವದರಲ್ಲಿಯೂ,  
ಮಾಡತಕ್ಕದರಲ್ಲಿಯೂ, ಮಾಡಬಾರದರಲ್ಲಿಯೂ, ಭಯ  
ದಲ್ಲಿಯೂ, ಅಭಯದಲ್ಲಿಯೂ, ಕಷ್ಟವಿರುವದನ್ನು, ಬಿಡ  
ಲ್ಪಡುವದನ್ನು ಯಾವ ಬುದ್ಧಿಯು ತಿಳಿಯುವದೋ ಆ ಬು  
ದ್ಧಿಯು ಯೆಲೇ ಕುಂಠೀಪುತ್ರನೇ ಸಾತ್ವಿಕವು.

೩೧. ಯಾವ ಬುದ್ಧಿಯಿಂದ ಧರ್ಮವೂ, ಅಧರ್ಮವೂ,  
ಮಾಡತಕ್ಕದ್ದೂ ಮಾಡಬಾರದ್ದೂ ಸರಿಯಾಗಿ ತಿಳಿಯುವದಿ  
ಲ್ಲವೋ ಆ ಬುದ್ಧಿಯು ಯೆಲೇ ಪಾರ್ಥನೇ ರಾಜಸವು.

೩೨. ಅಧರ್ಮವು ಧರ್ಮವೇಯೆಂದು ಹೇಳಿ ಯೆಲ್ಲಾ  
ಕಾರ್ಯಗಳನ್ನು ಹಿಂದೆ ಮುಂದೆ ಮಾಡುವ ಕತ್ತಲೆಯುಳ್ಳ  
ಬುದ್ಧಿಯು; ಯೆಲೇ ಪಾರ್ಥನೇ, ತಾಮಸಗುಣವುಳ್ಳದ್ದಾ  
ಗಿದೆ.

೩೩. ಯಾವ ಧೈರ್ಯದಿಂದ ಮನಸ್ಸು, ಪ್ರಾಣಗಳು,  
ಇಂದ್ರಿಯವ್ಯಾಪಾರಗಳು ಮತ್ತೊಂದು ಕಡೆಗೆ ತಿರುಗದ  
ಯೋಗದಿಂದ ನಿಲ್ಲಿಸಲ್ಪಡುವದೋ ಆ ಧೈರ್ಯವು; ಯೆಲೇ  
ಪಾರ್ಥನೇ ಸಾತ್ವಿಕವು.

## ENGLISH.

26The agent who is regardless of the consequences, is free from pride and arrogance, is endued with fortitude and resolution, and is unaffected whether his work succeed or not, is said to be of the *Satwa-Goon*.

27That agent is pronounced to be of the *Raja-Goon* who is a slave to his passions, who longeth for the fruit of action, who is avaricious, of a cruel disposition, of impure principles, and a slave to joy and grief.

28The agent who is unattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is of the *Tama-Goon*.

29Hear also what are the threefold divisions of understanding and firmness, according to the influence of the three *Goon*, which are about to be explained to thee distinctly and without reserve.

30The understanding which can determine what it is to proceed in a business, and what it is to recede; what is necessary and what is unnecessary; what is fear and what is not; what is liberty and what is confinement, is of the *Satwa-Goon*.

31The understanding which doth not conceive justice and injustice; what is proper and what is improper: as they truly are, is of the *Raja-Goon*.

32The understanding which, being overwhelmed in darkness, mistaketh injustice for justice, and all things contrary to their true intent and meaning, is of the *Tama-Goon*.

33That steady firmness, with which a man, by devotion, restraineth every action of the mind and organs, is of the *Satwa-Goon*.

## SANSKRIT.

33. ಯಮಾತುಢಮ್ ಕಾಮಾರ್ಥಾ  
ಧೃತ್ಯಾಧಾರಯತೇಜುಃನ | ಪ್ರಸಂಗೇನ  
ಫಲಾಕಾಂಕ್ಷೇಧೃತಿಸ್ಸಾಪಾರ್ಥರಾಜಸೀ ||

34. ಯಯಾಸ್ವಪ್ನಂಭಯಂಶೋಕಂವಿ  
ಷಾದಂಮದಮೇವಚ | ನವಿಮುಂಚಂತಿದುಶ್ಚೈ  
ಧಾಧೃತಿಸ್ಸಾಪಾರ್ಥತಾಮಸೀ ||

35. ಸುಖಂತ್ವಿದಾನೀಂತ್ರಿವಿಧಂತ್ರುಣು  
ಮೇಭರತರ್ಮಫ | ಅಭ್ಯಾಸಾದ್ರಮತೇಯ  
ತ್ರದುಖ್ಯಂತಂಚನಿಗಫತಿ ||

36. ಯತ್ತದಗ್ರೀವಿಷಮಿವ ಪರಿಣಾಮೇ  
ಮೃತೋಪಮಂ | ತತ್ಸುಖಂಸಾತ್ವಿಕಂಪ್ರೋ  
ಕ್ತಮಾತ್ಮಬುದ್ಧಿಪ್ರಸಾದಜಂ ||

37. ವಿಷಯೇಂದ್ರಿಯ ಸಂಯೋಗಾ  
ದ್ಯತ್ತದಗ್ರೀಮೃತೋಪಮಂ | ಪರಿಣಾಮೇ  
ವಿಷಮಿವತತ್ಸುಖಂರಾಜಸಂಸ್ಪೃಶಂ ||

38. ಯದಗ್ರೀಚಾಸುಖಂಧೇಚ ಸುಖಂ  
ಮೋಹನಮಾತ್ಮನಃ | ನಿದ್ರಾಲಸ್ಯಾಪ್ರಮಾ  
ದೋದ್ಧಂತತ್ತಾಮಸಮುದಾವೃತಂ ||

39. ನತದಸ್ತಿ ಕೃಧಿವ್ಯಾಂ ವಾದಿವಿಜೇಷೇ  
ಮವಾಪುನಃ | ನತ್ವಂಪ್ರಕೃತಿಜೈರ್ಮುಕ್ತಂ  
ಯದೇಭಿಸ್ಯಾತ್ರಿಭಿಗುಣೈಃ ||

40. ಬ್ರಾಹ್ಮಣಾಕ್ಷತ್ರಿಯವಿಕಾಂಶಾದ್ರಾ  
ಣಾಂಚಪರಂತಪ | ಕರ್ಮಾಣಿಪ್ರವಿಭಕ್ತಾನಿ  
ಸ್ವಭಾವಪ್ರಭವೈಗುಣೈಃ ||

41. ಕಮೋದಮ ಸ್ತಪಕೃಚಂ ಕ್ಷಾಂತಿ  
ರಾರ್ಜವಮೇವಚ | ಜ್ಞಾನಂ ವಿಜ್ಞಾನಮಾಸ್ತಿ  
ಕೈಂಬ್ರಹ್ಮಕರ್ಮಸ್ಯಭಾವಜಂ ||

## CANARESE.

33. ಯಾವ ಧೈರ್ಯದಿಂದ ಧರ್ಮವನ್ನು, ಅರ್ಥವನ್ನು, ಕಾಮವನ್ನು, ಆಕೆಯಿಂದ ಸ್ಥಿರಪಡಿಸುವದೋ ಆ ಫಲವನ್ನು ಅವೇಕ್ಷಿಸುವ ಧೈರ್ಯವು ಯೆಲೇ ಪಾರ್ಥನೇ ರಾಜಸವು.

34. ಯಾವ ಧೈರ್ಯದಿಂದ ಸ್ವಪ್ನವೂ, ಭಯವೂ, ಶೋಕವೂ, ಬೇಸರಿಕೆಯೂ, ಗರ್ವವೂ, ಬಿಡಲ್ಪಡದೋ ಆ ದುಷ್ಟಬುದ್ಧಿಯುಳ್ಳ ಧೈರ್ಯವು ತಾಮಸಧೈರ್ಯವು ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ.

35. ಯೆಲೇ ಭರತಕುಲ ಶ್ರೇಷ್ಠನಾದ ಅರ್ಜುನನೇ, ಈಗ ಮಾರು ಪ್ರಕಾರವಾದ ಸುಖವನ್ನು ಕೇಳು ಯಾವ ಸುಖದಲ್ಲಿ ಅಭ್ಯಾಸಮಾಡಿದ್ದರಿಂದ ದುಖದ ತುದಿಯನ್ನು ಹೊಂದಿ ಸುಖಿಸುವನು.

36. ಯಾವದು ಮೊದಲು ವಿಷದಂತೆಯೂ ಕಡೆಯಲ್ಲಿ ಅಮೃತಕ್ಕ ಸಮಾನವಾಗಿಯೂ ಇರುವದೋ ಆ ಸುಖವು ಆತ್ಮವಿಷಯವಾದ ಬುದ್ಧಿಯ ನಿರ್ಮಲತ್ವದಿಂದ ಹುಟ್ಟುವದು ಅದು ಸಾತ್ವಿಕ ಸುಖವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

37. ವಿಷಯದ ಸಂಬಂಧವಾದ ಇಂದ್ರಿಯಗಳ ಕೂಡುವಿಕೆಯಿಂದ ಮೊದಲು ಅಮೃತವಾಗಿಯೂ ಕಡೆಯಲ್ಲಿ ವಿಷವಾಗಿಯೂ ಯಾವ ಸುಖವು ಶೋರುವದೋ ಅದು ರಾಜಸವುಯೆಂದು ಹೇಳಲ್ಪಟ್ಟಿತು.

38. ಯಾವದು ಆರಂಭದಲ್ಲಿಯೂ ಅಂತದಲ್ಲಿಯೂ ಆತ್ಮವನ್ನು ಮೋಹಗೊಳಿಸುವದಾಗಿ ನಿద್ರೆ ಆಲಸ್ಯ ಮರವು ಇವಗಳಿಂದ ಹುಟ್ಟುವದೋ ಅ ಸುಖವು ತಾಮಸವೆಂದು ಹೇಳಲ್ಪಡುವದು.

39. ಪ್ರಕೃತಿಯಿಂದ ಹುಟ್ಟಿದ ಈ ಮಾರು ಗುಣಗಳಿಂದ ಬಿಡಲ್ಪಟ್ಟದ್ದು ಮೊದಾದರು ಭೂಮಿಯಲ್ಲಿಯೂ, ಸ್ವರ್ಗದಲ್ಲಿಯೂ, ದೇವತೆಗಳಲ್ಲಿಯೂ, ಯಿಲ್ಲ.

40. ಬ್ರಾಹ್ಮಣಗಾ, ಕ್ಷತ್ರಿಯಗಾ, ವೈಶ್ಯಗಾ, ಕೂದ್ರಗಾ, ಯೆಲೇ ಶತ್ರುಹರನೇ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟಿದ ಗುಣಗಳಿಂದ ಕರ್ಮಗಳು ವಿಂಗಡಿಸಲ್ಪಟ್ಟವು.

41. ಕಾಂತವೂ, ಇಂದ್ರಿಯ ನಿಗ್ರಹವೂ, ತಪನಾಸ, ಕುಚಿಯೂ, ತಾಳಿಮೆಯೂ, ಮೊಳ್ಳೇನಡತೆಯೂ, ಜ್ಞಾನವೂ, ವಿಕೇಷವಾದ ತಿಳಿವಿಕೆಯೂ, ವಿಶ್ವಾಸವೂ, ಇವು ಬ್ರಾಹ್ಮಣನಿಗೆ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟುವ ಕರ್ಮಗಳು.

## ENGLISH.

34 That interested firmness by which a man, from views of profit, persisteth in the duties of his calling, in the gratification of his lusts, and the acquisition of wealth, is declared to be of the *Raja-Goon*.

35 That stubborn firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and intoxication, is of the *Tama-Goon*.

36 Now hear what is the threefold division of pleasure. That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains; 37 and that which, in the beginning, is a poison, and in the end as the water of life, is declared to be of the *Satwa-Goon*, and to arise from the consent of the understanding.

38 That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the water of life, and in the end as a poison, is of the *Raja Goon*.

39 That pleasure which in the beginning and the end tendeth to stupefy the soul, and ariseth from drowsiness, idleness, and intoxication, is pronounced to be of the *Tama-Goon*.

40 There is not any thing either in heaven or earth, or amongst the hosts of heaven, which is free from the influence of these three *Goon* or qualities, which arise from the first principles of nature.

41 The respective duties of the four tribes of *Brahman*, *Kshētree*, *Visya*, and *Sōōdra*, are also determined by the qualities which are in their constitutions.

42 The natural duty of the *Brahman* is peace, self-restraint, zeal, purity, patience, rectitude, wisdom, learning, and theology.



## SANSKRIT.

೪೩. ಕೌರವ್ಯಂತೇಜೋಧೃತಿರ್ದಾಕ್ಷ್ಯಂಯು  
ಧೈರಾಪ್ಯವಲಾಯನಂ | ದಾನವಾತ್ಪರಭಾ  
ವತ್ಪಕ್ಷಾತ್ರಂಕಮೇಸ್ವಭಾವಜಂ ||

೪೪. ಕೃಷಿಗೌರಕ್ಷಿವಾಣಿಜ್ಯಂವೈಶ್ಯಂಕ  
ಮೇಸ್ವಭಾವಜಂ | ಪರಿಚರಾತ್ಪ್ರಕಂಕರ್ತೃತಾ  
ದ್ರಸ್ಯಾಪಿಸ್ವಭಾವಜಂ ||

೪೫. ಸ್ವೇಸ್ವೀಕರ್ಮಾಣ್ಯಭಿರತಃಸಂ  
ಸಿದ್ಧಿಂಲಭತೇನರಃ | ಸ್ವಕರ್ಮನಿರತಃಸಿದ್ಧಿಂ  
ಯಥಾವಿಂದತಿಶ್ರುಣು ||

೪೬. ಯತಃಪ್ರವೃತ್ತಿಭುತಾನಾಂ  
ಯೇನಸರ್ವಮಿದಂತತಂ | ಸ್ವಕರ್ಮಣಾತ  
ಮಭ್ಯರ್ಚಿಸಿದ್ಧಿಂವಿಂದತಿವಾನವಃ ||

೪೭. ಶ್ರೇಯಾತ್ಸ್ವಧರ್ಮೋವಿಗುಣಃ  
ಪರಧರ್ಮಾತ್ಸ್ವಸ್ತುಷ್ಠಿತಾತ್ | ಸ್ವಭಾವನಿ  
ಯತಂಕರ್ಮಕುರ್ವನ್ಯಾಪೋತಿತಿಶ್ಚಿಷ್ಯಂ ||

೪೮. ಸಹಜಂಕರ್ಮಕೌಂತೀಯೇನದೋ  
ಷಮವಿಸತ್ಯಜೇತ್ | ಸರ್ವಾರಂಭಾಹಿದೋ  
ಷೇಣಧರ್ಮೇನಾಗ್ನಿವಾವೃತಾಃ ||

೪೯. ಅನಕ್ತಬುದ್ಧಿಸ್ಸರಸ್ವತ್ರಜಿತಾತ್ಮಾವಿ  
ಗತಸ್ಪೃಹಃ | ನೈಷ್ಕರ್ಮ್ಯಸಿದ್ಧಿಂಪರಮಾಂ  
ಸಂನ್ಯಾಸೇನಾಧಿಗತ್ಯತಿ ||

೫೦. ಸಿದ್ಧಿಂಪ್ರಾಪ್ತೋಯಥಾಬ್ರಹ್ಮತಥಾ  
ಪೋತಿನಿಭೋದಮಿ | ಸಮಾನೇನೈವ ಕೌಂ  
ತೀಯನಿಷ್ಕಾಂಕ್ಷಾನ್ಯಯೋಪರಾ ||

೫೧. ಬುಧ್ಯಾವಿಶುದ್ಧಯಾಯುಕ್ತೋಧೃ  
ತಾತ್ಮಾನಂನಿಯಂಮ್ಯಚ | ತಬ್ಬದೀವ್ವಿಷ  
ಯಾಂಸ್ತೃತ್ವಾರಾಗದ್ವೇಷಾವೃದಸ್ಯಚ ||

## CANARESE.

೪೩. ಪರಾಕ್ರಮವೂ, ತೇಜಸೂಸ್, ಧೈರ್ಯವೂ, ಸಾ  
ಮರ್ಥ್ಯವೂ, ಯುದ್ಧದಲ್ಲಿ ಪೋಡಿಹೋಗದೆ ಯಿರುವಿಕೆ  
ಯೂ, ದಾನವೂ, ದೇವಭಕ್ತಿಯೂ, ಇವು ಜ್ಞತ್ರಿಯನ ಸ್ವ  
ಭಾವದಿಂದ ಹುಟ್ಟುವ ಕರ್ಮಗಳು.

೪೪. ವ್ಯವಸಾಯವೂ, ದನಕುರಿಗಳ ಕಾಯುವಿಕೆಯೂ,  
ವ್ಯಾಪಾರವೂ, ಇವು ವೈಶ್ಯನ ಸ್ವಭಾವದಿಂದ ಹುಟ್ಟುವ ಕ  
ರ್ಮಗಳು. ಸೇವೆ ಮಾಡುವದೇ ಶೂದ್ರನ ಸ್ವಭಾವದಿಂದ  
ಹುಟ್ಟಿದ ಕರ್ಮವು.

೪೫. ತನ್ನ ತನ್ನ ಕರ್ಮದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳ ಮನು  
ಷ್ಯನು ಮೋಕ್ಷವನ್ನು ಹೊಂದುವನು ತನ್ನ ಕರ್ಮದಲ್ಲಿ  
ಯೇ ಅಸಕ್ತಿಯುಳ್ಳವನು ಹ್ಯಾಗೆ ಮೋಕ್ಷವನ್ನು ಹೊಂದು  
ವನೋ ಅದನ್ನು ಕೇಳು.

೪೬. ಯಾವನ ದೆಹಿಯಿಂದ ಈ ಭೂತಗಳ ಸೃಷ್ಟಿ  
ಮೊದಲಾದದ್ದು ಯಾವನಿಂದ ಈ ಜಗತ್ತು ವಿಸ್ತರಿಸಲ್ಪಟ್ಟಿ  
ತೋ ಅಂಥಾವನನ್ನು ಸ್ವಂತ ಕರ್ಮದಿಂದ ಆರಾಧಿಸಿ ಮ  
ನುಷ್ಯನು ಮೋಕ್ಷವನ್ನು ಪಡೆಯುವನು.

೪೭. ಸುಖವಿಲ್ಲದ ಸ್ವಧರ್ಮವು ಸುಖವುಳ್ಳ ಅನ್ಯಧ  
ರ್ಮಕ್ಕಿಂತ ಶ್ರೇಷ್ಠವು ಸ್ವಭಾವದಿಂದ ನಿಶ್ಚಯವಾದ ಕ  
ರ್ಮವನ್ನು ಮಾಡಿದವನು ಪಾಪವನ್ನು ಹೊಂದನು.

೪೮. ಯೇನೇ ಕುಂತೀಪುತ್ರನೇ, ಸಹಜವಾದ ಕರ್ಮ  
ವು ದೋಷದಿಂದ ಬೆರದು ಇದ್ದಾಗ್ಯಾ ಬಿಡಲಾಗದು ಹೊ  
ಗೆಗೆ ಬೆಂಕಿಯಿಂದಹಾಗೆ ಯೆಲ್ಲಾ ಕರ್ಮಗಳ ಆರಂಭವೂ  
ದೋಷಕ್ಕೆ ಕಾರಿ ಅದೆ.

೪೯. ಆಕೆಯಿಲ್ಲದ ಬುದ್ಧಿಯುಳ್ಳವನಾಗಿ ಯೆಲ್ಲಾ ಕಡೆ  
ಯಲ್ಲಿಯೂ ಮನೋಜಯವೂ ನಿರ್ಮೋಹವೂ ಉಂಟಾ  
ಗಿ ಇರುವವನು ಸನ್ಯಾಸ ಯೋಗದಿಂದ ಮೋಕ್ಷಪೆಂಬ ಶ್ರೇ  
ಷ್ಠವಾದ ಸಿದ್ಧಿಯನ್ನು ಪಡೆಯುವನು.

೫೦. ಸಿದ್ಧಿಯನ್ನು ಹೊಂದಿದವನು ಬ್ರಹ್ಮವನ್ನು ಹ್ಯಾ  
ಗೆ ಹೊಂದಾನೋ ಜ್ಞಾನಸಂಬಂಧವಾದ ಶ್ರೇಷ್ಠವಾದ ಆಚ  
ರಣೆ ಯಾವದೋ ಯೆಂಬುವದನ್ನು ನನ್ನಿಂದ ಪೂರ್ಣವಾ  
ಗಿ ಕಲಿ ಕುಂತೀಪುತ್ರನೇ.

೫೧. ಪರಿಶುದ್ಧವಾದ ಬುದ್ಧಿಯಿಂದ ಕಾರಿಹೊಂದಿರುವವ  
ನು ಧೈರ್ಯದಿಂದ ಮನಸ್ಸನ್ನು ನಿಗ್ರಹಿಸಿ ತಬ್ಬ ಕೇಳುವದೇ  
ಮೊದಲಾದ ವಿಷಯಗಳನ್ನು ಬಿಟ್ಟು ಸ್ನೇಹವನ್ನು ದ್ವೇಷ  
ವನ್ನು ಬಿಟ್ಟು ;

## ENGLISH.

<sup>43</sup>The natural duties of the *Kshē-tree* are bravery, glory, fortitude, rectitude, not to flee from the field, generosity, and princely conduct.

<sup>44</sup>The natural duty of the *Visya* is to cultivate the land, tend the cattle, and buy and sell. The natural duty of a *Sōōdra* is servitude.

<sup>45</sup>A man being contented with his own particular lot and duty obtaineth perfection. Hear how that perfection is to be accomplished.

<sup>46</sup>The man who maketh an offering of his own works to that being from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection.

<sup>47</sup>The duties of a man's own particular calling, although not free from faults, is far preferable to the duty of another, let it be ever so well pursued. A man by following the duties which are appointed by his birth, doeth no wrong. <sup>48</sup>A man's own calling, with all its faults, ought not to be forsaken. Every undertak- ing is involved in its faults, as the fire in its smoke. <sup>49</sup>A disinterested mind and conquered spirit, who, in all things, is free from inordinate de- sires, obtaineth a perfection uncon- nected with works, by that resigna- tion and retirement which is called *Sannyas*; <sup>50</sup>and having attained that perfection, learn from me, in brief, in what manner he obtaineth *Brahm*, and what is the foundation of wisdom.

<sup>51</sup>A man being endued with a pu- rified understanding, having humbled his spirit by resolution, and abandon- ed the objects of the organs; who hath freed himself from passion and dislike;



## SANSKRIT.

೫೦. ವಿವಿಕ್ತನೇವಿಲಘ್ನುಶೀಯತವಾಕ್ಯಾ  
ಯ ಮಾನಸಃ | ಧ್ಯಾನಯೋಗ ಪಶೋನಿ  
ತ್ಯಂವೈರಾಗ್ಯಂಸಮುಪಾತ್ರಿತಃ ||

೫೧. ಅಹಂಕಾರಂ ಬಲಂ ದರ್ಶನಂ ಕಾಮಂ  
ಕ್ರೋಧಂ ಪರಿಗ್ರಹಂ | ವಿಮುಚ್ಯನಿಮಮ  
ಶಾಂತೋಬ್ರಹ್ಮಭೂಯಾಯ ಕಲ್ಪತೇ ||

೫೨. ಬ್ರಹ್ಮಭೂತ ಪ್ರಸನ್ನಾತ್ತಾನಶೋ  
ಚತಿನಕಾಂಕ್ಷತಿ | ನಮಸ್ತಸ್ಮೈ ಪುಭಾತೇಷು  
ಮದ್ಭಕ್ತಿಯಲಭತೇ ಪರಾಂ ||

೫೩. ಭಕ್ತ್ಯಾಮಾಮಭಿಜಾನಾತಿ ಯಾವಾ  
ನ್ಯಶ್ಚಾಸ್ತಿ ತತ್ಪ್ರತಿ | ತತೋ ಮಾಂತತ್ವತೋ  
ಜ್ಞಾತ್ವಾವಿಶತೇತದನಂತರಂ ||

೫೪. ನಮಃ ಕರ್ಮಣ್ಯಾ ಪಿ ನ ದಾ ಕು  
ರ್ವಾಣೋ ಮದ್ವ್ಯಪಾತ್ರಯ್ಯಂ | ಮತ್ಪ್ರ  
ಸಾದಾ ದವಾಪ್ನೋತಿ ಶಾಶ್ವತಂ ಪದಮವ್ಯಯಂ ||

೫೫. ಚೇತಸಾ ನರ್ವಕರ್ಮಾಣಿ ಮಯಿ  
ನ ನ್ಯಸ್ಯತು ತ್ವರಾ | ಬುದ್ಧಿಯೋಗಮುಪಾ  
ತ್ರಿತ್ಯಮಚ್ಚಿತ್ತಸ್ತತಃ ||

೫೬. ಮಚ್ಚಿತ್ತಸ್ತವಃ ದುರ್ಗಾಣಿ ಮ  
ತ್ಪ್ರಸಾದಾ ತ್ವರಿಷ್ಯಸಿ | ಅಥ ಚೇತ್ಸಮಹಂ  
ಕಾರಾನ್ ಪ್ರೋಪ್ಯಸಿ ವಿನಂಕ್ಷ್ಯಸಿ ||

೫೭. ಯದ್ಯ ಹಂಕಾರ ಮಾತ್ರಿತ್ಯ ನ  
ಯೋತ್ಸ್ಯ ಇತಿ ಮನ್ಯಸಿ | ಮಿಥೈಷವ್ಯವ  
ಸಾಯಸ್ತೇ ಪ್ರಕೃತಿ ಸ್ತಾನ್ವಿನಿಯೋಕ್ಷ್ಯತಿ ||

೫೮. ಸ್ವಭಾವೇನ ತುಕಾಂತೇಯೇ ನಿಬದ್ಧಃ  
ನೈವ ನಕರ್ತುಣಾ | ಕರ್ತುಂ ನೇಚ್ಛಸಿಯೋ  
ಹಾತ್ಕುರಿಷ್ಯಸ್ಯ ಪಶೋಪಿತಃ ||

## CANARESE.

೫೦. ಯೇಕಾಂತ ಸ್ಥಳದಲ್ಲಿ ವಾಸಿಸುವವನಾಗಿಯೂ, ಮಿ  
ತಾಹಾರಿಯೂ, ವಾಕ್ಯ, ಶರೀರ, ಮನಸ್ಸು, ಇವಗಳ ನೇಮ  
ಲಳ್ಯವನಾಗಿಯೂ, ನಿತ್ಯವೂ ಧ್ಯಾನಯೋಗ ಹೊಂದಿದ  
ವನಾಗಿಯೂ, ವೈರಾಗ್ಯವನ್ನು ಆಶ್ರಯಿಸದವನಾಗಿಯೂ,

೫೧. ಅಹಂಕಾರವೂ, ಬಲವೂ, ದರ್ಶನವೂ, ಕಾಮವೂ,  
ಕ್ರೋಧವೂ, ಸಂಪಾದನೆ ಮಾಡುವ ಬುದ್ಧಿಯೂ ಇವಗಳ  
ನ್ನು ಬಿಟ್ಟು ನನ್ನದೆಂಬ ಮಮಕಾರವಿಲ್ಲದೆ ಶಾಂತನಾದವನು  
ಬ್ರಹ್ಮಹೊಂದುವದಕ್ಕೆ ಸಿದ್ಧನಾಗುತ್ತಾನೆ.

೫೨. ಬ್ರಹ್ಮದಹಾಗೆ ನಿಮಲ ಮನಸ್ಸುಳ್ಳವನು ಅಳ  
ಸು, ಅಪೇಕ್ಷಿಸನು, ಯೆಲ್ಲ ಭೂತಗಳಲ್ಲಿಯೂ ಸಮಬುದ್ಧಿ  
ಯುಳ್ಳವನಾಗಿ ಶ್ರೇಷ್ಠವಾದ ನನ್ನ ಭಕ್ತಿಯನ್ನು ಹೊಂದು  
ವನು.

೫೩. ಭಕ್ತಿಯಿಂದ ನನ್ನನ್ನು ಯೆಷ್ಟು ಪ್ರಮಾಣವುಳ್ಳ  
ವನಾಗಿದ್ದೇನೆಂದು ನಿಶ್ಚಯವಾಗಿ ಯಾವನು ತಿಳಿಯುವನೋ  
ಅವನು ನಿಶ್ಚಯವಾಗಿ ತಿಳಿದು ನನ್ನನ್ನು ಆ ಅನಂತರದಲ್ಲಿ  
ಹೊಂದುವನು.

೫೪. ಯೆಲ್ಲ ಕರ್ಮಗಳನ್ನು ಯೆಲ್ಲ ಕಾಲದಲ್ಲಿಯೂ  
ಮಾಡುವವನಾಗಿ ನನ್ನನ್ನೇ ಆಶ್ರಯಿಸಿಕೊಂಡಿರುವವನು ನ  
ನ್ನ ಅನುಗ್ರಹದಿಂದ ಶಾಶ್ವತವಾದ ನಾಶವಿಲ್ಲದ ಪದವನ್ನು  
ಹೊಂದುವನು.

೫೫. ಮನಸ್ಸಿನಿಂದ ಯೆಲ್ಲ ಕರ್ಮಗಳನ್ನು ನನ್ನಲ್ಲಿ  
ಯಿಟ್ಟು ನಾನೇಬೋಧವೆಂದು ನಿಶ್ಚಯಿಸಿ ಜ್ಞಾನಯೋಗವ  
ನ್ನು ಹೊಂದಿ ಯಾವಾಗಲೂ ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನಾಗು

೫೬. ನನ್ನಲ್ಲಿಯೇ ಚಿತ್ತವುಳ್ಳವನು, ಯೆಲ್ಲ ದುಖಗಳ  
ನ್ನು ನನ್ನ ಅನುಗ್ರಹದಿಂದಲೇ ದಾಟುವಿ ಇಷ್ಟರಮೇಲೆ  
ನೀನು ಅಹಂಕಾರದ ದೆಹಿಯಿಂದ ಕೇಳದವನಾದರೆ ಕೆಟ್ಟು  
ಹೋಗುವಿ.

೫೭. [ನೀನು] ಅಹಂಕಾರವನ್ನು ಹೊಂದಿ ಯುದ್ಧಮಾ  
ಡುವದಿಲ್ಲವೆಂದು ನೆನೆಸಿದವನಾದರೇ ನಿನ್ನ ಈ ಪ್ರಯತ್ನವು  
ಸುಳ್ಳಾಗುವದು ಪ್ರಕೃತಿಯು ನಿನ್ನನ್ನು ಪ್ರೇರೇಪಿಸುವದು

೫೮. ಯೇನೇ ಕುಂತೀಪುತ್ರನೇ, ಯಾವಕಾರಣದಿಂದ  
ಸ್ವಂತವಾದ ಸ್ವಭಾವಕರ್ಮದಿಂದ ಕಡಲ್ಪಟ್ಟವನಾಗಿ ಮೋ  
ಹದಿಂದ ಮಾಡುವದಕ್ಕೆ ಇಷ್ಟಯಿಸದವನಾದರೇ ಅದುಕಾ  
ರಣದಿಂದ ಪರವಶನಾಗಿ ಅದನ್ನೇ ಮಾಡುವಿ.

## ENGLISH.

52who worshippeth with discri-  
mination, eateth with moderation,  
and is humble of speech, of body,  
and of mind; who preferreth the  
devotion of meditation, and who con-  
stantly placeth his confidence in dis-  
passion; 53who is freed from osten-  
tation, tyrannic strength, vain-glory,  
lust, anger, and avarice; and who is  
exempt from selfishness, and in all  
things temperate, is formed for being  
*Brahm*. And thus being as *Brahm*,  
his mind is at ease, and he neither  
longeth nor lamenteth. He is the  
same in all things, and obtaineth my  
supreme assistance; 55and by my  
divine aid he knoweth, fundamen-  
tally, who I am, and what is the extent  
of my existence; and having thus  
discovered who I am, he at length is  
absorbed in my nature.

56A man also being engaged in  
every work, if he put his trust in me  
alone, shall, by my divine pleasure,  
obtain the eternal and incorruptible  
mansions of my abode.

57With thy heart place all thy  
works on me; prefer me to all things  
else; depend upon the use of thy un-  
derstanding, and think constantly of  
me; 58for by doing so thou shalt, by  
my divine favor, surmount every dif-  
ficulty which surroundeth thee. But  
if, through pride, thou wilt not listen  
unto my words, thou shalt undoubt-  
edly be lost.

59From a confidence in thy own  
self-sufficiency thou mayst think that  
thou wilt not fight, Such is a falla-  
cious determination, for the princi-  
ples of thy nature will impel thee.

60Being confined to action by the  
duties of thy natural calling, thou  
wilt involuntarily do that from ne-  
cessity, which thou wantest, through  
ignorance, to avoid.



## SANSKRIT.

೬೦. ಈಶ್ವರನ ಸ್ವಭಾವಾನಾಹೃದೈ  
ಶೇಷಃ ಸತಿಷ್ಠತಿ | ಭ್ರಾಮಯಂತಸ್ತೇ ಭಾ  
ತಾನಿಯಂತ್ರಾರೂಢಾನಿಮಾಯಯಾ ||

೬೦. ತಮೇವಶರಣಂ ಗಚ್ಛ ಸರ್ವಭಾವೇ  
ನ ಭಾರತ | ತತ್ರ ಪ್ರಸಾದಾತ್ಪರಾರ ಕಾಂತಿಂ  
ಸ್ಥಾನಂ ಪ್ರಾಪ್ಸ್ಯಸಿ ಕಾಶ್ವತಂ ||

೬೩. ಇತಿ ಶೇಷಾ ನ ಮಾಖ್ಯಾತಂ ಗುಹ್ಯಾ  
ದ್ಗುಹ್ಯತರಮಯಾ | ವಿಮೃಶ್ಯೈತದಶೇಷೇ  
ಣಯದೇಕ್ಷ್ಯ ಸಿತಧಾಕುರು ||

೬೪. ಸರ್ವಗುಹ್ಯತಮಂ ಭಾಯೈ ತು  
ಣಾಮೇವರಮಂ ವಚಃ | ಇಷ್ಟೋನಿಮೇದೃಢ  
ಮಿತತೋವಕ್ಷ್ಯಾಮಿ ತೇ ಹಿತಂ ||

೬೫. ಮನ್ಯನಾಭವಮದ್ಭಕ್ತೋ ಮದ್ಯಾ  
ಜೀವಾಂನಮಸ್ಕುರು | ಮಾಮೇವೈಷ್ಯಸಿ ನ  
ತ್ಯಂತೇ ಪ್ರತಿಜಾನೇ ಪ್ರಿಯೋನಿಮೇ ||

೬೬. ಸರ್ವಧರ್ಮಾನ್ಪುತ್ರಜ್ಯಮಾ  
ಮೇಕಂಶರಣಂ ವ್ರಜ | ಅಹಂತ್ವಾಂಸರ್ವಪಾ  
ಪೇಭ್ಯೋಮೋಕ್ಷಾಪ್ಯಾಮಿ ಮಾತುಚಃ ||

೬೭. ಇದಂತೇನಾ ತವನ್ಮಾನು ನಾಭಕ್ತಾ  
ಯಕದಾಚನ | ನಚಾತಿತ್ರಾಪವೇವಾಚ್ಯಂ ನ  
ಚಮಾಯೋಭ್ಯಸಾಯತಿ ||

೬೮. ಯೇ ಇದಂ ಪರಮಂ ಗುಹ್ಯಂ ಮದ್ಭ  
ಕ್ತೇಷ್ವಭಿಧಾಸ್ತುತಿ | ಭಕ್ತಿಂ ಮಯಿ ಪರಾಂಕೃ  
ತ್ವಾಮಾಮೇವೈಷ್ಯತ್ಯಸಂಶಯಃ ||

೬೯. ನಚತಸ್ತಾ ನ್ಯಸುಪ್ನೋಷುಕ್ತಿಸ್ತೇ  
ಪ್ರಿಯಕೃತೃಮಃ | ಭವಿತಾಸಚಮೇತಸ್ತಾ  
ದನ್ಯಃ ಪ್ರಿಯತರೋಭುವಿ ||

## CANARESE.

೬೦. ಯೇಲೇ ಅರ್ಜುನನೇ, ಸಮರ್ಥನಾದ ದೇವರು  
ಯೆಲ್ಲಾ ಭೂತಗಳ ಹೃದಯ ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದಾನೆ,  
ಚಕ್ರದಲ್ಲಿ ಯೇರಿಯಿರುವ ಯೆಲ್ಲಾ ಭೂತಗಳನ್ನು ಶಿರಿಸು  
ತ್ತಾನೆ.

೬೦. ಯೇಲೇ ಭರತವಂಶದವನೇ, ಯೆಲ್ಲಾ ವಿಧದಿಂದ  
ಆತನನ್ನಿ ಆಶ್ರಯವಾಗಿ ಹೊಂದು ಆತನ ಪ್ರಸಾದದಿಂದ  
ಶ್ರೇಷ್ಠವಾದ ಕಾಶ್ವತವಾದ ಕಾಂತಿಯುಳ್ಳ ಮೋಕ್ಷಸ್ಥಾನವ  
ನ್ನು ಹೊಂದುವಿ.

೬೩. ಹೀಗೆಂದು ನಿನಗೆ ರಹಸ್ಯಗಳಿಗಿಂತಲೂ ಅತಿರಹ  
ಸ್ಯವಾದ ಜ್ಞಾನವು ನನ್ನಿಂದ ವಿವರಿಸಲ್ಪಟ್ಟಿತು ಇದನ್ನೆಲ್ಲಾ  
ಪರಿಶೋಧಿಸಿಮಾಡಿ ಹಾಗೆ ಯೇನಿಸುವಿಯೋ ಹಾಗೆಯೇ  
ಮಾಡು.

೬೪. ಯೆಲ್ಲಾ ರಹಸ್ಯಗಳಿಗೂ ಶ್ರೇಷ್ಠವಾದ ನನ್ನ ವಚ  
ನವನ್ನು ಪುನಹಾ ಕೇಳು ನನಗೆ ನೀನು ಪ್ರಿಯನಾದವನು  
ದೃಢವುಳ್ಳವನೆಂದು ಅದರಮೇಲೆ ನಿನಗೆ ಹಿತವಾದದ್ದನ್ನು  
ಹೇಳುವೆನು.

೬೫. ನನ್ನಲ್ಲಿ ಮನಸ್ಸು ಉಳ್ಳವನೂ ನನ್ನ ಭಕ್ತನೂ  
ನನ್ನನ್ನು ಆರಾಧಿಸುವವನೂ ಆಗು ನನಗೆ ನಮಸ್ಕಾರ ಮಾಡು  
ತು ಸತ್ಯವಾಗಿ ನನ್ನನ್ನೇ ಹೊಂದುವಿ ಸತ್ಯವಾದ ವಚನವ  
ನ್ನು ನಿನಗೆ ಕೊಡುತ್ತೇನೆ ನೀನು ನನಗೆ ಪ್ರಿಯನಾಗಿದ್ದಿ.

೬೬. ಯೆಲ್ಲಾ ಧರ್ಮಗಳನ್ನು ಬಿಟ್ಟು ಪೊಬ್ಬನಾದ  
ನನ್ನನ್ನು ಆಶ್ರಯವಾಗಿ ಹೊಂದು ನಾನು ನಿನ್ನನ್ನು ಯೆಲ್ಲಾ  
ಪಾಪಗಳ ದೆಹೆಯಿಂದ ಬಿಡಿಸುವೆನು ತೋರಿಸಿದಿರು.

೬೭. ಈ ಮಾತನ್ನು ನೀನು ತವನ್ಮಾನ್ಸ, ಭಕ್ತಿಯೂ,  
ವಿಧೇಯತ್ವವೂ, ಉಂಟಾಗದವನಿಗೂ, ನನ್ನ ಮೇಲೆ ಅ  
ಸೂಯತೆ ಉಂಟಾದವನಿಗೂ ಯೆಂದಿಗಾದರೂ ಹೇಳಬಾ  
ರದು.

೬೮. ಯಾವನು ಈ ಪರಮರಹಸ್ಯವನ್ನು ನನ್ನ ಭಕ್ತ  
ರಲ್ಲಿ ಅಭ್ಯಾಸ ಮಾಡುವನೋ ಅವನು ನನ್ನಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದ  
ಭಕ್ತಿಯನ್ನು ಮಾಡಿ ನನ್ನನ್ನೇ ಹೊಂದುವನು ಇದಕ್ಕೆ ಸಂ  
ಶಯವಿಲ್ಲ.

೬೯. ಅಥವನಿಗಿಂತ ಹೆಚ್ಚಾದ ಪ್ರಿಯವಾದದ್ದನ್ನು ನ  
ನಗೆ ಮಾಡುವವನು ಮನುಷ್ಯರಲ್ಲಿ ಯಿಲ್ಲ ಅಥವನಿಗಿಂತ ಹೆ  
ಚ್ಚಾಗಿ ಪ್ರಿಯನು ಭಾಮಿಯಲ್ಲಿ ಅಗಲಿಕ್ಕಿಲ್ಲ.

## ENGLISH.

61 *Eswar* resideth in the breast of every mortal being, revolving with his supernatural power all things which are mounted upon the universal wheel of time. 62 Take sanctuary then, upon all occasions, with him alone, O offspring of *Bharat*; for by his divine pleasure thou shalt obtain supreme happiness and an eternal abode.

63 Thus have I made known unto thee knowledge which is a superior mystery. Ponder it well in thy mind, and then act as it seemeth best unto thee.

64 Attend now to these my supreme and most mysterious words, which I will now for thy good reveal unto thee, because thou art dearly beloved of me. 65 Be of my mind, be my servant, offer unto me alone & bow down humbly before me, and thou shalt verily come unto me; for I approve thee, and thou art dear unto me.

66 Forsake every other religion, and fly to me alone. Grieve not then, for I will deliver thee from all thy transgressions.

67 This is never to be revealed by thee to any one who hath not subjected his body by devotion, who is not my servant, who is not anxious to learn; nor unto him who despiseth me.

68 He who shall teach this supreme mystery unto my servant, directing his service unto me, shall undoubtedly go unto me; 69 and there shall not be one amongst mankind who doeth me a greater kindness; nor shall there be in all the earth one more dear unto me

## SANSKRIT.

೨೦. ಅಭ್ಯಾಸೋಪೇಶಯಮಂಧರ್ಯಂ  
ಸಂವಾದಮಾವಯೋಃ | ಜ್ಞಾನಯಜ್ಞೇನತೇ  
ನಾಹಮಿಷ್ಟ್ಯಸ್ಯಾಮಿತೀಮತಿಃ ||

೨೧. ಶ್ರದ್ಧಾ ವಾನನಸಾಯೇಶ್ಚ ಶ್ರೇಣಿ  
ಯಾದಪಿಯೋನಕಃ | ಸೋಪಿಮುಕ್ತಪೂರ್ವಾ  
ತೋಕಾಪ್ರಾಪ್ತಯಾತುಷ್ಠಾಕರ್ತೃಣಾಂ ||

೨೨. ಕಚ್ಚಿದೇತಚ್ಛ್ರೇತಂಪಾರ್ಥ ತ್ವ  
ಯೈಕಾಗ್ರೇಣಾಪೇತನಾ | ಕಚ್ಚಿದಜ್ಞಾನನಂ  
ಮೋಹಃಪ್ರಣವ್ಯಸ್ತೇಧನಂಜಯ ||

ಅರ್ಜುನ ಉವಾಚ.

೨೩. ನಮೋಮೋಹ ಸ್ತುತಿರ್ಬಾಹು ತ್ವ  
ಪ್ರಸಾದಾನ್ಯಯಾಚ್ಯುತ | ಸ್ಥಿತೋಸ್ಥಿಗತ  
ಸಂದೇಹಃಕಂಪ್ಯೋವಚನಂತವ ||

ಸಂಜಯ ಉವಾಚ.

೨೪. ಇತ್ಯಹಂವಾನುದೇವಸ್ಯಪಾರ್ಥಸ್ಯ  
ಚಮಹಾತ್ಮನಃ | ಸಂವಾದ ಮಿಮಮುಕ್ತೌಪ  
ಮದ್ಭೂತಂರೋಮಹರ್ಷಣಾಂ ||

೨೫. ವ್ಯಾಸಪ್ರಸಾದಾಚ್ಛ್ರೇತ ವಾನೇತ  
ದ್ಗುಹ್ಯಮಹಂಪರಂ | ಯೋಗಂಯೋಗೀ  
ತ್ವರಾತ್ಕೃಪ್ಣಾತಾಸ್ತತ್ರಾತ್ಮಧಯತನ್ವಯಂ ||

೨೬. ರಾಜಸಂಸ್ತುತೃಸಂಸ್ತುತೃಸಂ  
ವಾದಮಿಮಮದ್ಭೂತಂ | ಕೇಶವಾರ್ಜುನಯೋಃ  
ಪುಣ್ಯಂಹ ಪ್ರವ್ಯಾಮಿಜಮುಹುರ್ಮುಹುಃ ||

## CANARESE.

೨೦. ಈ ಧರ್ಮಸ್ವರೂಪವಾದ ನಮ್ಮಿಬ್ಬರ ಸಂವಾದ  
ವನ್ನು ಯಾವನು ಪೂನುವನೋ ಅವನಿಂದ ನಾನು ಜ್ಞಾನ  
ಯುಜ್ಜದಿಂದ ಆರಾಧಿಸಲ್ಪಟ್ಟವನಾಗುತ್ತೇನೆ ಹೀಗೆಂದು ನನ್ನ  
ಬುದ್ಧಿ.

೨೧. ವಿಶ್ವಾಸವುಳ್ಳವನಾಗಿಯೂ ಅಸಾಯೆ ಯಿಲ್ಲದ  
ವನಾಗಿಯೂ ಯಾವ ಮನುಷ್ಯನು ಕೇಳುವನೋ ಅವನು  
ಮುಕ್ತನಾಗಿ ಪುಣ್ಯಾತ್ಮರು ಹೊಂದುವ ತುಭವಾದ ಲೋಕಗ  
ಳನ್ನು ಹೊಂದುವನು.

೨೨. ಯೆಲೇ ಕುಂತೀಪುತ್ರನೇ, ಸ್ಥಿರಮನಸ್ಸುಳ್ಳ ನಿನ್ನಿಂ  
ದ ಇದು ಕೇಳಲ್ಪಟ್ಟಿತೋ; ಯೆಲೇ ಧನಂಜಯನೇ, ನಿನ್ನ  
ಅಜ್ಞಾನವೆಂಬ ಕತ್ತಲು ನಷ್ಟವಾಯಿತೋ.

ಅರ್ಜುನ ವಾಕ್ಯ.

೨೩. ಯೆಲೇ ನದಾಸ್ಥಿರನೇ, ನಿನ್ನ ಅನುಗ್ರಹದಿಂದ ಮೋ  
ಹವು ನಷ್ಟವಾಯಿತು, ನಿನ್ನಿಂದ ಜ್ಞಾನವು ಹೊಂದಲ್ಪಟ್ಟಿ  
ತು, ಸಂಶಯಗಳನ್ನು ಬಿಟ್ಟಂಥವನಾಗಿ ನಿಂತಿದ್ದೇನೆ, ನಿನ್ನ  
ವಚನವನ್ನೇ ಮಾಡುತ್ತೇನೆ.

ಸಂಜಯವಾಕ್ಯ.

೨೪. ಹೀಗೆ ನಾನು ಮಹಾತ್ಮನಾದ ವಾನುದೇವನ ಮತ್ತು  
ಅರ್ಜುನನ ಅದ್ಭುತವಾದ ರೋಮಹರ್ಷಣವಾದ ಈ ಸಂ  
ವಾದವನ್ನು ಕೇಳಿದೆನು.

೨೫. ವೇದವ್ಯಾಸರ ಅನುಗ್ರಹದಿಂದ ಈ ರಹಸ್ಯವಾದ  
ಶ್ರೇಷ್ಠವಾದ ಯೋಗವನ್ನು ಯೋಗೀಶ್ವರನಾದ ಕೃಷ್ಣ  
ನ ಬೆತಿಯಿಂದ ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿದ್ದೆಂದು ನಾನು  
ಕೇಳಿದವನಾದೆನು.

೨೬. ಯೆಲೇ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ, ಈ ಅದ್ಭುತ  
ವಾದಂಥಾ ಕೃಷ್ಣಾರ್ಜುನರ ಸಂವಾದವನ್ನು ನೆನಸಿ ನೆನಸಿ  
ಆಗಿಂದಾಗ್ಯೇ ಸಂತೋಷಿಸುತ್ತೇನೆ.

## ENGLISH.

70He also who shall read these our  
religious dialogues, by him I may be  
sought with the devotion of wisdom.  
This is my resolve,

71The man too who may only hear  
it without doubt, and with due faith,  
may also be saved, and obtain the  
regions of happiness provided for  
those whose deeds are virtuous.

72Hath what I have been speaking,  
O Arjoon, been heard with thy mind  
fixed to one point? Is the distracti-  
on of thought, which arose from thy  
ignorance, removed?

ARJOON.

73By thy divine favor, my confu-  
sion of mind is lost, and I have found  
understanding. I am now fixed in  
my principles, and am freed from all  
doubt; and I will henceforth act ac-  
cording to thy words.

SANJAY.

74In this manner have I been an  
ear-witness of the astonishing and mi-  
raculous conversation that hath pas-  
sed between the son of Vāsōdēv,  
and the magnanimous son of Pāndō; 75  
and I was enabled to hear this su-  
preme and miraculous doctrine, even  
as revealed from the mouth of Krish-  
na himself; who is the God of reli-  
gion, by the favor of Vyās.

76As, O mighty Prince! I recol-  
lect again and again this holy and  
wonderful dialogue of Krishna and  
Arjoon, I continue more and more to  
rejoice;



## SANSKRIT.

೭೭. ತಚ್ಚ ಸಂಸ್ಕೃತೈಶ್ಚ ಸಂಸ್ಕೃತೈಶ್ಚ ರೂಪ  
ಮತ್ಯದ್ಭುತಂಹರೇಃ | ವಿಸ್ತಯೋಮೇಮಹಾ  
ನ್ರಾಜಾಹೃಷ್ಯಾಮಿಹಪುನಃಪುನಃ ||

೭೮. ಯತ್ರಯೋಗೇಶ್ವರಕೃಷ್ಣೋ  
ಯತ್ರಪಾರ್ಥೋಧನುರ್ಧೇಃ | ತತ್ರಶ್ರೀ  
ವಿಜಯೋ ಭರಾತಿ ಧ್ರುವಾನೀತಿ ಮತಿ  
ರ್ಮಮ ||

## CANARESE.

೭೭. ಅತ್ಯದ್ಭುತವಾದ ಶ್ರೀಹರಿಯ ಆ ರೂಪವನ್ನು  
ನೆನಸಿ ನೆನಸಿ ಮಹಾ ಆಶ್ಚರ್ಯಉಳ್ಳವನಾಗಿ ಮತ್ತು ಮ  
ತ್ತು ಸಂತೋಷಿಸುತ್ತೇನೆ ಧೃತರಾಷ್ಟ್ರರಾಯನೇ.

೭೮. ಯಲ್ಲಿ ಯೋಗೇಶ್ವರನಾದ ಶ್ರೀಕೃಷ್ಣನು, ಯೆ  
ಲ್ಲಿ ಧನುಸ್ಸನ್ನು ಧರಿಸಿದ ಅರ್ಜುನನು, ಅಲ್ಲಿ ಸಂಪತ್ತಾ, ವಿ  
ಜಯವೂ, ಐಕ್ಯವೂ, ಸ್ಥಿರವಾದವಗಳಾಯೆಂದು ನನ್ನ  
ಬುದ್ಧಿಯು.

## ENGLISH.

77 And as I recall to my memory  
the more than miraculous form of  
*Hārē*, my astonishment is great,  
and I marvel and rejoice again and  
again! 78 Wherever *Krishna* the  
God of devotion may be, wherever  
*Arjoon* the mighty bowman may be,  
there too, without doubt, are fortune,  
riches, victory, and good conduct.  
This is my firm belief.

ಇತಿಶ್ರೀಮದ್ಭಗವದ್ಗೀತಾನುಪನಿಷತ್ಸು  
ಬ್ರಹ್ಮವಿದ್ಯಾಯಾಮೋಗತಾಸ್ತೇಶ್ರೀ  
ಕೃಷ್ಣಾರ್ಜುನಸಂವಾದೆ ಮೋಕ್ಷಸನ್ಯಾಸ  
ಯೋಗೋನಾಮಅಷ್ಟದಶೋಧ್ಯಾಯಃ ||

ಇದು ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಮೋಕ್ಷಯೋಗವೆಂಬ  
ಹದಿನೆಂಟನೇ ಅಧ್ಯಾಯ ಸಂಪೂರ್ಣವು.

THE END OF THE GEETA.

## VARIOUS READINGS.



The following various readings have been collected from several good *Malayalam Manuscripts* and *Commentaries*, by the Rev. Dr. GUNDERT, and F. MULLER, and kindly forwarded to the Editor by the Rev. G. H. WEIGLE, who has also added others from the *Calcutta Mahabharat*. Mr. W. adds that "many of the *Malayalam Manuscripts* are original and valuable, being borne out by the Native Commentaries. They are in request even in Bengal, on account of their fidelity, and because they represent a very ancient recension of the Sanscrit Text. The study of Sanscrit has been fostered in the Malayalam country with a care of which we have no idea in Canara or Mysore."

Where the space for the *Calcutta Edition* (Mahabharat, 2d Vol. 1836) is left empty, the reading is the same as Schlegel's.

LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
೧	೮	೨	ತಥೈವಚ್.		ಜಯದ್ರಥಃ.
	೧೧	೧	ಅಯಸಿಷುಚ್.		ಅಯಸಿಷುತು.
	—	—	ಅವಸ್ಥಿತಾಃ.	ಅವಸ್ಥಿತಂ.	
	೧೯	೨	ವ್ಯನುನಾದಯನ್.		ಅಭ್ಯನುನಾದಯನ್.
	೩೫	೨	ಮಹೀಕೃತೇ.	ಮಹೀತಲೇ.	
	೩೭	೧	ಸಬಾಂಧವಾನ್.		ಸ್ವಬಾಂಧವಾನ್.
	೩೯	೨	ದ್ರೋಪಂ.		ದೋಪಂ.
	೬	೧	ಜಯೇಮ.	ಜಯೋ.	
	೧೦	೧	ಮ್ರಿಯತೇ.	ನಮ್ರಿಯತೇ.	
	೧೬	೨	ನೈನುನೋಚಿತುಂ.	ನಾನುನೋಚಿತಂ.	
೨	೩೫	೧	ಮನ್ಯಂತೇ.	ಮನ್ಯೇರನ್, ಮನ್ಯಂತೇ.	
	೭೦	೨	ಸ್ಥಿತಾವ್.	ಸ್ತುತಾವ್.	
	೧೯	೨	ಹ್ಯಾಚರನ್.	ಅಪ್ಯಾಚರನ್.	
	೧೭	೧	ಪ್ರಕೃತೇಃ.	ಪ್ರಕೃತ್ಯಾ.	
೩	೪೦	೨	ಪರತಸ್ತು.	ಪರಮಸ್ತು.	
	೨	೧	ಪ್ರಾಪ್ತಂ.	ಪ್ರೋಕ್ತಂ.	
	೩	೨	ಭಕ್ತೋ.	ಇಷ್ಟೋ.	
	೪	೨	ವೇದ.	ವೇದ್ವಿ.	
೪	೧೪	೧	ಕರ್ಮಾಣಿಲಿಂಪಂತಿ.		ಲಿಂಪಂತಿಕರ್ಮಾಣಿ.
	೩೦	೨	ಕ್ಷಯಿತ.		ಕ್ಷಸಿತ.
	೩೩	೨	ಅಖಿಲಂ.	ಅಖಿಲೇ.	



LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
೫	೦೬	೧	ಯುಕ್ತಾನಾಂ.		ಮುಕ್ತಾನಾಂ.
	೦೭	೨	ಮುಕ್ತ.		ಯುಕ್ತ.
೬	೧೧	೨	ಚೇಲಾ.		ಚೈಲಾ.
	೪೩	೧	ದೇಹಿಕಂ.		ದೈಹಿಕಂ.
	೪೪	೧	ಕ್ರಿಯತೇ.		ಕ್ರಿಯತೇ.
೭	೦೩	೧	ಚೇತಸಾಂ.		ಮೇಧಸಾಂ.
	೩೦	೧	ಸಾಧಿಭೂತಾಧಿದೈವಂಮಾಂ.	ಸಾಧಿಭೂತಂಸಾಧಿದೈವಂ.	
೮	೩	೧	ಬ್ರಹ್ಮವರಮಂ.		ಪರಮಂಬ್ರಹ್ಮ.
	೧೭	೧	ಅಹಯೇ.	ಅಹಯೇ.	ಅಹಯೇ.
	೦೭	೧	ಸ್ತುತೀ.	ಸ್ತುತೀ.	
೯	೭	೧	ಮಾಮುಕೀಂ.	ಮಾಮಿಕಾಂ.	ಮಾಮಿಕಾಂ.
	೧೪	೧	ಭತಾ.	ದಕ್ಷಾ.	
	೩೦	೧	ಭಜೇತ.	ಭಜತೇ.	ಭಜತೇ.
೧೦	೭	೨	ಅವಿಕಂಪೇನ.	ಅವಿಕಲ್ಪೇನ.	
	೩೯	೨	ಯಕ್ ಸ್ಯಾನ್.		ಯಸ್ತಾನ್.
	೪೧	೧	ವರ್ಜಿತಂ.	ಉರ್ಜಿತಂ.	ಉರ್ಜಿತಂ.
೧೧	೪೨	೧	ಜ್ಞಾನೇನ.	ಜ್ಞಾನೇನ.	
	೨	೧	ಭವವ್ಯಯಾ.		ಭವಾವ್ಯಯಾ.
	೧	೧	ವಿಸ್ತರತೋ.	ವಿಸ್ತರತೋ.	
	೧೧	೨	ದೇವಂ.	ದೇಹಂ.	
	೧೬	೨	ವಿಶ್ವರೂಪ.		ವಿಶ್ವರೂಪಂ.
	೧೪	೨	ಮತೋಮೆ.	ಮತೋಸಿ.	
	೧೯	೨	ದಿವ್ಯಹುತಾತಪಕ್ರಂ.	ದೀಪ್ತ.	
	೨೦	೨	ತನೇದಂ.		ತನೋಗ್ರಂ.
	೨೨	೧	ಉಪ್ಪಪಾಶ್ಚ.	ಉಪ್ಪಪಾಶ್ಚ.	
	೨೪	೨	ಅಭಿವಿಜ್ಞಲಂತಿ.		ಅಭಿವಿಜ್ಞಲಂತಿ.
	೩೪	೨	ವೇದ್ಯಂಚ.	ವೇದ್ಯಶ್ಚ.	
೧೨	೪೪	೨	ಪ್ರಿಯಾಯ.	ಪ್ರಿಯಸ್ಯ.	
	೯	೨	ಇಷ್ಟಾಪ್ತಂ.	ಇಷ್ಟಸ್ಯ.	
	೧೧	೧	ಮದ್ಯೋಗಂ.	ಉದ್ಯೋಗಂ.	
	೧೪	೨	ಮದ್ಭಕ್ತಃ.		ಮೇಘಭಕ್ತಃ.

LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
೧೦	೧೭	<p><i>Instead of this entire Sloka the Malayalam Manuscripts read the following.</i></p> <p>ಯಸ್ತನ್ಮೋದ್ವಿಜತೇಲೋಕೋಲೋಕಾನೋದ್ವಿಜತೇಚಯಃ    ಹಘ್ನಮಘ್ನಮಯೋದ್ವಿಗ್ಮಮುಕ್ತೋಯಃಸಚಮೇಪ್ರಿಯಃ   </p> <p><i>A good Malayalam commentary gives both Slokas.</i></p>			
೧೩	೪	೧	ಫಂದೋ.	ವಜೋ.	
	೧೭	೨	ನಿಷ್ಕಿತಂ.	ವಿಷ್ಕಿತಂ.	ಧಿಷ್ಕಿತಂ.
೨೦	<p><i>This entire Sloka is omitted in the Calcutta Edition. See Schlegel's note at the beginning of the Lecture. The Malayalam Manuscripts omit (no doubt from a feeling of an interpolation) the first half of the 19th and the second half of the 29th Sloka, in Lecture XVIII; they as well as the Calcutta Edition have the introductory Sloka in Lecture XIII.</i></p>				
೧೪	೨೦	೧	ಅನ್ಯೇತು.	ಅನ್ಯೇಪಿ.	
	೩೦	೧	ಭಾತಪೃಥಕ್.	ಭಾತಾಪೃಥಕ್.	
	೧೩	೧	ಅಶಮ್ಭ.	ಲವಶ್ಚ.	
		೨	ವಿಪ್ರಧೈ.	(ಪ್ರ)ವೃಧೈ.	
	೧೪	೨	ವೃತ್ತಿಸ್ಥ.	ವೃತ್ತಸ್ಥ.	
	೨೦	೨	ದೇವೀಷ್ಠಿ.		ದೇವೀಷಾ.
೧೫	೪	೧	ವದು.	ವರಂ.	
	೪೫	೨	ಸುಖದುಃಖಸಂಕ್ಷೇಪಿ.	ಸಂಕ್ಷೇಪಿ.	ಸಂಕ್ಷೇಪಿ.
	೧೪	೨	(ಪ್ರ)ಥಿತಂ.	ಕಥಿತಂ.	
೧೬	೨	೨	ಅಲೋಲತ್ವಂ.		ಅಲೋಲತ್ವಂ.
	೬	೨	ವಿಸ್ತರಶ್ಚ.	ವಿಸ್ತರಶ್ಚ.	
	೭	೧	ಜನಾ.	ಯಥಾ.	
	೪	೧	ಅನೀತ್ವರಂ.	ಅಧೀತ್ವರಂ.	
	೫	೨	ಜಗತೋಹಿತಾಂ.	ಜಗತೋಧಿಕಾಂ.	
	೧೪	೧	ಅಪಿ.	ಅಹಂ.	
	೨೦	೧	ನರಕಸ್ಯೋದಂ.	ನರಕಸ್ಯೋತ್ತಂ.	
	೨೦	೧	ತಮೋ.	ಕಾಮ.	
	೨೩	೧	ಕಾಮಕಾರತಃ.	ಕಾಮಕಾರಕಃ.	
೧೭	೪೫	೧	ತಪೋಜನಾಂ.		ತಪೋಧನಾಂ.
	೬	೧	ಕರೀರಸ್ಥಂ.	ಕರೀರಂಸ್ಥಂ.	
	೨೦	೧	ಅನುಪಕಾರಿಣಿ.		ಅನುಪಕಾರಿಣಿ.



LECTURE.	SLOKA.	LINE.	SCHLEGEL.	MALAYALAM MANUSCRIPT.	CALCUTTA EDITION.
೧೫	೧	೧	ಪ್ರಾಹುಸ್ತ್ಯಗಂ.	ಪ್ರಾಹುಸ್ತ್ಯಗಂ.	
	೩	೧	ಯಜ್ಞಧಾನ.	ಯಜ್ಞೋದಾನಂ.	
	೬	೧	ತು.	ಚ.	
	೭	೧	ನೋಪವದ್ಯತೆ.	ನೋಪಲಭ್ಯತೆ.	
	೯	೧	ಕ್ರಿಯತೆ.		ಕುರುತೆ.
	೧೦	೧	ನಾನುವಜ್ಜತೆ.	ಯೋನುವಜ್ಜತೆ.	
	೧೧	೧	ದೇಹಭೃತಾಕರ್ಯಂ.	ದೇಹಭೃತಾಕರ್ಯಾಃ.	
	೧೩	೧	ಪಂಚೈತಾನಿ.	ಪಂಚೈತಾನಿ.	ಪಂಚೈತಾನಿ.
	೧೪	೧	ಕರಣಂ.	ಕಾರಣಂ.	
	೧೫	೧	ನರಃ.	ಬುಧಃ.	
	೧೬	೧	ಕೇವಲಂ.	ಕೇವಲಃ.	
	೧೭	೧	ತ್ರಿವಿಧಾಕರ್ಮಜೋದನಾ.	ತ್ರಿವಿಧಂಕರ್ಮಜೋದನಂ.	
	೧೮	೧	ಭಾವಾನ್ ಪೃಥಗ್ವಿಧಾನ್.	ಭಾವಾನ್ ಪೃಥಗ್ವಿಧಾನ್.	
	೧೯	೧	ತತ್ತಾಮನಮುದಾಹೃತಂ.	ಯತ್ತತ್ತಾಮನಮುಚ್ಚತೆ.	ಯತ್ತತ್ತಾಮನಮುಚ್ಚತೆ.
	೩೦	೧	ಅವೃತಾ.	ಅಥೃತಾ.	
	೩೩	೧	ಧಾರಯತೆ.	ಧಾರಯೇತ.	
	೩೭	೧	ನುಖಂಸಾತ್ವಿಕಂ.	ಸಾತ್ವಿಕಮಿತಿ.	
	೪೦	೧	ಕ್ಷಾಂತಿರಾರ್ಜವಮೇವಚ.	ಅಹಿಂಸಾಕ್ಷಾಂತಿರಾರ್ಜವಂ.	
	೪೩	೧	ಕ್ಷಾತ್ರಂ.	ಕ್ಷೇತ್ರಂ.	ಕ್ಷಾತ್ರಂ.
	೪೪	೧	ಕೃಷಿಗೋರಕ್ಷ್ಯವಾಣಿಜ್ಯಂ.	ವಾಣಿಜ್ಯಂಕೃಷಿಗೋರಕ್ಷಾ.	
	೪೭	೧	ನಿಯತಂ.	ವಿಹಿತಂ.	
	೫೦	೧	ಸಿದ್ಧಿಂ ಪ್ರಾಪ್ನೋತಿ.	ಸಿದ್ಧಿಂ ಪ್ರಾಪ್ನೋತಿ.	
	೫೧	೧	ರಾಗದ್ವೇಷಾವೃದ್ಧಸ್ಯ.	ರಾಗದ್ವೇಷಾವೃದ್ಧಸ್ಯ.	
	೫೬	೧	ಯದಹಂಕಾರಂ.	ಯದ್ಯಹಂಕಾರಂ.	
	೬೪	೧	ದೃಢಮಿತಿ.	ದೃಢಮಿತಿ.	ದೃಢಮಿತಿ.
	೬೭	೧	ನಾತಪಸ್ಕಾಯ.	ನಾತಪಸ್ಕಾಯ.	ನಾತಪಸ್ಕಾಯ.
	—	೧	ಅಭ್ಯಸನಾಯತಿ.	ಅಭ್ಯಸನಾಯತೇ.	
	೬೯	೧	ಇದಂ.		ಇಮಂ.
	—	—	ಅಭಿಧಾನ್ಯತಿ.	ಅಭಿಧಾನ್ಯತಿ.	
	—	೧	ಅಸಂಶಯಃ.	ಅಸಂಶಯಂ.	
	೭೫	೧	ಧ್ರುವಾನೀತಿಮತಿಮಮ.	ಧ್ರುವಾನೀತಿಮತಿಮಮ.	ಧ್ರುವಾನೀತಿಮತಿಮಮ.







# IMPROVED RENDERINGS.



[The following verses translated into Canarese by the Rev. G. WEIGLE, and sent to the Editor, were received too late to be substituted for those which appear in the work.]

## Page 54, Lecture 11.

೧೬. ಯೆಲೇ ಜಗದೊಡೆಯನಾದ ವಿಶ್ವರೂಪನೇ, ಅನೇಕ ತೋಳು, ಹೊಟ್ಟೆ, ಬಾಯಿ, ಕಣ್ಣುಗಳುಳ್ಳವನಾ ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಅನಂತರೂಪನಾ ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡಿ ಅಂತ್ಯವನ್ನಾ, ಮಧ್ಯವನ್ನಾ, ಆದಿಯನ್ನಾ ಸಹಾ ಕಾಣೆನು.

೧೭. ಕಿರೀಟಿ ಗದೆ ಚಕ್ರಗಳುಳ್ಳವನಾ, ಪ್ರಕಾಶದ ಗುಂಪುಳ್ಳವನಾ, ಯೆಲ್ಲಾ ಕಡೆಯಲ್ಲಿ ಕಾಂತಿಯುಳ್ಳವನಾ, ನೋಡಕೂಡದವನಾ, ಸುತ್ತಲಾಗಿ ಪ್ರಕಾಶಿಸುವ ಬೆಂಕಿ ಸೂರ್ಯಗಳ ತೋಜೆಯುಳ್ಳವನಾ, ಯೆಣಿಸಕೂಡದವನಾ, ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೧೮. ಲಯವಿಲ್ಲದ ವಸ್ತು ಶ್ರೇಷ್ಠದ್ದಾ ಅನಿರೀತವಾದ್ದಾ ನೀನೇ, ಈ ಸರ್ವಲೋಕಕ್ಕೆ ಉತ್ಕೃಷ್ಟವಾದ ಆದಿಕಾರಣವು ನೀನೇ, ನಾಶವಿಲ್ಲದವನಾ ಕಾಶ್ವತವಾದ ಧರ್ಮದ ಲಕ್ಷಣವಾ ನೀನೇ, ನೀನು ನಿತ್ಯವಾದ ಪುರುಷನೆಂದು ನಾನು ತಿಳಿದುಕೊಳ್ಳುತ್ತೇನೆ.

## Page 55, Lecture 11.

೧೯. ಆದಿ ಮಧ್ಯ ಅಂತ್ಯಗಳಿಲ್ಲದವನಾ, ಅಮಿತತ್ರಾಣವುಳ್ಳವನಾ, ಲೆಕ್ಕವಿಲ್ಲದ ತೋಳುಗಳುಳ್ಳವನಾ, ಚಂದ್ರಸೂರ್ಯರಿಂಬ ಕಣ್ಣುಗಳುಳ್ಳವನಾ, ಉರಿಯುವ ಬೆಂಕಿಯಂತೆ ಮುಖವುಳ್ಳವನಾ, ಸ್ವಂತ ಪ್ರಕಾಶದಿಂದ ಈ ಸರ್ವಲೋಕಕ್ಕೆ ಬಿಸಿಮಾಡುವವನಾ, ಆಗಿರುವ ನಿನ್ನನ್ನು ನೋಡುತ್ತೇನೆ.

೨೦. ಯೆಲೇ ಮಹಾಭುಜನೇ, ಅನೇಕ ಬಾಯಿಕಣ್ಣುಗಳುಳ್ಳದ್ದಾ, ಅನೇಕ ತೋಳು ತೊಡೆ ಕಾಲುಗಳುಳ್ಳದ್ದಾ, ಅನೇಕ ಹೊಟ್ಟೆಗಳುಳ್ಳದ್ದಾ, ಅನೇಕ ಕೋರೆಗಳಿಂದ ಭಯಂಕರವಾದದ್ದಾ, ಆಗಿರುವ ನಿನ್ನ ದೊಡ್ಡರೂಪವನ್ನು ನೋಡಿ ಲೋಕಗಗಳು ವ್ಯಭಿಷಕ್ತವೆ ನಾನು ಪಡುತ್ತೇನೆ.

## Page 56, Lecture 11.

೨೧. ಯೆಲೇ ಸರ್ವೋತ್ತಮನೇ, ನಿನಗೆ ನಮಸ್ಕಾರವಾಗಲಿ ಪ್ರಸನ್ನನಾಗು ಭಯಂಕರ ರೂಪವುಳ್ಳವನಾದ ನೀನು ಯೆಂಥವನೋ ಯೆಂದು ನನಗೆ ಹೇಳು ನಿನ್ನ ಭಾವವನ್ನು ನಾನು ಅರಿಯದೆ ಯಿರುವದರಿಂದ ಆದಿಪುರುಷನಾದ ನಿನ್ನನ್ನು ತಿಳಿಯಲಿಚ್ಛಿಸುತ್ತೇನೆ.

## Page 57, Lecture 11.

೨೨. ಲೋಕವನ್ನು ನಷ್ಟಮಾಡುವಕಾಲನಾ ಬಹಳವೃದ್ಧನಾ ನಾನೇ, ಜನಗಳನ್ನು ಅಪಹರಿಸುವದಕ್ಕೆ ಪ್ರಾರಂಭಿಸಿದ್ದೇನೆ, ನಿನ್ನಹೊತು ಉಭಯಸ್ಥೈರ್ಯಗಳಲ್ಲಿ ನಿಂತಿರುವವೀರರು ಯಾರುಇರಲಾರರು

೨೩. ಯೆಲೇ ಹೃಷೀಕೇಶನೇ, ನಿನ್ನ ಸ್ಥಾನದಲ್ಲಿ ಜಗತ್ತು ಘನದಿಂದ ಸಂತೋಷಿಸಿ ಪೊಪ್ಪುತ್ತದೆ ರಾಜ್ಯಸರು ಭಯಪಟ್ಟವರಾಗಿ ದಿಕ್ಕಾಪಾಲಾಗಿ ವೋಡಿಹೋಗುತ್ತಾರೆ ಸಿದ್ಧ ಪುರುಷರ ಸಮಾಹಗಳು ಯೆಲ್ಲಾ ನಮಸ್ಕಾರ ಮಾಡುತ್ತವೆ.

೨೪. ಯೆಲೇ ಮಹಾತ್ಮನೇ, ಬ್ರಹ್ಮದೇವರಿಗೆ ಆದಿಕಾರಣನಾ ಹಿರಿಯನಾ ಆದ ನಿನಗೆ ಯಾತಕ್ಕೆ ನಮಸ್ಕಾರ ಮಾಡದೆ ಇದ್ದಾರು; ಅನಂತನೇ, ದೇವದೇವನೇ, ಜಗನ್ನಿವಾಸನೇ, ಇರುವದಕ್ಕಾಗಿ, ಇಲ್ಲದ್ದಕ್ಕಾಗಿ, ಪರಮವಾದ ವಿಭಾಗವಿಲ್ಲದ ವಸ್ತು ನೀನೇ.

## Page 58, Lecture 11.

೨೫. ನಾನು ನಿನ್ನನ್ನು ಸ್ನೇಹಿತನೆಂದುಕೊಂಡು ಯೆಲೇ ಕೃಷ್ಣನೇ, ಯೆಲೇ ಯಾದವನೇ, ಯೆಲೇ ಸ್ನೇಹಿತನೇ ಯೆಂದು ತಿಳಿಯದೆ ಆಗಲಿ ಪ್ರೀತಿಯಿಂದಾಗಲಿ ನಿನಗೆ ಪೊತ್ತಿ ಹೇಳಿದ್ದನ್ನಾ;

೨೬. ವೊಂಟಿಯಾಗಲಿ, ಅವಸರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಆಗಲಿ, ಸಂಚರಿಸುವದರಲ್ಲಿಯೂ, ಮಲಗುವದರಲ್ಲಿಯೂ, ಕೂತಿರುವಲ್ಲಿಯೂ, ಭೋಜನದಲ್ಲಿಯೂ, ಜೇಷ್ಟ್ವೋನ್ಮುಕರ ನಿನಗೆ ಮಾಡಿದ ಅಪಮಾನವನ್ನಾ ನಾಶಕರವೆನಿಸುವ ಮಿತಿಮೀರಿದವನಾ ಆದ ನೀನು ಕ್ಷಮಿಸಬೇಕೆಂದು ಬೇಡಿಕೊಳ್ಳುತ್ತೇನೆ.

## Page 59, Lecture 11.

೨೭. ಯೆಲೇ ಅರ್ಜುನನೇ, ಪ್ರಸನ್ನನಾದ ನಾನು ಆತ್ಮಯೋಗದಿಂದಲೇ ಶೇಷಸ್ಥಳದ್ದಾ ಅನಂತವೂ ಮೂಲವಾದದ್ದಾ ಆಗಿರುವ ಆ ನನ್ನ ಪರಮವಿಶ್ವರೂಪವನ್ನು ತೋರಿಸಿ ಕೊಟ್ಟಿದ್ದೇನೆ ಅದನ್ನು ಮುಂಚೆ ಯಾರೂ ನೋಡಲಿಲ್ಲ.

೨೮. ಯೆಲೇ ಕುರುಶ್ರೇಷ್ಠನೇ, ವೇದಯಜ್ಞಮಾಡಿದಾಗ್ಯಾ, ವೇದವೋದಿದಾಗ್ಯಾ, ದಾನಕ್ರಿಯೆಗಳನ್ನಾ, ಭಯಂಕರವಾದ ತಪಸ್ಸುಗಳನ್ನಾ, ನಡೆಸಿದರೂ ಈರೂಪ ಧರಿಸಿದ ನನ್ನನ್ನು ನೋಡಲಿಕ್ಕೆ ನಿನ್ನನ್ನು ಹೊತು ಈ ಲೋಕದಲ್ಲಿ ಇನ್ನಾರಿಗೂ ಕೂಡದು.



## Page 60, Lecture 11.

೫೦. ನೀನು ನೋಡಿದ ಆ ನನ್ನ ರೂಪವು ನೋಡಲಿಕ್ಕೆ ಬಹು ಕಷ್ಟವಾಗಿದೆ ದೇವತೆಗಳು ನಹ ಆ ರೂಪವನ್ನು ನೋಡಲಿಕ್ಕೆ ಯಾವಾಗಲೂ ಅಪೇಕ್ಷಿಸುತ್ತಾರೆ.

೫೧. ನೀನು ನನ್ನನ್ನು ನೋಡಿದ ಪ್ರಕಾರ ವೇದಾಭ್ಯಾಸವೂ, ತಪಸ್ಸೂ, ದಾನವೂ, ಯಜ್ಞವೂ, ಮಾಡುವವರು ನನ್ನನ್ನು ನೋಡಲಾರರು.

೫೨. ಯೆಲೇ ಅಜ್ಞಾನನೇ, ಬೇರೊಂದು ಕಡೆಗೆ ತಿರುಗದ ಭಕ್ತಿಯಿಂದ ಆ ರೂಪವುಳ್ಳ ನನ್ನನ್ನು ತಿಳಿಯಲೂ ನೋಡಲೂ ನಿಶ್ಚಯವಾಗಿ ಪ್ರವೇಶಿಸಲೂ ಬಹುದು ತತ್ಪ್ರಕಾರನೇ.

೫೩. ಯೆಲೇ ಪಾಂಡವನೇ, ನನ್ನ ಕ್ರಿಯೆಗಳನ್ನು ನಡೆಸಿ ನನ್ನನ್ನು ಪರಮನೆಂದೇನಿಸಿ ನನ್ನನ್ನು ಭಜಿಸಿ ಸಂಗಗಳನ್ನು ಬಿಟ್ಟು ಸರ್ವಭೂತಗಳ ಮೇಲೆ ಹಗೆ ಮಾಡದೆ ಇರುವವನಾಗುವನೋ ಅವನೇ ನನ್ನಲ್ಲಿ ಪ್ರವೇಶಿಸುವನು.

## Page 61, Lecture 12.

೩. ಭಾಗವಿಲ್ಲದೆಯೂ, ತೋರಿನಕೂಡದೆಯೂ, ಅನುಭವಿಸಕೂಡದೆಯೂ, ಇರುವವನನ್ನೂ, ಯೆಲ್ಲಾ ದಾಟುವವನನ್ನೂ, ಚಿಂತಿಸಕೂಡದವನನ್ನೂ, ತಿಖರದಲ್ಲಿ ನಿಂತವನನ್ನೂ, ಚಲಿಸದೆ ದೃಢವಾಗಿರುವವನನ್ನೂ;

೪. ಯಾರು ಇಂದ್ರಿಯಗಳ ಸಮೂಹವನ್ನು ಬಿಗಿಹಿಡಿದು ಯೆಲ್ಲಾ ಕಡೆಗೂ ಅದೇ ಬುದ್ಧಿಯಿಂದ ಇರುವವರಾಗಿ ಪೂಜಿಸುತ್ತಾರೋ ಅವರು ಯೆಲ್ಲಾ ಪ್ರಾಣಿಗಳ ಮೇಲಿನಲ್ಲಿ ಸಂತೋಷಪಟ್ಟವರಾಗಿ ನನ್ನನ್ನೇ ಹೊಂದುತ್ತಾರೆ.

## Page 62, Lecture 12.

೧೧. ಅದುನಹ ಕೂಡದಿದ್ದರೆ ನನ್ನ ಯೋಗವನ್ನು ಮಾಡಲಿಕ್ಕೆ ಯಶ್ಯೈಸುವವನಾಗಿ ಬಿಗಿಹಿಡಿದ ಅತ್ಯದಿಂದ ಸಕಲ ಕ್ರಿಯೆಗಳ ಫಲವನ್ನು ಬಿಟ್ಟುಬಿಡು.

## Page 63, Lecture 12.

೨೦. ಧರ್ಮಸ್ವರೂಪವಾದ ಈ ಅಮೃತವನ್ನು ಹೇಳಿದ ಪ್ರಕಾರವೇ ಶ್ರದ್ಧೆಯುಳ್ಳವರಾಗಿಯೂ ನನ್ನನ್ನು ತ್ರೇವ್ಯನೆಂದೇನಿಸುವವರಾಗಿಯೂ ಭಕ್ತರಾಗಿಯೂ ಯಾರು ಪೂಜಿಸುತ್ತಾರೋ ಅವರೇ ನನಗೆ ಪ್ರಿಯರು.

## Page 64, Lecture 13.

೫. ಅದು ಬೇರೆಬೇರೆ ಪಂದಸ್ಸುಗಳಲ್ಲಿಯೂ ಮೂಲಕಾರಣಗಳನ್ನು ತೋರಿಸುವವುಗಳೂ ನಿಶ್ಚಯವಾದವುಗಳೂ ಆಗಿರುವ ಬ್ರಹ್ಮಸೂತ್ರಗಳಲ್ಲಿಯೂ ಋಷಿಗಳ ಕೈಯಿಂದ ಅನೇಕ ವಿಧವಾಗಿಯೂ ವಿಶೇಷವಾಗಿಯೂ ಹಾಡಲ್ಪಟ್ಟಿದ್ದೇ.

## Page 66, Lecture 13.

೧೬. ಅದು ಭೂತಗಳ ಹೊರಗೂ ಪೊಳಗೂ ಚರಿಸದೆಯೂ ಚರಿಸುತ್ತಲೂ ದೂರದಲ್ಲಿಯೂ ಹತ್ತರದಲ್ಲಿಯೂ ಇರುವಂಥಾದ್ದಾಗಿ ಅದರ ಸೂಕ್ಷ್ಮಭಾವಕ್ಕೋಸ್ಕರ ತಿಳಿಯಬಾರದು.

೧೭. ಅದು ಭೂತಗಳಲ್ಲಿ ವಿಭಾಗವಾಗದೆಯೂ ವಿಭಾಗವಾಗಿಯೂ ಇರುತ್ತದೆ ಅದುಭಕ್ತಿಸುವಂಥಾದ್ದೂ ಹುಟ್ಟುವಂಥಾದ್ದೂ ಆಗಿ ಭೂತಗಳನ್ನು ವಹಿಸುವಂಥಾದ್ದಯಿಂದ ತಿಳಿಕೊಳ್ಳಬೇಕು.

೨೧. ಕಾರ್ಯಗಳನ್ನೂ ಕಾರಣಗಳನ್ನೂ ವುಂಟುಮಾಡುವದರಿಂದ ಪ್ರಕೃತಿಗೆ ಹೇತುವೆಂದು ಹೇಳುತ್ತಾರೆ. ಸುಖದುಃಖಗಳನ್ನು ಅನುಭವಿಸುವದರಿಂದ ಪುರುಷನಿಗೆ ಹೇತುವೆಂದು ಹೇಳುತ್ತಾರೆ.

## Page 67, Lecture 13.

೨೨. ಯೆಲ್ಲಾ ಭೂತಗಳಲ್ಲಿ ಸಮನೂ, ನಾಶಹೊಂದುವವುಗಳಲ್ಲಿ ನಾಶಹಿಂತನೂ, ಆಗಿರುವ ಪರಮೇಶ್ವರನನ್ನು ನೋಡುವವನೇ ನೋಡುತ್ತಾನೆ.

## Page 68, Lecture 13.

೩೫. ಕ್ಷೇತ್ರಕ್ಕೂ ಕ್ಷೇತ್ರಜ್ಞಕ್ಕೂ ಇರುವ ಹೆಚ್ಚುಕಡಮೆಯನ್ನೂ ಭೂತಗಳ ಪ್ರಕೃತಿಯಿಂದ ವಿಮೋಚನೆಯಾಗುವ ಮಾರ್ಗವನ್ನೂ ಯಾರು ಜ್ಞಾನದೃಷ್ಟಿಯಿಂದ ತಿಳಿಕೊಳ್ಳುತ್ತಾರೋ ಅವರೇ ಪರಮಗತಿಯಲ್ಲಿ ಶೇರುವರು.

## SIR C. WILKINS'S NOTES, WITH ADDITIONS.

Page, Verse.

- 2 12 *The ancient chief.*—*Bhēeshma*, brother of *Vēē-chētrā-vēryā*, grandfather of the *Kōōrōōs* and the *Pāndōōs*.
- — *Shell.*—The conch or chank.
- 16 *Krishna.*—An incarnation of the Deity.
- — *Arjoon.*—The third son of *Pāndōō*, and the favorite of *Krishna*.
- 4 30 *Gāndēēv my bow.*—The gift of *Vārōōn* the God of the Ocean.
- 5 42 *Hell*, in the original *Nāraka*. The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices, are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.
- — *Forefathers, &c*—The Hindoos are enjoined by the *Vēds* to offer a cake, which is called *Pēēndā*, to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily, and this ceremony is called *Tārpān*, to satisfy, appease.—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pēētrēē-lōg*, where they may continue in proportion to their former virtues, provided these ceremonies be not neglected; otherwise they are precipitated into *Nāraka*, and doomed to be born again in the bodies of unclean beasts; and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mōōktēē*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the Godhead, who is called *Brāhm*. These ceremonies, which are

Page, Verse.

- called *Srādh*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.
- 6 3 *Contrary to duty.*—Contrary to the duty of a soldier.
- 7 *By the dictates of my duty.*—The duty of a soldier, in opposition to the dictates of the general moral duties.
- 7 11 *The wise men.*—*Pāndēēts*, or expounders of the law: or in a more general sense, such as by meditation have attained that degree of perfection which is called *Gnān*, or inspired wisdom.
- 9 34 [This verse is printed as translated by Sir C. Wilkins, though it will be seen that the Canarese version differs entirely from it, and corresponds with the Latin of Schlegel.]
- 10 40 *The bonds of action.*—The Hindoos believe that every action of the body, whether good or evil, confineth the soul to mortal birth; and that an eternal release, which they call *Mōōktēē*, is only to be attained by a total neglect of all sublunary things; or, which is the same thing according to the doctrine of *Krishna*, the abandonment of all hopes of the reward of our actions; for such reward, they say, can only be a short enjoyment of a place in heaven, which they call *Swārg*; because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.
- 11 45 *The objects of the Veds are of a threefold nature.*—The commentators do not agree with respect to the signification of this passage; but, as the *Veds* teach three distinct systems of religion, it is probable that it refers to this circumstance.
- 48 *Yōg.*—There is no word in the *Sanscrit* language that will bear so many interpretations as this. Its first signification is *junction* or *union*. It is also used for bodily or mental application; but in this work it is generally used as a theo-



Page, Verse.

logical term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word *Yōgēē*, a devout man, is one of its derivatives. If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original; as will *devout* and *devoted* for its derivatives.

11 49 *Wisdom*.—Wherever the word *wisdom* is used in this Translation, is to be understood *inspired wisdom*, or a knowledge of the Divine Nature. The original word is *Gnān*, or as it is written *Jnān*.

13 62 *Folly*.—In the original *Mōhā*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

14 1 *The practice of deeds*.—The performance of religious ceremonies and moral duties, called *Kārmā-Yōg*.

15 10 *Brāhmā*.—The deity in his creative quality.

16 17 *Hath no occasion*.—Hath no occasion to perform the ceremonial parts of religion.

— 20 *Attained perfection*.—That degree of perfection which is necessary to salvation.

19 39 *Desire*.—The will, as presiding over the organs, the heart and the understanding.

— 42 *The resolution*.—In this place resolution means the power of distinguishing the truth of a proposition: the understanding.

— — *He*.—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

21 12 *Worship the Dēvātās*.—The word *Dēvātā* is synonymous with *Dēv*, *Dēw*, or *Dēb*, as it is sometimes pronounced. The Angels, or subordinate celestial beings; all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

23 31 *And where, O Arjoon, is there another?—fit for him* is understood. The sentence would perhaps read better in this form: "He who neglecteth the duties of life is not for this world, much less for that which is above." But the other translation is literally correct.

Page, Verse.

24 35 *In me*.—In the Deity, who is the universal spirit.

25 41 *Have no power to confine*.—Have no power to confine the soul to mortal birth.

27 13 *In the nine-gate city of its abode*.—The body, as furnished with nine passages for the action of the faculties: the eyes, nose, mouth, &c.

— 14 *The powers nor the deeds of mankind*.—To understand this, and many similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

34 44 *The man, &c.*—i. e. That the desire of becoming a devout man is equal to the study of the *Veds*. [The meaning is, says the Rev. G. Weigle, that "one who is truly devoted has a prospect of eternal bliss, and though by some mischance he may be sent down to this earth again, yet it will be under the most favorable circumstances; he will, by former habit, feel himself drawn towards the right path even against his (momentary) inclination: (అవశోషి) and longing for intuitive wisdom (విజ్ఞానం కోరిక) he will leave behind him (praevertit, as Schlegel has it,) the శబ్ద బ్రహ్మ, that is the *literal veda*, or as we should say, the *letter of the law*.]

36 5 *Of a vital nature*.—The vital soul.

— 6 *Learn that these two*.—Matter and spirit.

— 12 *Sātvā, Rājā, Tāmā*.—*Truth, passion, darkness*; or, as the words are sometimes used *white, red, black*.

37 16 *The wisher after wealth*.—Such as pray for worldly endowments.

— 20 *And are governed by their own principles*.—By the three ruling qualities already explained.

39 3 *Adhē-ātmā, &c.*—As *Krishna's* answer to the several questions of *Arjoon* has something mysterious in it, I will endeavour to render it more comprehensible:

*Adhē-ātmā*—literally signifies *the over-ruling spirit*, by which is implied the divine nature.

*Kārmā*—signifies *action*, whereby is to be understood his creative quality.

*Adhē-bhōt*—signifies *he who ruleth over created beings*: the power of the Deity to destroy.

Page, Verse.

*Adhē-divā*—literally means *superior to fate*; and is explained by the word *Pōrōōsh*, which, in vulgar language, means no more than man; but in this work it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brāhm* inhabiting a body. So by the word *Mahā-Poorōosh* is implied the Deity as the *primordial source*. These terms are used in a metaphysical work called *Pātanjā*, wherein God is represented under the figure of *Mahā-Pooroosh*, the great man or prime progenitor; in conjunction with *Prakrētē*, nature or first principle, under the emblem of a female engendering the world with his *Māyā* or supernatural power.

41 13 *Om*!—This mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letter *ॐ*, *ॐ*, *ॐ*, which in composition coalesce, and make *ॐ* *O*, and the nasal consonant *ॐ* *m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

— 17 *A thousand revolutions of the Yoogs*.—Is equal to 4320,000,000 years. An ingenious mathematician, who has resided in India, supposes that the *Yoogs* are nothing more than astronomical periods, formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word *Yog*, which signifies a *juncture* or *joining* gives good grounds for such an hypothesis.

44 5 *And all things are not dependent on me*.—This ambiguity is removed by the following simile of the air in the æther.

— 7 *Kalp*—The same as the day of *Brahma*, a thousand revolutions of the *Yoogs*, The word literally signifies *formation*.

— 8 *The whole, from the power of nature, without power*.—This passage is agreeable to the doctrine of the influence of the three *Goon*, or qualities, over all our actions.

— 10 *It is from this source*.—Because of the supervision of the Supreme Being.

— 13 *Other Gods*—Whenever the word *Gods* is used in this Translation, the subordinate supernatural beings are implied.

Page, Verse.

45 17 *Veds*.—The word *Ved* signifies *learning*. The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brahma*. It is remarkable that *Krishna* mentions only the three first; it may therefore be presumed that no more existed in his time.

45 20 *Som*—is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Brahmans* who officiate at the altar.

— — *Eendra*—is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.

46 28 *Sannyāsē*—one who totally forsaketh all worldly actions; but *Krishna*, in order to unite the various religious opinions which prevailed in those days, confines the word *Sannyas* to a forsaking of the hope of reward.

47 32 *Women*.—In the *Veds* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of the *Brāhman*.

— 33 *Rajarshees*—from *Raja* and *Reeshee*, Prince and Saint.

— 2 *Soors*.—Good angels.

— — *Maharshees*.—Great *saints*, of whom there are reckoned seven, who were at the creation produced from the mind of *Brahma*.

48 6 *Manoos*.—Four other beings produced at the creation from the mind of *Brahma*.

49 12 *Reeshees*.—Saints.

— — *Devarshees*.—Deified saints.

— — *Narad*.—One of the *Devarshees*, and a great prophet, who is supposed to be still wandering about the world. *Nara* signifies a thread or clew; a precept; and *Da* Giver.—Wherever he appears he is constantly employed in giving good counsel.

— 15 *Danoos*.—Evil spirits, or fallen angels, the offspring of *Danco* (fem.)



Page, Verse.

- 49 15 O first of men!—Arjoon makes use of this expression as addressing the Deity in human shape.
- 50 21 *Adeetyas*.—The offsprings of *Adeetee* (f.) (that may not to be cut off.) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year. Their names are *Varoon*, *Soorya*, *Vedang*, *Bhanoo*, *Eendra*, *Ravee*, *Gabhastee*, *Yam*, *Swarna-reta*, *Deevahar*, *Meetra*, *Vishnoo*.
- — *Vishnoo*.—He who filleth or possesseth all space, One of the twelve suns, and the name of the Deity in his preserving quality.
- — *Ravee*.—The river—one of the names of the sun
- — *Mareechee*.—One of the eight points of the heavens.
- — *Maroots*.—The winds.
- — *Sasee*.—The moon.
- — *Nakshatras*.—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course. Constellations in general.
- 22 *Sam*.—The first of the four books of the *Veds*, composed to be chanted or sung.
- — *Vasava*.—One of the names of *Eendra*.
- 23 *Sunkar*.—One of the names of *Seev*, or Fate.
- — *Roodras*.—Eleven distinctions of *Seev*, or Fate.
- — *Veetesa*.—The God of riches, otherwise called *Koover*. He is said to preside over the regions of the north, and to be the chief of the *Yakshas* and the *Rakshas*, two species of good and evil Genii.
- — *Pavah*.—The God of fire. He is supposed to preside over the south-east quarter.
- — *Vasoos*.—Eight of the first created Beings of *Brahma*.
- — *Meroo*.—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world. It is sometimes, by way of pre-

Page, Verse.

- eminence, called *Soo-merōo*. It is remarkable that the word *Meroo* signifies a centre or axis.
- 50 24 *Vreehaspatee*.—The preceptor of the *Devs* or *Dews*, the planet Jupiter and *Dies Fovis*,
- — *Shanda*.—Otherwise called *Karteek*, the general of the celestial armies.
- 25 *Bhreegoo*.—One of the first created beings produced from the mind of *Brahma*.
- — *The monosyllable*.—The mystic word or monosyllable ॐ *Om!* already explained.
- — *Yap*.—A silent repetition of the name of God.
- — *Heemalay*.—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the Globe.
- 26 *Aswatta*.—The *Peepal* tree.
- — *Cheetra-rath amongst Gandharvs*.—The title of chief of the *Gandharvs* or celestial chariots: *the Gandharv of the painted chariot*.
- In the *Mahabharat* is to be found a very entertaining story of a combat between him and *Arjoon*, wherein he is defeated; and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to *Dagdha-rath*, or the *Gandharv* of the burnt chariot.
- 27 *Oochishrava*, *who arose with the Amreeta*, or the water of life, from the ocean.—The story of churning the ocean for what are called the *Chowda Rattan*, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to MILTON's description of war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mahabharat*, from which both are extracted.

## AN EPISODE FROM THE MAHABHARAT,

## BOOK I. CHAPTER 15.

"THERE is a fair and stately mountain, and its name is *Meroo*, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns.

It is clothed in gold, and is the respected haunt of *Dews* and *Gandharvs*. It is inconceivable, and not to be encompassed by sinful man; and it is guarded

by dreadful serpents. Many celestial medicinal plants are on its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The *Soors*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Amreeta*, or water of immortality. The *Dēv Narayan* being also there, spoke unto *Brahma*, whilst the *Soors* were thus consulting together, and said, "Let the ocean, as a pot of milk, be churned by the united labour of the *Soors* and *Asoors*; and when the mighty waters have been stirred up, the *Amreeta* shall be found. Let them collect together every medicinal herb, and every precious thing, and let them stir the ocean, and they shall discover the *Amreeta*."

There is also another mighty mountain whose name is *Mandar*, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infest its border, and it is the respected haunt of *Keennars*, *Dēvs*, and *Apsars*. It standeth eleven thousand *Yōjan* above the earth, and eleven thousand more below its surface.

As the united bands of *Dēvs* were unable to remove this mountain, they went before *Vishnoo*, who was sitting with *Brahma*, and addressed them in these words: "Exert, O masters, your most superior wisdom to remove the mountain *Mandar*, and employ your utmost power for our good."

*Vishnoo* and *Brahma* having said, "It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear; and *Ananta* arose, and was instructed in that work by *Brahma*, and commanded by *Narāyan* to perform it. Then *Ananta*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof; and the *Soors* accompanied him into the presence of the Ocean, whom they addressed, saying, "We will stir up thy waters to obtain the *Amreeta*." And the Lord of the waters replied—"Let me also have a share, seeing I am to bear the violent agitations that will be caused

"by the whirling of the mountain." Then the *Soors* and the *Asoors* spoke unto *Koorma-raj*, the King of the Tortoises, upon the strand of the ocean, and said—"My Lord is able to be the supporter of this mountain." The Tortoise replied, "Be it so:" and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Eendra* began to whirl it about as it were a machine. The mountain *Mandar* served as a churn, and the serpent *Vasookee* for the rope; and thus in former days did the *Dēvs*, the *Asoors*, and the *Danoos*, begin to stir up the waters of the ocean for the discovery of the *Amreeta*.

The mighty *Asoors* were employed on the side of the serpent's head, whilst all the *Soors* assembled about his tail. *Ananta*, the sovereign *Dew*, stood near *Narāyan*.

They now pull forth the serpent's head repeatedly, and as often let it go; whilst there issued from his mouth, thus violently drawing to and fro by the *Soors* and *Asoors*, a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly bands, who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Soors* and *Asoors*. In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Mandar* by the *Soors* and *Asoors*, was like the bellowing of a mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent confrication a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal *Eendra*. And now a heterogeneous stream of the concocted juices



of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Soors* obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of *Brahma*, the granter of boons, and addressed him, saying—"Except *Narāyan*, every other *Soor* and "*Asoor* is fatigued with his labour, and still the *Amreeta* doth not appear; wherefore the churning of the ocean "is at a stand." Then *Brahma* said unto *Narāyan*—"Endue them with recruited strength, for thou art "their support." And *Narāyan* answered and said—"I will give fresh vigour to such as co-operate in the "work. Let *Mandar* be whirled about, and the bed "of the ocean be kept steady."

When they heard the words of *Narāyan*, they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed *Sree*, the Goddess of fortune; whose seat is the white lily of the waters; then *Soora-Dēvee*, the Goddess of wine, and the white horse called *Oochisrava*. And after these there was produced, from the unctuous mass, the jewel *Kowstobh*, the glorious sparkling gem worn by *Narāyan* on his breast; so *Pareejat*, the tree of plenty, and *Soorabhee*, the cow that granted every heart's desire.

The moon, *Soora-Dēvee*, the Goddess *Sree*, and the horse as swift as thought, instantly marched away towards the *Dēvs*, keeping in the path of the sun.

Then the *Dēv Dhanwantaree*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Amreeta*. When the *Asoors* beheld these wondrous things appear, they raised their tumultuous voices for the *Amreeta*, and each of them clamorously exclaimed—"This of right is mine!"

In the mean time *Irāvat*, a mighty elephant, arose, now kept by the God of thunder; and as they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe

with its mortal stench; until *Seer*, at the word of *Brahma*, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign *Dēv* of magic form, from that time he hath been called *Neel-Kant*, because his throat was stained blue.

When the *Asoors* beheld this miraculous deed, they became desperate, and the *Amreeta* and the Goddess *Sree* became the source of endless hatred.

Then *Narāyan* assumed the character and person of *Moheenee-Haya*, the power of enchantment, in a female form of wonderful beauty, and stood before the *Asoors*; whose minds being fascinated by her presence, and deprived of reason, they seized the *Amreeta*, and gave it unto her.

The *Asoors* now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Soors*. In the mean time *Narāyan*, in the female form, having obtained the *Amreeta* from the hands of their leader, the hosts of *Soors*, during the tumult and confusion of the *Asoors*, drank of the living water.

And it so fell out, that whilst the *Soors* were quenching their thirst for immortality, *Rahoo*, an *Asoor*, assumed the form of a *Soor*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Soors*, discovered the deceit; and instantly *Narāyan* cut off his head, as he was drinking, with his splendid weapon *Chakra*. And the gigantic head of the *Asoor*, emblem of a mountain's summit, being thus separated from his body by the *Chakra's* edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, will all its islands, rocks, and forests. And from that time the head of *Rahoo* resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

Now *Narāyan*, having quitted the female figure he had assumed, began to disturb the *Asoors* with sundry celestial weapons; and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Asoors* and the *Soors*. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle-axes fell on all sides. The *Asoors* vomit blood from the wounds of the *Chakra*, and fall upon the ground pierced by the sword, the spear, and spiked club—Heads, glittering with polished

gold, divided by the *Pattees'* blade, drop incessantly; and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle's fought with the iron-spiked club, and, as they close, with clenched fist! and the din of war ascendeth to the heavens! They cry—"Pursue! strike! fell to the ground!" so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narāyan* entered the field together. *Narāyan* beholding a celestial bow in the hand of *Nar*, it reminded him of his *Chakra*, the destroyer of the *Asoors*. The faithful weapon, by name *Soodersan*, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narāyan*, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns; who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the *Asoors* in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens, and now again darteth into the field like a *Peesāch* to feast in blood.

Now the dauntless *Asoors* strive, with repeated strength, to crush the *Soors* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise; and in their fall the earth, with all its fields and forests, is driven from its foundation: they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now *Nar*, seeing the *Soors* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts; and the *Asoors*, finding themselves again sore pressed by the *Soors*, precipitately flee: some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious *Chakra*, *Soodrarsan*, which for a while burnt like the oil-fed fire, now grew cool and he retired into the heavens from whence he came. And the *Soors* having obtained the victory, the mountain *Mandar* was carried back to its former station with great respect; whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The *Soors* guarded the *Amreeta* with great care, and rejoiced exceedingly because of their success; and *Eendra*, with all his immortal bands, gave the water of life unto *Narāyan*, to keep it for their use."

Page, Verse.

50 28 *Kama-dhook*.—One of the names of the Cow of Plenty, produced in churning the ocean.

— 29 *Ananta amongst the Nags*.—The *Nags* are serpents fabled with many heads. *Ananta* signifies *eternal*, and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken.

— — *Varoon*.—The God of the Ocean.

— — *Yam*.—The judge of hell.

51 30 *Prahlad*.—An evil spirit who was converted by *Krishna*.

Page, Verse.

51 30 *Vinateya*.—A bird fabled to be of wonderful size, and the vehicle of *Vishnoo*, the deity in his preserving quality, and who is otherwise called *Garoor*.

— 31 *Makar*.—A fish represented with a long snout something like the proboscis of an elephant; and the sign *Capricornus*.

— — *Ganga*.—The Ganges. When the river was first conducted from its source, by a Prince whose name was *Bhageerath*, towards the ocean, it so fell out that *Fahnoo* was at his devotions at the mouth of the *Mahanadee*, at a place now



Page, Verse.

called *Navobgunge*.—The Goddess in passing swept away the utensils for his absolutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called *Fahna-vee*, or the offspring *Fahnnoo*.

51 33 *Dwandwa*.—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

— 35 *Marga-seersha*.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

— — *Koosoomakara*.—The season of flowers, otherwise called *Vasant*. The two months between the middle of March and May.—The Hindoos divide the year into six *Reetoo*, or seasons, of two months each, which are thus denominated:

*Seesar*.—Dewy season.

*Heemant*.—Cold season.

*Vasant*—Mild (spring.)

*Greeshma*.—Hot season.

*Varsa*.—Rainy season.

*Sarat*—Breaking (up of the rains.)

— 37 *Vasoodev*.—The father of *Krishna* in his incarnation.

— — *Vyas*.—The reputed author or compiler of the *Mahabharat*.

— — *Bards*.—The Poets of India, like the Bards of Britain, were revered as Saints and Prophets.

— — *Onsana*.—Otherwise called *Sookra*, esteemed the preceptor of the evil spirit; the planet Venus, and *dies Veneris*.

53 6 *Asween* and *Koomar*.—Reputed the twin offspring of the Sun, and physicians of the Gods.

54 15 *Oorugas*.—*Who crawl upon their breasts*:—serpents.

— 17 *Chakra*.—A kind of *discus* with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre.—See the story of the churning of the ocean, p. 104.

— 18 *Pooroosh*.—Already explained.

Page, Verse.

57 32 *Except thyself*.—*Thyself* should include his brothers, who were also saved.

— 33 *The immediate agent*.—The instrument to execute the decree of Fate.

59 46 *Thy four-armed form*.—In which the Deity is usually represented in his incarnations, the images of which *Arjoon* had been accustomed to behold without emotion.

63 20 *Amrecta*.—The water of immortality, the *Ambrosia* of the Hindoo Gods.—See the story of churning the ocean, p. 104.

65 8 *And a constant attention to birth, &c.*—To look upon them as evils.

— 10 *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

— 12 *The superior spirit*.—God, the universal soul.

— 13 *Sat (ens) nor (Asat) non ens*.—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is, that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

66 22 *Are the cause which operateth in the birth of the Pooroosh, &c.*—That is, The influence of the three *Goon*, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.

74 14 *Aran and Opan*.—The breathing spirit, and the spirit which acteth in the bowels to expel the fæces.

— — *Which is of four kinds*.—Either to be masticated with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

— 15 *The Vedant*—A metaphysical treatise on the nature of God, which teacheth that matter is a

Page, Verse.

mere delusion, the supposed author of which is *Vyas*.

75 16 *Koothasta, or he who standeth on the pinnacle.*—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

— 17 *There is another Pooroosh, &c. &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Krishna* only means to collect into one view the several appellations *Koothasta, Pooroosh, Paramatma, Eeswar*, and *Poorooshōttama*, by which the Deity is described by as many different theologians, in order to expose their various opinions respecting his nature, and unite them in one.

— 20 *Sastra*.—Any book of Divine authority.

80 7 *Zeal*, in the vulgar acceptation of the word, signifies the voluntary infliction of pain, the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. *Krishna*, by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

Page, Verse.

83 2 *The bards conceive, &c.*—The meaning of this period is too evident to require a note. But, in order to shew that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written upon it by one *Sree-dhar Swamee*, whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, upon the wanton odes of their favorite Poet Hafiz, wherein every obscene allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their Prophet and his holy temple.

## NOTE BY SREE-DHAR SWAMEE,

## TO THE PASSAGE ABOVE ALLUDED TO.

“*The Bards, &c.*—The *Veds* say—“Let him who longeth for children make offerings. Let him who longeth for heaven make offerings, &c. &c.” The Bards understand *Sannyas* to be a forsaking, that is, a total abandonment, of such works as are performed for the accomplishment of a wish, such works as are bound with the cord of desire. The *Pandects* know, that is, they understand, *Sannyas* to imply also a forsaking of all works, together with all their fruits. The disquisitors, that is, such as expound or make clear, call *Tyāg* a forsaking of the fruit only of every work that is desirable, whether such as are ordained to be

performed constantly, or only at stated periods, and not a forsaking of the work itself. But how can there be a forsaking of the fruit of such constant and stated works as have no particular fruit or reward annexed to them? The forsaking of a barren woman’s child cannot be conceived.—It is said—“Although one who longeth for heaven, or for a store of cattle, &c. should all his life perform the ceremonies which are called *Sandya*, or feed the fire upon the altar, and in these and the like ceremonies, no particular reward has ever been heard of; yet whilst the law is unable to engage a provident and wary man in a work



Page, Verse.

"where no human advantage is to be seen, at  
 "the same time it ordaineth that even he who  
 "hath conquered the universe, &c. shall perform  
 "sacrifices; still for these, and the like religious  
 "duties, it hath appointed some general re-  
 "ward."—But it is the opinion of *Gooroo*, that  
 "the law intended these works merely for its  
 "own accomplishment. Such a tenet is un-  
 "worthy of notice, because of the difficulty of  
 "obliging men to pay attention to those works.  
 "It is also said, that there is a reward annexed  
 "to the general and particular duties; that they  
 "who perform them shall become inhabitants of  
 "the *Poonya-lok*; that by works the *Peetree-*  
 "*lok* is to be attained; that by good works  
 "crimes are done away, &c. &c. Wherefore it  
 "is properly said,—that *they call Tyag a for-*  
 "*saking of the fruits of every action.*"

84 13 *Five agents, &c.*—The five agents here implied,

Page, Verse.

are probably the soul, as supervisor; the mind,  
 as actor or director; the organs, as implements,  
 &c.

85 17 *Nor is he bound thereby*—He is not confined  
 to mortal birth.

— 18 *Gnān, Gneya, and Pareegnata.*—Wisdom, the  
 object of wisdom, and the superintending spirit.

87 41 *Brahman*—is a derivative from the word  
*Crahm*, the Deity, and signifies a *Theologist* or  
*Divine*.

— — *Kshetree.*—is derived from the word *Ksheta*,  
 land.

— — *Visya and Soodra*—are of doubtful origin.

91 75 *By the favour of Vyas*—who had endued *Sanjay*  
 with an omniscient and prophetic spirit, by  
 which he might be enabled to recount all the  
 circumstances of the war to the blind *Dhrecta-*  
*rashtra*.

92 77 *Hāree*—One of the names of the Deity.

END OF SIR C. WILKINS'S NOTES.

## APPENDIX.

[63]

## ADDITIONAL NOTES.

[The following general Outline of the great poem of which the BHAGAVAT-GEETA is an Episode, is added from Professor

WILSON'S PREFACE to JOHNSON'S SELECTIONS from the MAHABHARATA.]

THE Mahābhārata and Rāmāyana were designated by Sir WILLIAM JONES, the two epic poems of the Hindus. The appropriateness of the epithet has been denied by some of those ultra-admirers of Virgil and Homer, who will allow the dignity of the *Epos* to be claimed by none but the objects of their idolatry: and, in the restricted sense in which a poem is entitled *Epic*, agreeably to the definition of Aristotle, it may indeed be matter of question, if the term be strictly applicable to the Hindu Poems. Although, however, it might not be impossible to vindicate their pretensions to such a title, yet it is not worth while to defend them. It matters little what they are called; and they will not lose their value, as interesting narratives of important events, as storehouses of historical traditions and mythological legends, as records of the ancient social and political condition of India, and as pictures of national manners, if, instead of *epic*, they be denominated *heroic* poems.

The Mahābhārata, then, is a heroic poem in eighteen 'Parvas,' Cantos or Books; which are said to contain 100,000 'slokas' or stanzas. The printed edition contains 107,389 slokas; but this comprises the supplement called Hari-vansa, the stanzas of which are 16,374, and which is certainly not a part of the original Mahābhārata. There is reason to believe that the primary authentic poem was of a still more limited extent than it would reach even after the deduction; for it is said, in the first book, that, exclusive of its episodes, the poem consisted of 24,000 slokas. Some of the episodes are equivocal additions; others spring naturally out of the business of the story; and many of them are, no doubt, of considerable antiquity.

The author of the poem is said to be *Krishna Dwaipayana*, the 'Vyasa' or arranger of the Vedas, and the actual father of the two princes *Pāndu* and *Dhritarāshtra*, whose progeny are the principal cha-

acters of the fable. He taught the work to his pupil *Vaisampāyana*, who recited it at a great sacrifice celebrated by *Janamejaya*, the great-grandson of *Arjoon*, one of the heroes of the poem. As we have it, it is said to have been repeated by *Sauti* the son of *Loma-harshana* to the Rishis, or sages, assembled on occasion of a religious solemnity in the Naimisha Forest.

The subject of the Mahābhārata is a war for regal supremacy in India, between the sons of two brothers, *Pandoo* and *Dhritarāshtra*. The sons of the former were five in number; *Yudhishthira*, *Bheema*, and *Arjoon*, by one of his wives *Pritha*; and *Nakula*, and *Sahadeva* by his other wife, *Mudri*. *Dhritarāshtra* had as numerous a family as King Priam: but they were all sons, with the addition of a single daughter. Of the hundred sons, *Duryōdhana* was the eldest, and the foremost in hate and hostility to his cousins.

Although the elder of the two princes, *Pandoo*, 'the Pale' (as the name denotes,) was rendered by his pallor (which may be suspected of intimating a leprous taint,) incapable of succession. He was obliged, therefore, to relinquish his claim to his brother; and retired to the Himalaya mountains, where his sons were born, and where he died. Upon his death, his sons, yet in their boyhood, were brought to Hastināpura by the religious associates of *Pandoo's* exile, and were introduced to *Dhritarāshtra* as his nephews. Some doubts were at first expressed of the genuineness of their birth; and, in truth, they were the sons of *Pāndoo* only by courtesy, being the children of their wives by sundry divinities. Thus *Yudhishthira* was the son of *Dharma*, the god of justice, the Hindu Pluto: *Bheem*, of *Vayu*, or god of the wind, the Indian Æolus: *Arjoon* was the son of *Indra*, the god of the firmament, Jupiter Tonans; and *Nakula* and *Sahadeva* were the sons of two personages peculiar to Hindu mythology, their Dioscuri, twin-sons of the Sun, the *Aswini-Kumāras*. As how-



ever, *Pandoo* had acknowledged these princes as his own, the objection to their birth was overruled by his example; and the boys were taken under the guardianship of their uncle, and educated along with his sons.

The principal performers in the *Mahābhārata* are distinctively and consistently characterized. The sons of *Pāndu*, with the exception of *Bheema*, are represented as moderate, generous, and just: and *Bheema* is not ungenerous, although somewhat of a choleric temperament, and of overweening confidence in his herculean strength. The sons of *Dhritarāshtra* are described as envious, arrogant, and malignant: and this contrast of character enhances, even in boyhood, the feelings of animosity which the consciousness of incompatible inheritance has inspired.

The genealogical descent of the two families, the circumstances of the birth and education of the princes, the juvenile emulation and enmity, and the adventures of the Pandavas when they attain adolescence, are narrated in the 'Adi Parva' or First Book. The Passage of Arms of Hastinapura, with the episodical accounts of the quarrel between *Drona* and King *Drupada* by which it is preceded and followed, are illustrative of the spirit of rivalry which animated the young princes, and of some of the ancient usages of the Hindus. Subsequently to the transactions there described, the practices of the sons of *Dhritarāshtra* against the lives of the Pandavas become still more malevolent; and they privily set fire to the house in which *Pritha* and her sons reside. As the Pandavas had been warned of the intention of their enemies, they eluded it, and escaped by a subterranean passage, leaving it to be reported and believed that they had perished in the flames of their dwelling. They secrete themselves in the forests, and adopt the garb and mode of life of Brahmans. It is during this period that they hear of the 'Swayambara,' a rite familiar to the readers of *Nala*, the choice of a husband by a princess from the midst of congregated suitors; of *Draupadi*, daughter of *Drupada*, King of the upper part of the Doab; and they repair to his court, and win the lady. The circumstances of this exploit, and its immediate consequences, form the subject of another section.

The existence of the sons of *Pandoo* having become generally known by the occurrences at the Swayambara of *Draupadi*, King *Dhritarāshtra* was prevailed upon by his ministers to send for them, and to divide his

sovereignty equally between them and his sons. The partition was accordingly made. *Yudhishthira* and his brethren reigned over a district on the Jumna, at their capital *Indraprastha*; *Duryōdhana*, with his brethren, were the Rajah of *Hastināpura* on the Ganges. The ruins of the latter city, it is said, are still to be traced on the banks of the Ganges; whilst a part of the city of Delhi is still known by the name of *Indraprasth*. The contiguity of these two cities, and consequently of the principalities of which they were respectively the capitals, necessarily suggests the inference, that in the days of the *Mahābhārata*, as well as in later times, India was parcelled out amongst a number of petty independent sovereigns. The inference becomes certainty from the valuable specification which the poem contains of the very many Rajas who took part in the struggle in favour of one or other of the contending houses. This state of things, however, was not irreconcilable with the nominal supremacy of some one paramount lord: and after the partition of the kingdom of *Hastinapura*, a fresh source of envy and hatred springs up in the minds of the sons of *Dhritarāshtra*, from the pretensions of *Yudhishthira* to celebrate the 'Rajasuya' solemnity—a sacrifice, at which princes officiate in menial capacities, and make presents in acknowledgment of submission. This forms the topic of the 'Sabha Parva,' the Second Book of the Poem.

The claims of *Yudhishthira* to universal homage are preceded by the subjugation of the Powers of India by himself and his brothers. These conquests are merely predatory incursions, and are characteristic of the mode of warfare practised in India even in our own days; in which the object of the Marhattas, as of the Moguls before them, was commonly nominal submission, and the payment of tribute, varying in amount, according to the power of the superior to exact it, rather than the actual annexation of territory to their dominions. *Shah Alem* was titular sovereign of India: and the coins were everywhere struck in his name, even after he was a captive in the hands of *Sindhia*, and a pensioner in those of the British Government. It does not follow, therefore, from the existence of a number of petty contemporary princes, that there never was one, nominally at least, supreme monarch; nor is there the least incompatibility in Indian history, between a sovereign ostensibly paramount, and numerous princes virtually independent. The notices of the countries subdued by

the Pandava princes, and the articles brought as tribute by the subjugated nations, furnish in this chapter much valuable and curious elucidation of the ancient civil and political circumstances and divisions of India.

Amongst the gaieties of the occasion, the sight of which embitters the animosity of the sons of *Dhritarāshtra*, a diversion is insidiously proposed by them, which is the mainspring of all the subsequent mischief. The inveterate passion for play by which the early Hindus were inspired, as we learn from various parts of the *Mahābhārata*, as well as from other authorities, is a remarkable feature in the old national character. It is far from entirely obliterated, and it is as strong as ever amongst some others of the Eastern people: as the Malays, for instance, who, when they have lost every thing they possess, stake their families and themselves. So in the gambling which ensues in the *Mahābhārata*, at what appears to be a kind of backgammon, where pieces are moved according to the caste of the dice, *Yudhishtira* loses to *Duryodhana* his palace, his wealth, his kingdom, his wife, his brothers, and himself. Their liberty and possessions are restored by the interference of the old king *Dhritarāshtra*: but *Yudhishtira* is again tempted to play; conditioning, that if he loses, he and his brothers shall pass twelve years in the forests, and shall spend the thirteenth year incognito. If discovered before the expiration of the year, they are to renew the whole term of their exile. He loses: and, with *Draupadi* and his brethren, goes into banishment, and lives the life of a forester. A description of the forest life of the Pandavas constitutes the topic of the Third Book, the 'Vana Parva.' Many episodes occur in this book: one of which is the story of *Nala*, which is recited to teach *Yudhishtira* and his brethren resignation and hope. Another is the attempt of *Jayadratha* to carry off *Draupadi* by force. Then the circumstances of *Jayadratha's* liberation are detailed, with his propitiation of *Mahādeva*; and the passage includes a brief reference to the successive destructions and renovations of the world; and a notice of some of the principal avatars of *Vishnu*.

At the expiration of the twelfth year, the Pandavas enter the service of King *Virāta* in different disguises. Their adventures are described in the 'Virata Parva,' the Fourth Book. They acquire the esteem of the King; and when they make themselves known to him at the end of the thirteenth year, obtain his alliance to

avenge their wrongs and vindicate their right of sovereignty.

The Fifth Book, the 'Udyoga Parva,' represents the preparations of the two parties for war, and enumerates the princes who enter into alliance with them. Amongst these is *Krishna*, the ruler of Dwaraka, and an incarnation of *Vishnu*. He is related by birth to both families, and professes a reluctance to join either; but prescient of what is to happen, he proposes to *Duryodhana* the choice between his individual aid and the co-operation of an immense army. *Duryodhana* unwisely prefers the latter; and *Krishna*, himself more than a host, becomes the ally of the Pandavas, the charioteer of his especial friend and favourite *Arjuna*, and the principal instrument of the triumph of his allies.

The four following Books are devoted to descriptive details of the battles which take place. Some of these are very Homeric; but, in general, the interest of the narrative is injured by repetition, and the battles are spoiled by the introduction of supernatural weapons, which leave little credit to the hero who vanquishes by their employment. The armies of *Duryodhana* are commanded in succession by *Bheema* his great-uncle, *Drona* his military preceptor, *Karna* the King of Anga, his friend, and *Salya* the King of Madra, his ally: and the description of their operations is contained in as many Parvas, named, after them, 'Drona-Parva,' &c. These chiefs, and many others, are slain at the close of their commands; and in the Ninth or 'Salya-Parva,' *Duryodhana* himself is killed by *Bheema*, in single combat with maces, in the use of which weapon they are both represented as excelling. A few of the surviving chiefs on the side of *Duryodhana* attempt to avenge the destruction of their friends by a night attack on the camp of the Pandavas, as narrated in the Tenth, or 'Sauptika Parva.' The attack is repelled chiefly by the timely assistance of *Krishna*.

A short Book, 'the Stri Parva,' describes the grief and lamentations of the women of either party over the slain, and the sorrow and anger of the old king *Dhritarāshtra*. *Yudhishtira* himself gives way to poignant regret for what has passed: and the next Book, the 'Sānti Parva' or 'Chapter of Consolation,' details, with more than sufficient diffuseness, the duties of Kings, the efficacy of liberality, and the means of obtaining final emancipation from existence. Hence the sections of this Parva are entitled 'Rāja-dharma,'



'Dāna-dharma,' and Mōksha dharma' Parvas, or more properly 'Upaparvas,' minor cantos. The Thirteenth Book, the 'Anusasana Parva,' is a long and prolix series of discourses upon the duties of society, as communicated by *Bheema*, whilst about to die, to *Yudhishthira*. In this, as well as in the sections of the 'Sānti Parva,' the didactic portions are enlivened by appropriate tales and fables: each of the Books contains many sound doctrines and interesting illustrations, although both are somewhat misplaced in a narrative heroic poem.

The remaining Books of the Mahābhārata, although more or less episodical, are in better keeping with the story. They are also short, and hasten to the catastrophe. The Fourteenth, or 'Aswamedhika Parva' describes the celebration of the 'Aswamedha' rite—the sacrifice of a horse, by *Yudhishthira*, in proof of his supremacy. In the Fifteenth Book, the 'Asrama Parva,' King *Dhrītarāshtra*, with his queen *Gāndhārī* and his ministers, retires to a hermitage, and obtains felicity or dies. The Sixteenth or 'Mausala Parva,' narrates the destruction of the whole Yādava race, the death of *Krishna*, who was one of the tribe, and the submersion of his capital Dwārakā by the ocean. The Seventeenth Book, called the 'Mahāprasthānika' or 'Great journey,' witnesses the abdication of his hardly-won throne, by *Yudhishthira*, and the departure of himself, his brothers, and *Draupadī*, to the Himālaya, on their way to the holy mountain Meru. As they proceed, the influence of former evil deeds proves fatal, and each in succession drops dead by the way-side; until *Yudhishthira*, and a dog that had followed them from Hastināpura, are the only survivors. *Indra* comes to convey the prince to Swarga, or *Indra's* heaven; but *Yudhishthira* refuses to go thither, unless,

Admitted to that equal sky,

His faithful dog shall bear him company;

and *Indra* is obliged to comply.

The Eighteenth Book, the 'Swargārohana,' introduces *Yudhishthira* in his bodily form to heaven. To his great dismay, he finds there *Duryōdhana* and the other sons of *Dhrītarāshtra*; but sees none of his own friends, his brothers, or *Draupadī*. He demands to know where they are, and refuses to stay in Swarga without

them. A messenger of the gods is sent to shew him where his friends are, and leads him to the 'fauces graveolentis Averni,' where he encounters all sorts of disgusting and terrific objects. His first impression is, to turn back; but he is arrested by the wailings of well-remembered voices, imploring him to remain, as his presence has already alleviated their tortures. He overcomes his repugnance, and resolves to share the fate of his friends in hell, rather than abide with their enemies in heaven. This is his crowning trial. The gods come, and applaud his disinterested virtue. All the horrors that had formerly beset his path, vanish; and his friends and kindred are raised along with him to Swarga; where they become again the celestial personages that they originally were, and which they had ceased to be for a season, in order to descend along with *Krishna* in human forms amongst mankind, and co-operate with him in relieving the world from the tyranny of those evil beings, who were oppressing the virtuous and propagating impiety, in the characters of *Duryōdhana*, his brothers, and their allies.

The Hari-vansa is a sort of supplement to the Mahābhārata. It professes to give an account of the genealogy of *Hari* or *Vishnu*, in the character of *Krishna*; but adds to it genealogical details, the narrative of *Krishna's* exploits, and a variety of legends and tales tending to recommend the worship of the demi-god. The internal evidence is strongly indicative of a date considerably subsequent to that of the major portion of the Mahābhārata. It has been translated into French by M. LANGLOIS, and the translation has been published by the Oriental Translation Committee.

The text of the Mahābhārata has been printed at Calcutta, in four quarto volumes. The work was commenced by the Committee of Public Instruction, and completed by the Asiatic Society of Bengal.

The great extent of the work, and the tediousness of much of its contents, preclude the prospect of its ever being translated throughout; though, as a monument of Hindu antiquity, it merits entire translation. Although, however, we can scarcely expect a translation of the whole, yet very many portions of it well deserve to be rendered into some of the languages of Europe. Something of translation in detail has already been effected. The late Sir CHARLES WILKINS led the way, by his translation of the 'Bhagavat-Geeta,' which is an episode of the 'Bhisma Parva.' The

'Passage of Arms,' the 'Marriage of *Draupadi*,' the 'Rape of *Draupadi*, and other portions, have been freely translated into blank verse by the writer of this notice. The translations were published in the periodical journals of Calcutta. Part of the opening of the first 'Parva,' rendered into English, it is believed, by Sir C. WILKINS, is published in the 'Annals of Oriental Literature.' Professor BOPP has also published the '*Nalus*,' the 'Diluvium,' the Journey of *Arjuna*, the 'Story of *Sāvitri*,' and the 'Rape of *Draupadi*,' with translations in Latin and German; and the first of these has assumed an English garb, from the distinguished pen of the Rev. H. MILMAN, in which, surpassing grace of style is combined with extraordinary faithfulness, both to the letter and the spirit of the original poem. As contributing to elucidate the ancient geography of India, a portion contain-

ing the enumeration of a variety of countries has been translated and illustrated by the writer, and incorporated in the pages of the Vishnu Purāna: and the illustration of ancient India, derivable from the Mahābhārata, is in course of very careful and learned prosecution by Professor LASSEN of Bonn, in a series of valuable dissertations published in the Zeitschrift für die Kunde des Morgenlandes. By these means, the merits, both poetical and historical, of the Mahābhārata are becoming more extensively known: but in the amplitude of its extent, in the numerous traditions, legends, and tales, which it contains, and in its many didactic and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches, which must long advantageously engage the attention, and reward the industry, of Sanscrit scholars.

---

[The following brief Sketch of the Philosophy of the BHAGAVAT GEETA is taken from the QUARTERLY REVIEW, Vol. xlv. It occurs in an able article on SANSKRIT POETRY, attributed to the Rev. H. MILMAN, and contains some exquisite translations of the finest passages in the Poem.]

The Mahābhārata is most justly called the Great Bharata, for it is distributed into eighteen parts, which together amount to one hundred thousand slokas or distichs. In the midst of this giant epic occurs the Bhagavat-Geeta, or the divine song—an episode, which, in the form of a dialogue between the god *Krishna* and the hero *Arjuna*, gives a full and most curious exposition of the half-mythological, half philosophical Pantheism of the Brahmins. It is, indeed, probable that this episode is of a much later date than the poem itself; it reads like a noble fragment of Empedocles or Lucretius, introduced into the midst of an Homeric epic; and we observe that this episode is not noticed in the abstract of the Javanese version of this part of the Mahābhārata in Sir Stamford Raffles' work. Yet, in point of poetical conception, there is something singularly striking and magnificent in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult of the civil war in which it occurs. The battle pauses while the god and the hero hold their sublime, though somewhat prolix, converse; and if a later inter-

pole, it is allied with great address to the main subject of the poem.

A civil war had broken out between the two great heroic races of the sons of *Pāndu* and the sons of *Kuru*. The Panduidæ, having been driven from the throne of their parent, which had been usurped by the younger race of *Kuru*, are returning from exile, with a mighty army, to maintain their rights and claim their ancestral sceptre. The battle is in the act of closing; the tall and valiant *Bhishma*, the leader, on the part of the Kuruidæ, harangues his followers; he 'thunders like a roaring lion,' and blows his shell of battle, to which the conchs and all the warlike music of his host reply. On the other side appears *Arjuna* in his splendid car, drawn by white horses, and attended by the god *Krishna*. *Arjuna* and all his captains in their turn blow their conch (each of which, like the swords and steeds of the knights of Arthur and Charlemagne, has its proper name,)—a moment, and the battle begins to rage. But *Arjuna*, still accompanied by *Krishna*, commands his chariot to be driven into the space between the armies. He surveys the opposing hosts—each composed



of his kindred : he beholds, on either side, brothers in arms against brothers ;

—————‘populumque potentem,  
In sua victrici conversum vicera dextra,  
Cognatasque acies.’

A deep melancholy passes over his spirit, and in these words he addresses the deity who stands by his side. (In the versification of these passages, which we have ventured to attempt, our eight-line measure, which we have adopted without rhyme, in the number of its syllables, and as nearly as possible, in its cadence, answers to the Sanscrit original.)\*

‘My kindred, Krishna, I behold, all standing for the battle arm’d;  
My every quailing member fails, and wan and wither’d is my face;  
Cold shuddering runs through all my frame, my hair stands stiff  
upon my head;  
And Gandiv† falls from out my hand, and all my burning skin is  
parch’d.  
I cannot move—I cannot stand; within, my reeling spirit swims.  
On every side, oh fair-haired god! I see the dark ill omened signs:  
My kindred when I’ve slain in fight, what happiness remains for me?  
For victory, Krishna, care not I, nor empire, nor the bliss of life;  
For what is empire, what is wealth, and what, great king, is life it-  
self,  
When those for whom we thirst for wealth, and toil for empire and  
for bliss,  
Stand in the battle-field arrayed, and freely peril wealth and life?  
Teachers, sons, fathers, grandsires, uncles, nephews, cousins, kin-  
dred friends,  
Not for the triple world would I, oh Madhuis’ conqueror, slaughter  
them;  
How much less for this narrow earth, though they would sternly  
slaughter me.’

*Arjuna* dwells still more on the miseries of civil war, the extinction of noble races, the suspension of splendid family alliances, the interruption of all sacred rites,

\*‘The oldest, most simple, and most generally adopted measure, is the Sloka, a distich, of two sixteen-syllable lines, divided at the eight syllable. According to our prosodial marks, the following is the scheme:—

o o o | o \_ \_ o | o o o o | o \_ o o  
o o o o | o \_ \_ o | o o o o | o \_ o o

The first four syllables are bound by no rule; the second half, on the contrary, is unalterably fixed, excepting that the last syllable has the common licence of termination. In the second half verse, I do not remember a single instance of deviation from this, though sometimes, but very seldom, the first half verse ends with another quadrisyllable foot.—Schlegel, *Indische Bibliothek*, p. 36. Compare Mr. Colebrooke’s elaborate *Essays on Sanscrit Prosody*, Kosegarten’s Preface to Nala, and Bopp’s Preface to his Translation of Selections from the Mahabharata.

†His bow.

(the sacrificia gentilitia,) the general impiety, the licence among the females. He then sinks back in his chariot, lays aside his bow and arrows, and awaits the answer of the god. *Krishna* sternly reproves his tameness of character. *Arjuna* replies in a tone still more sad and broken spirited, and declares that he had rather beg his bread than obtain empire by the slaughter of his kindred. The reply of *Krishna* breathes the terrible sublime of pantheistic fatalism. Upon this system, the murder, the massacre, of the dearest kindred, are indifferent; death and life are but unimportant modifications of the same being; and the immortality, the eternity of the soul becomes a terrific argument for utter disregard of human suffering in the present state of being.

‘Thou mourn’st for those thou shouldst not mourn, albeit thy words are like the wise.

For those that live or those that die, may never mourn the truly wise.

Ne’er was the time when I was not, nor thou, nor yonder kings of earth:

Hereafter, ne’er shall be the time, when one of us shall cease to be. The soul, within its mortal frame, glides on through childhood, youth, and age;

Then in another form renew’d, renews its stated course again.

All indestructible is He that spread the living universe;

And who is he that shall destroy the work of the Undestructible?

Corruptible these bodies are that wrap the everlasting soul—

The eternal, unimaginable soul. Whence on to battle, Bharata!

For he that thinks to slay the soul, or he that thinks the soul is slain,

Are fondly both alike deceived: it is not slain—it slayeth not;

It is not born—it doth not die; past, present, future, knows it not; Ancient, eternal, and unchang’d, it dies not with the dying frame.

Who knows it incorruptible, and everlasting, and unborn,

What heeds he whether he may slay, or fall himself in battle slain?

As their old garments men cast off, anon new raiment to assume,

So casts the soul its worn-out frame, and takes at once another form.

The weapon cannot pierce it through, nor wastes it the consuming fire;

The liquid waters melt it not, nor dries it up the parching wind;

Impenetrable and unburn’d; impermeable and undried:

Perpetual, ever-wandering, firm, indissoluble, permanent;

Invisible, unspeakable. Thus deeming, wherefore mourn for it?

But didst thou think that it was born, and didst thou think that it could die?

Even then thou should’st nor mourn for it with idle grief, oh Bharata.

Whate’er is born must surely die—Whate’er can die is born again;

Wherefore the inevitable doom thou should’st not mourn, oh Bharata.’

In this tone proceeds at some length the implacable deity. *Arjuna* listens with deep submission and deference, and by degrees elicits from *Krishna* the whole philosophy of religion, concerning the nature of the gods, the universe, the nature of man, the supreme good, and the highest Wisdom.

The first question is that which was constantly agitated in the Grecian schools—the comparative excellence of the active or contemplative life. Here the *Bhagavat Geeta* departs from the usual doctrine of the Yogees, and eremitical fanatics of the East, and soars to a loftier mysticism. The highest perfection to which the human soul can attain is action without passion; the mind is to be entirely independent of external objects; to preserve its undisturbed serenity it should have the conscious power of withdrawing all its senses within itself, ‘as the tortoise draws all its limbs beneath its shell.’ Action is necessary, but action must produce no emotion—no sensation on the calm spirit within; whatever may be their consequences, however important, however awful, events are to be unfelt, and almost unperceived, by the impassive mind; and on this principle *Arjuna* is to execute the fated slaughter upon his kindred, without the least feeling of sorrow, or fear, or compunction, being permitted to intrude on the divine apathy of his soul. Some of the images with which the passionless tranquility of the spirit is illustrated appear to us singularly beautiful.

‘As to the unrais’d, unswelling ocean flow the multitudinous streams,  
So to the soul serene, unmov’d, flow in the undisturbing lusts.’

—And then again the soul, in this state of unbroken quietude,

‘Floats like the lotus on the lake, unmov’d, unruffled by the tide.’

The senses are employed in their separate functions, yet the soul still maintains its stately inactivity. In the Latin of Schlegel,—‘*Nihil equidem ago, (sic arbitretur devotus, veritatis gnarus,) cernens, audiens, tangens, odorans, edens, ambulans, spirans, loquens, dimittens, prehensens, intuens et connivens quoque; sensus tantum in rebus sibi subjectis versantur*’ Though the life of the anchorite does not appear to equal in religious sublimity this life of unimpassioned activity, yet one chapter seems to expatiate with peculiar delight on the solitary state of him who dwells apart with his tranquil spirit—

‘As hangs the still unwavering lamp, when not a breath disturbs the air-

The occupations and the privileges of these holy anchorites are, if not the highest, yet approaching to the highest perfectibility. Their occupation is to keep all the avenues to the senses closed, to retain the soul within itself, to be perpetually repeating the mystic monosyllable, Om; so doing, they may attain on earth the glorious prerogative of seeing all things in God, and discerning the divine Unity, which thus comprehends all things. After death, they ascend and are absorbed into Brahm, the great primal spirit. If through their own want of resolution, or cut short by death, they depart before they have accomplished their devout task, they may be born again, after many ages, in some pious family, re-commence their course, and start afresh from the point of holiness and advancement at which they broke off during their former life. But it is remarkable that not merely are the self-inflicted painful mortifications, the excruciating penances, the absurd and fantastic tortures of the Yogees not enforced, they are positively discountenanced. But it is not so much our object to discuss the philosophic or religious tenets of the *Bhagavat-Geeta* as to shew the character of the poetry. *Krishna* gradually develops his own nature, and at length distinctly proclaims himself an Avatar of the supreme deity, Brahma himself from whom all things emanate, into whom all are re-absorbed. Rising by degrees, he first proclaims himself to be whatever is most excellent in the whole of nature—he is the soul in the body—among the stars the most splendid—among mountains, Meru—among rivers, the Ganges—among words, the mystic monosyllable—the noblest of animals, of birds, of fish—among the letters, A—among the seasons, the spring—and, what is the most extraordinary, among frauds, gambling with dice. Whatever, in short, is pre-eminent or splendid, derives its splendour and pre-eminence from being, as it were, a portion of the divine essence. He even goes so far as to assert that, as God, he is not merely all existence, but likewise all non-existence.

‘Immortality and Death am I; I am what is and what is not.’

Still there is a distinction between the Deity and the universe, which is illustrated by the striking similitude,

‘As the wide permeating air fills all the ether’s boundless space,  
So deem ye, that indwells in me the sum of all created things;’



and by a second, in which the universe is represented as a chain of pearl, suspended from the Supreme Being, —a notion singularly resembling a remarkable passage in Homer (*Iliad*, viii, 25\*) which bears manifest impress of Asiatic origin. If we are inclined to doubt whether all this is intended for a doctrinal exposition, or an imaginary poetic illustration of the pantheistic creed,

\*[The following is the passage to which Mr. MILMAN refers, with Pope's and Cowper's Translations.

Εἰ δ' ἄγε, περήσασθε θεοὶ, ἵνα εἴδετε παντες,  
Σειρὴν χρυσεῖν ἐξ οὐρανόθεν κρεμάσαντες,  
Πάντες δ' ἐξαπτεσθε θεοὶ, πᾶσαι τε θέαιναι·  
'Ἄλλ' οὐκ ἂν ἐρύσαιτ' ἐξοὔρανοθεν πεδίονδε  
Ζῆν' ὕπατον μῆστορ, οὐδ' εἰ μάλα πολλὰ κάμοιτε·  
'Ἄλλ' ὅτε δὴ καὶ ἐγὼ προφρων ἐθελοίμι ἐρύσαι,  
Αὐτὴ κεν γαίῃ ἐρυσσάμ', αὐτῇ τε θαλάσῃ·  
Σειρὴν μὲν κεν' ἔπειτα περὶ ῥίον Οὐλυμποιο  
Δησαιμην'· τὰ δὲ κ' αὐτὲ μετῆρορ πάντα γένοιτο.  
Τοσσὸν ἐγὼ περὶ τ' εἰμὶ θεῶν, περὶ τ' εἴμ' ἀνθρώπων·

ILIAD, Book viii., line 18—27.

“League all your forces then, ye powers above,  
Join all, and try the' omnipotence of Jove:  
Let down our golden everlasting chain,  
Whose strong embrace holds Heaven, and earth, and main:  
Strive all, of mortal and immortal birth,  
To drag, by this, the thunderer down to earth:  
Ye strive in vain! If I but stretch this hand,  
I heave the gods, the ocean, and the land;  
I fix the chain to great Olympus' height,  
And the vast world hangs trembling in my sight!  
For such I reign, unbounded and above;  
And such are men, and gods, compar'd to Jove.”

POPE'S TRANSLATION.

“———Let ye down the golden chain  
From heaven, and at its nether links pull all  
Both Goddesses and Gods. But me your King,  
Supreme in wisdom, ye shall never draw  
To earth, from heaven, toil adverse as ye may.  
Yet I, when once I shall be pleased to pull,  
The earth itself, itself the sea, and you  
Will lift with ease together, and will wind  
The chain around the spiry summit sharp  
Of the Olympian, that all things unheaved  
Shall hang in the mid heaven. So far do I,  
Compared with all who live, transcend them all.”

COWPER'S TRANSLATION.]

The image has been applied in another sense by Ben Jonson, in a passage of such inimitable sweetness, that we cannot forbear from quoting it:

Now, true love  
No such effects doth prove;  
That is an essence far more gentle, fine.  
Pure, perfect, nay divine;  
It is a golden chain let down from heaven,  
Whose links are bright and even,  
That falls like sleep on lovers, and combines  
The soft and sweetest minds;  
And in a calm and godlike unity  
Preserves community.

the actual impersonation of the Deity, comprehending the whole universe within his visible form, is unquestionably the most extraordinary flight of poetic daring in the range of poetry. It is the whole essence of symbolical religion embodied in language,—a highly abstract metaphysical creed represented as reality,—the most subtle fiction of the reason arrayed in form and substance.

*Arjuna* implores the Deity that he may enjoy the sacred privilege of beholding the godhead in its real nature. *Krishna* assents to his petition,—and purifies his eyesight for the insupportable vision—

‘Behold my million forms divine, of every kind, and shape, and hue;  
Wonders ne’er seen to mortal eye, thou shalt behold, O Bharata.  
Yet with thine earthly vision thou that mystic sight mayst not behold;

I give to thee an eye divine, to gaze on all my mysteries.’

The evil and mortal sense is instantaneously removed—the god appears as he is—

‘As from a thousand suns the light were blazing over all the heaven,  
Even such the full magnificence of that o’er-weening splendour shone  
The unity of all the worlds, and all their multiformity,  
Embodied in the god of gods, at once the son of Pandu saw.’

In an agony of terror, his hair uplift, his head on high, his hands clasped in supplication, *Arjuna* addresses the awful being—

‘All beings, God, in thee I see, and every animated tribe,  
And Brahma on his lotus throne, and all the wise and heavenly  
Host—

I see thee with thy countless arras, and sides, and visages, and eyes,  
Infinite on every side, without beginning, middle, end.  
Thou wear’st the crown, thou wield’st the club, the fatal disc—on every side.

Intense, immeasurable light, in every part a blazing sun.’

The poet dwells much longer on the magnificence of the vision, but at length the deity assumes a more terrific appearance—for as all things emanate from, so all things are re-absorbed into this universal being. He is not only the creator and origin, but likewise the destroyer and the termination of created things, and is represented as a being into whose immense and horrid jaws the whole human race precipitates itself and is swallowed up—

‘Even as the torrent rivers pour to ocean’s all-absorbing flood,  
Even so the heroes of mankind rush headlong to thy flaming mouth;  
What are thou in that dreadful shape? all hail to thee thou mightiest  
god—

Thy form primeval I would know, yet may not guess thy dread design.'

The god replies, and brings back the whole description to the part from whence they set forth, closing, as he began, with the same fearful lesson of inexorable fatalism :—

'Time, the destroyer I, prepared t' extinguish all yon armed host;  
Save thou, shall not a man survive in that proud battle line arrayed—  
Wherefore, arise, the glory win—defeat the foe—enjoy the throne.  
By me already are they slain, fate's passive instrument art thou—  
Slay Dron and Bheeshma, Jagathrath, and Karm, and all the valiant host;  
Strike them, already struck by me, be fearless and be conqueror.'

We subscribe to the opinion of Baron Humboldt, that the seven concluding cantos of this remarkable poem are by a different hand, perhaps of a later philo-

sophy. To us, as poetical critics, they appear less vigorous and imaginative—and, however full of very curious information as to the philosophical tenets of the Braminical religion, mar the kind of unity which seems to combine and centre on one purpose the bolder and more complete outline which is comprehended in the earlier cantos. Nor can we afford space for any detailed examination of these later books. On the whole, the Bhagavat Geeta is certainly one of the most curious, and the most characteristic works, which we have received from the East. As a record of religious and philosophical opinion it is invaluable; and if the progress of Sanscrit criticism should hereafter be able to fix, with any certainty, the date of this episode of the Mahabharata, it would throw light on the whole history of Indian civilization." *Quarterly Review*, vol. xlv.





# ESSAY

ON

THE EPISODE OF THE MAHABHARAT,

KNOWN BY THE NAME OF

## BHAGAVAT - GEETA ;

BY BARON WILLIAM DE HUMBOLDT.

---

(A LECTURE DELIVERED IN THE BERLIN ACADEMY OF SCIENCE,

ON THE 30TH JUNE, 1825; AND 15TH JUNE, 1826.)

*Translated from the German,*

BY THE REVEREND G. H. WEIGLE,

OOTACAMUND.





PREFACE.



It is hoped that this Essay of the learned Baron Humboldt\* will prove a valuable aid towards the understanding of the system of the Geeta in the hands of all those, whom duty or predilection may lead to studies of this kind.

One of the principal causes of the intricacy of Indian theology and philosophy is, no doubt, the want of compendious and clear monographies on the various systems. Half a dozen treatises, similar to the present in method and size, and based on the original text books of each system, would be more serviceable for the advance of knowledge with regard to these matters, than so many voluminous works in which the views of different ages, systems, and even nations, are, under the general name of "*Indian*" Antiquities, thrown together into an unwieldy mass.

The time in which Indian poetry and philosophy was over-estimated, is gone, no more to return;—may it be succeeded by a period of penetrating as well as discriminating knowledge, and impartial valuation.

It will scarcely be necessary to remark that the translator does not consider himself answerable for every particular view of the author, though, of course, he

would not have undertaken the task if he did not consider *the whole* as a highly valuable and correct performance, which is likely to be useful to students even in India.

The difficulty of rendering faithfully and intelligibly the masterly, but highly philosophical, language of the original, has been so great that the translator hopes to meet with indulgent readers. Perhaps a reference to the Sanscrit Original, or to Schlegel's translation, may serve to clear up many apparent obscurities.

Should these pages find any readers among young Hindoos, it is hoped that they will acknowledge the perfect fairness and deep research, with which the learned author conducts his disquisition; and that they will learn from him an art in which their own ancestors were certainly not backward, that of *thinking*. And if they think *aright*, and examine the holy books of the Christians, with a fairness similar to that with which one of their own is here investigated, they cannot remain in doubt concerning the value of either.

G. H. WEIGLE.

OOTACAMUND,

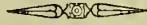
March, 1847.

[\*Baron William de Humboldt was the younger brother of the still surviving eminent traveller. He held several high political situations in his mother country, Prussia, and occupied a distinguished rank among its philosophers and scholars. His great posthumous work "*On the sacred language of the Island Java*," is a stupendous monument of his genius and learning. The almost incredible extent of his linguistic knowledge was even less wonderful than the highly ingenious manner in which he used it for the investigation of the most interesting problems regarding the history and physiology, if we may say so, of the human mind. He died in 1834.]





AN ESSAY.



THE God *Krishna*, the most distinguished incarnation of *Vishnu*, is made in the *Mahābhārata* to accompany *Arjuna*, the most eminent of the sons of *Pāndu*, as a charioteer, into the battle with his relations, the sons of *Dhritrāshtra*. On seeing that the hosts of the enemy are composed of his own kindred, of his teachers, and friends, *Arjuna* begins to doubt whether it be better to vanquish those without whom life itself would be of no value for him, or to be vanquished by them. In despair he drops his bow and arrow, and asks the advice of *Krishna*. The god encourages him by philosophical motives to fight the battle; and within sight of both armies a dialogue takes place, which in eighteen Lectures, and about seven hundred distichs exhibits a complete philosophical system.

Colebrooke, to whom we owe the first distinct and explicit account of the various philosophical systems of India, has not mentioned this episode of the *Mahābhārata*, probably because his intention was only to furnish abstracts of the acknowledged text books and commentaries on the various systems of Hindoo Philosophy.

The doctrine of *Krishna* seems to agree in general with the system of Patanjali, but its way of proceeding is different; it is, as far as I am able to judge, more pure from subtilty and mysticism, and deserves peculiar attention from being a poetical performance which enters into the composition of one of the two greatest and most ancient Hindoo Epics.

The two leading thoughts of the whole system set forth in his poem, are the entire distinction of the mind, which is simple and imperishable, from the body which is composed and perishable, and the duty incumbent on every one who aspires to perfection, to perform every action without the least regard to its consequences, and with complete equanimity.

These two leading thoughts are most naturally suggested by the intention of *Krishna* to animate his heroic friend for the beginning of the battle. For both death and actions lose their weight and become in a measure indifferent, if the former only afflicts the body, which is at any rate perishable; and the latter,

exempt from the influences of passion and intention, are brought down to the level of natural events or of mere answers to the call of duty. By the complete distinction between mind and matter, and by the constant inculcation of the necessity of dispassionate action, the whole system receives a purely ideal base, and knowledge is, as we shall see in the sequel, placed at the head of all human endeavours.

The bodies of the indwelling soul are finite and variable like the ever flowing elements of which they consist (II. 14—18;) the soul is eternal, permanent, immovable and unalterable. (II. 24, 25.) The soul enters new bodies, as a man throweth away old garments and putteth on new (II. 22) This imperishableness is represented as a true eternity, not only without end, but without beginning; for the impossibility of a transition from existence into non-existence as well as the reverse, is one of the fundamental tenets of Indian philosophy; no cause is truly creative; every one contains in itself its effect which is equally eternal with it.

“There is no existence for a non-entity

“And no entity for a not existing thing,

“The difference between both is perspicuous

“To those who perceive the principles of things.” (II. 16.)

*Krishna*, as god, is in this respect equal to all men.

“At no time was I not existing,

“Nor thou, nor these princes of men,

“At no future time shall we not exist;

“We all are from henceforth for ever.” (II. 12.)

It is a natural consequence of this doctrine that to the unavoidable necessity of death corresponds an equally unavoidable necessity of new birth. What is dead, cannot remain dead. In this respect, therefore, it is indifferent, whether we figure the soul as imperishable, or as continually dying and reviving.

“But whether thou believest it of eternal birth and duration, or  
“that it dieth with the body, still thou hast no cause to lament it.  
“Death is certain to all things which are subject to birth, and regeneration to all things which are mortal, wherefore it doth not behoove thee to grieve about that which is inevitable.”

“The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these?”

(II. 26—28.)



"Like a wonder beholds one the mind,  
 "Like a wonder proclaims it another,  
 "Like a wonder hears it another.  
 "But none though he hear it, knows it. (II. 29.)

"This spirit being never to be destroyed in the mortal frame which  
 "it inhabiteth, it is unworthy for thee to be troubled for all these  
 "mortals." (II. 30.)

The mind is invisible, inconceivable, unalterable; (II. 25) the body is of an opposite nature, but we shall have occasion to return to the simplicity and indivisibility of mind when speaking of the nature of God. For the mind which exerts itself everywhere, is one and the same (VIII. 20, 21. XIII. 27.)

Action shackles the mind by subjecting it to the conditions of the existing world, and distracting it from pure meditation. On this account there have been of old two systems in the world, that of practice and that of speculation, (III. 3.) and it is difficult to find out what is right in practice, as action and inaction need both to be considered. (IV. 17.) Now to the one, and now to the other, preference has been given. (XVIII. 2, 3.) But the truth is that action deserves being preferred to inaction; (III. 8. V. 2.) It is only necessary to forsake the *bonds* of action; (II. 39.) but this is done if, with reliction of all regard to the consequences, action is performed merely for its own sake. Then both systems are united; actions are, as it were, annihilated by being deprived of their binding nature (Karma bandham) and inaction is really preserved in the midst of action; (IV. 20. XVIII. 17.) This is necessary because, after all, action is far inferior to speculation. (II. 49.)

At any rate it would be in vain, to endeavour to divest one's self entirely of action. At no moment of his life can man remain inactive; actions proceed involuntarily from matter and its qualities. (III. 5.) The wise man allows matter to have its own way in the actions and considers them as mere phenomena of matter, distinct from his own being. (IV. 21. XIV. 19. XIII. 19. III. 28. V. 8—10.)

The reason of this doctrine of the unavoidable nature of actions finds its explanation in the circumstance that in the system the word action (Karma) means every performance of the body, every change of matter; and this again is connected with the idea that the perfection of the wise man is placed in the most complete rest, in speculative devotion, and in the transition into Godhead. Another reason for the unavoidable nature of

action arises from the variously assigned duties of castes, to which every one must remain faithful, even where guilt is the consequence. (XVIII. 47, 48.) This doctrine implies a necessary fatalism, as matter, which is equally eternal with the Godhead, must, by necessity, revolve for ever the wheel of its changes, by means of which the Godhead, which comprehends every individual existence in itself, is, properly speaking, to be considered as the only moral agent. This is expressed by Krishna when he says to Arjuna:

"Arise then, get the glory,  
 "Conquer the enemies, enjoy fulness of dominion,  
 "From old I have vanquished these;  
 "Instrument only be thou, ambidextrous one.  
 "Drona, Bhishma, Jayadratha,  
 "Karna and the other heroes of war,  
 "Whom I have vanquished, conquer thou, undaunted;  
 "Fight, thou shalt conquer the enemies in battle.

(XI. 33, 34.)

Only those who are blinded by an earthly mind, seek the cause of their actions in themselves; the modest sage never considers himself as the agent. (XVIII. 16. XIV. 19. XIII. 29.)

The indifference to the consequences of action is also expressed by the image of laying down the actions into Godhead. (XII. 6. III. 30. XVIII. 57.) This is what frees man from the bonds of action, (IV. 41) and he who exercises this, remains undefiled by sin, even as the lotus leaf swims on the water without being wetted. (V. 10.)

The most simple expression of indifference to the consequences of action is contained in the following verses.

"Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward, have no inordinate desire after inaction. (II. 47, 48.)

"In speculative devotion perform actions,  
 "Relinquishing inordinate desire,—oh despoiser of riches,—  
 "Indifferent to good or bad success;  
 "This indifference is called devotion.

In this manner action and inaction resolve themselves into an identical idea.

"He who beholds inaction in the action,  
 "And action in the inaction,  
 "He is wise among men;  
 "He is devoted; he has absolved all actions. (IV. 18.)

Equanimity is designated by a peculiar word, which expresses the exemption from the duplicity of good or evil success. The infatuation of this duplicity, which proceeds from desire and aversion, is the cause of all perversions among created beings. (VII. 27.) The wise man disentangles himself from it, and consequently there is no expression strong enough for his equanimity. Not only heat and cold, pleasure and pain, success and failure, happiness and misfortune, victory and defeat, honour and disgrace, must be the same to him, he must stand impartial between friends and enemies; he must have the same value for earth, stones and gold. (II. 38. VI. 7—9. XII. 17—19.) His abstraction from the commotions of earthly existence, the opposition which he forms in this respect to the vulgar crowd, is delineated in various images in this poem, which is otherwise devoid of imagery.

"He who as the tortoise does with its limbs,  
"Withdraws the senses from the sensual objects everywhere,  
"His wisdom is confirmed." (II. 58.)

"The man whose passions enter his heart as waters run into the  
"unswelling passive ocean, obtaineth happiness; not he who lusteth  
"in his lusts." (II. 70.)

"What is night for all creatures,  
"In that waketh the collected one;  
"What is waking time for the creatures,  
"That is night for the contemplative Muneo." (II. 69.)

Both the accurate distinction between mind and matter, and the annihilation of action, lead towards the knowledge and contemplation of the deity which is the source of highest perfection; the former in a positive manner, by the establishment of the identity of all that belongs to the realm of mind; the latter in a negative manner, by removing the perturbations which arise from the actions. It is therefore necessary to fix accurately the idea of the Godhead, as proposed by Krishna.

In doing this I shall continue to quote the leading passages of the original.\* I have purposely taken great care in the selection of these passages, and should wish that those who pay a more earnest attention to objects of this kind would take the trouble to refer to those passages in the context, in which even those who are

\*These passages are given by the learned baron in a most minutely literal German translation. It has been thought expedient in the present pages, to quote the version of Wilkins, wherever it gives the same sense as that which Humboldt finds in the quoted passages; but where this is not the case, a close rendering of Humboldt's version is given. (Annotation of the translator.)

not conversant with Sanscrit, will be aided by A. W. Schlegel's Latin version. This version is so masterly and of such scrupulous faithfulness, it handles the philosophical matter of the poem with such ingenuity, and is written in so genuine a classical style, that it would be a pity, if it were merely used as an aid for the interpretation of the text by the Sanscrit scholar, instead of being diligently perused by all those who occupy themselves with Indian philosophy.

To facilitate the understanding of the passages which will soon follow, it must be remarked, that when Krishna (who is the speaking person in most of them,) speaks of himself, he thereby means the highest, or to speak more congruously to the purity of the system before us, the absolute deity. Krishna accompanies Arjuna in the shape of a man, (IX. 11.) of a descendant of the ancient King Yadu, and Arjuna when he recognises him as a god, asks his pardon (XI. 41, 42.) on account of the familiarity with which he had formerly conversed with him. According to Indian Mythology, Krishna is the eighth of the ten incarnations or descents (avatāra's) of Vishnu. These manifestations of the deity in a succession of animal and human shapes are not mentioned in our poem, which is altogether devoid of mythological imagery. Yet Krishna mentions, (IV. 6—8) that

"He appears in the world from age to age."

But while Krishna is an emanation of the deity, the deity itself, or rather he in his intimate connection with it, remains undisturbed in everlasting existence; and with regard to this distinction between the emanated being and the fountain of emanation, he speaks of God and himself, as of two distinct beings, only, as far as I have been able to see, in a single passage, when he says:

"Towards that original spirit I direct myself, from whom emanates the ancient progression of all things." (XV. 4.)

Now God is the eternal, indivisible, undivided and therefore simple, being, which is distinct from all perishable, visible, and individual beings. (XII. 3. VII. 24, 25.)

"That which upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility; it is invisible and eternal.

"He who is thus called invisible and incorruptible (or undivided) is even he, who is called the supreme abode, which men having once obtained, they never return to earth; that is my mansion." (VIII. 20, 21.)



"Incorruptible is, be it known to thee, that (being) by which this universe was expanded."

"The corruption of this eternal being no one is able to effect."  
(II. 17.)

God is omniscient, all-pervading, incapable of increase, infinite, the Lord of all things; there is nothing above him, he is one, and must be worshipped in singleness of mind. (VII. 26 III. 15, 22. XI. 19, 20. IX, 11, 17, 18. VII. 7. VI. 31.) Arjuna says concerning him:

"I can neither discover end nor middle nor any beginning, of thee, Lord of all, endowed with all forms," (XI. 16.)

"Thou art the father of this world, the moveable and the immoveable; thou, the venerable and grave teacher; there is none like unto thee, and where in the three worlds, is there one above thee, matchless Lord!" (XI. 43.)

The abode of God is remote beyond the whole creation.

"Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode." (XV. 6.)

God is the creator of the world; all things exist through him only; he is their imperishable origin. (IX. 4, 10, 13. VII. 6, 7, 10.)

"I am, O Arjunah, that which is the seed of all things in nature, and there is not any thing, whether animate or inanimate, that is without me." (X. 39.)

"The man who by his works worships Him from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection." (XVIII. 46.)

As God has created all things, so he is All—and All exists in him. This is one of the principal doctrines of this system, and therefore one which is most variously illustrated. This doctrine seems connected, on the one hand, with the idea of the divine infinity which comprehends the universe in itself, and on the other hand with the notion, peculiar to Indian Philosophy, of the origin of finite things out of other finite things. As this philosophy knows nothing of a transition from non-existence to existence, or the reverse, the very thought of creation out of nothing is necessarily excluded, and it follows that every effect must be coexistent, nay co-eternal, with its cause.\* If, therefore, God is the creator of all things, it follows that all things must have had their existence in Him even before He created them. This consequence is not expressly drawn in our poem, but as the princi-

ple is clearly and distinctly stated (II, 16) the consequence is self-evident.

Whatever belongs to the realm of mind, is not only of kindred nature, but identical, and therefore man is able to comprehend within himself (in his *mental self*, for the sanscrit language combines the ideas of "mind" and "self" in the word *Atman*) all the other creatures; and in these, to comprehend God. But while the divine mind has a divided and separate existence in the individual created beings, it has also an invisible, imperishable and undivided existence apart from the creatures, and this its undivided nature is the true fountain of all existence.

What is the peculiar excellence in every created thing, is God. He is the splendor of the stars—the light of the flame,—the life of the living—the strength of the strong—the intellect of the intelligent—the discretion of the discerning—the holiness of the holy. (III. 8—11. X. 38.) Whatever relation can be imagined to exist between him and the world, in that he actually stands, as father, mother, preserver, refuge, &c. He is the doctrine, the purification, the holy writ, the silence of mystery (IX. 16—18. X. 38.) the never ending time. (X. 33.) In the tenth lecture Krishna reviews the whole creation (19—42) from the fish in the water up to the Gods; he mentions the mountains, seas, winds, seasons, and periods of time—the leaders of armies, sages, saints, poets, the races of heroes—and in every description of beings he identifies himself with the most excellent of its kind. Among the descendants of Pandu he is Arjuna—among the saints Nārada, among the recluses Vyāsa, among the poets Usana, &c. Even the grammatical forms and letters are not forgotten. Among the composite words he is that kind which connects two ideas in an independent manner (*Dvandva*)—among the letters *A*, a thought, which is probably based on mystical views of the Alphabet unless it be merely expressive of the veneration with which the invention of writing was regarded. I mention this last point expressly because, if not interpolated, the Distich in question (X. 33.) proves, that our poem was composed at a time when the Sanscrit Alphabet already existed. At the conclusion of this interesting passage Krishna says that all the things enumerated are only intended as single instances, and that the whole of the beings, in which he manifests his miraculous power, cannot be named. Whatever is great, distinguished, and excel-

\*See Colebrooke in the Transactions of the R. A. S. Vol. I, Part I. P. 38.

lent, partakes of his splendour, and he has invested this whole world with a part of his own nature (X. 40—42.)

This leads us to understand more clearly the sense in which he calls himself *one* with the created nature.

The particulars which are given in the passages just quoted, are in another passage (VII. 19) comprehended in the short sentence:

"Vasudeva (the son of Vasudeva, that is Krishna) is the Universe.

From this it follows that the Deity must comprehend opposite qualities whose opposition is only reconciled by the universality of its own nature. In one and the same distich Krishna says of himself.

"I am the strength of the strong, exempt from desire and passion,

"I am lawless passion in the creatures, O prince of the Bharatides  
(VII. 11.)

A God who unites in himself the raging of the boundless power of nature with that calmness which, in the supremacy of intellect, transcends the finite world, naturally excites all those images of fancy which are capable of great poetical effect.

And to this corresponds the bodily shape which is ascribed to God. It is nothing else, but a material representation of his spiritual character, according to which he, comprehending all beings in himself, pervades them all, and yet remains One, a true monad. This representation of a divine body is not to be confounded with the human shape given to the Gods in the Mythologies of other nations as well as in that of the Hindoos. In our system, which is not a mythological, but a philosophical one, the whole corporeal world is represented as the body of the Infinite One, and this corporeal world is not viewed according to its successive and individual effects, but according to its original powers, which comprehend the past, the present, and the future.

In the 11th Lecture, Arjunah expresses the wish to behold Krishna in that character, in which he has described himself to him. Of a bodily shape the poem has till then made no mention. Krishna however grants his request, gives to him a divine eye, because human eyes would be unable to behold such a sight, and then reveals himself to him in his resplendent, all comprehending, infinite, and original shape, which had not been seen by any one till then. Arjunah now sees him, filling the space between the heavens and earth, without beginning, middle or end, possessed of many

heads, eyes, and arms, uniting within himself thousands of divine shapes, of divers outlines and colours, warming the universe with his splendour, and within him he sees all the gods from Brahma sitting on his Lotus-throne, all the sages and the entire hosts of creatures of every kind:

"If at once the splendour of a thousand suns would arise in the  
"firmament,

"That would be like to the splendour of this eminent one.

"The universe, standing in unity, and yet multifariously divided

"The son of Pandu beheld in the body of the God of Gods."

(XI. 12, 13.)

This is indeed what Krishna had previously announced to him.

"The universe, standing in unity, behold here this day, both  
"moveable and immoveable things

"In my body, and whatever thou wishest to see. (XI. 7.)

He who appropriates to himself this view of the deity, attains to the highest perfection.

"He who beholdeth the individual existence of the creatures, as  
"standing in unity,

"And as expanded from thence, he attains deity." (XIII. 30.)

The lowest stage of knowledge is that in which individual things are separated from their origin, and viewed as the whole; the middle stage is to view the individual things as such only without generalising them (XVIII. 20—22)

[It is, however, to be remarked that Krishna says expressly (XI. 47) that he has shown this his supreme shape to Arjuna by an exertion of *his self*, that is, by means of the miraculous power, (of which we shall have to speak afterwards) by means of which God and men are said to be able to transform themselves and to produce impossible things by a high degree of abstraction and self-contemplation. Perhaps we may conclude from this expression of Krishna that the poet himself intended this apparition of Krishna in his glorious shape only as an illusion; for the spirituality of his system would seem to exclude this imagery of numerous members, of sunbeams, &c., and in the remainder of his work he delineates the deity as invisible and indivisible.]

Now God comprehends not only all the forms of existence, but He is also *that which is not*.

"I am death and immortality, I am entity and non-entity."

(IX. 19.)

Quite in a similar manner the eternal and invisible first



cause, out of which every being, even Brahma himself, has arisen, is called in Manu's laws (I. 11.) existing and not-existing at once. I do not believe that this is to be explained by saying (as it has been said) that the existence means the absolute essence of God, and the non-existence our incapability of perceiving it with our senses. If we enter fully into the train of ideas here exhibited, we see that by this expression the last barrier which opposes the universality of God, is pulled down; the universal being would not be all-comprehensive and infinite if a non-existence remained opposed to its existence. And in a truly philosophical point of view it must be said that God, even because he comprehends the cause of all existence within himself, must needs comprehend also the cause of non-existence. And an existence which is subdivided into an infinite number of creatures, and combines them all, is not to be likened to any other existence, wherefore it is said in another passage:

"The highest deity, which is without beginning, can neither be called existing, nor non-existing. (XIII. 12.)

a thought which is identical with the one just quoted, only proceeding from another point of view.

The term "non-existence" has a different meaning when it is intended to designate that which is opposed to the really and substantially existing (in a moral sense.) It is *then* the opposite of virtue and truth, as in XVII, 28.

The creatures are in God; (VII. 12.)

"In Him is included all nature; by him all things are spread abroad." (VIII. 22.)

"Dwelling in thy nature, O tamer of the senses, the world rejoices on account of its honor, and obeys." (XI. 36.)

But he is not in them. (VII. 12. IX. 4.) Yet this last sentence means only that he is independent of them, comprehending them in his infinite nature without being limited by their finite one. For in other respects which do not interfere with his infinity, he certainly is with them, enters and leaves their bodies and dwells in the heart of every man (XV. 7—11. XIII. 15, 17.) Still this existence of God in the creatures is not an absolute and real one, in the same sense as their existence in him; it is an indwelling in a *certain respect* only. (XIII. 16.) And the system takes great care not to lower the divine nature by the doctrine of the existence of the finite creatures in the infinite creator. In one passage

the declaration that the creatures are in God, is immediately succeeded by its opposite, and this existence and non-existence of the creatures in God is pointed out as the summit of miraculous power in the divine being, a doctrine by which the analogy of other passages teaches us to understand that activity of the divine mind by which it connects all beings with itself and yet excludes all *limiting* consequences of this connexion. (IX. 4, 5.) The poetical solution of this contradiction is the following simile:

"Understand that all things rest in me, as the mighty air which passeth everywhere, resteth for ever in the etherial space. (IX. 6)

That which connects the creatures with God, is the divine nature. It is the same in them all. God is the spirit living in them all. Therefore every one may obtain a knowledge of the creatures by self-contemplation and by contemplation of God.

"Knowing this (knowledge) thou shalt not again fall into folly, O Pandava,

"By means of it thou shalt behold the whole of the creatures in thyself and then in me. (IV. 35.)

"He who beholds in every creature himself, and every creature in himself,

"With devoted mind, seeing everywhere the same,

"He who beholds me everywhere, and every thing in me;

"I forsake not him, and he forsaketh not me.

"He who worships me as present in all things, having obtained unity:

"Wherever he be, he is, a devoted man, in me,

"He who, by mental identity, beholds everywhere the same:

"Whether happiness or pain, he is esteemed a consummate devotee. (VI. 29—32.)

The miraculous power of God which has just been mentioned, is also called a magical and delusive one, which shows that the only true existence is, after all, the imperishable and eternal existence of God, while all the remaining, variable existences are only a delusive image produced by the deity. But because it is difficult to conceive, that God is not limited by the part which he takes in finite existence, and to abstain from confounding his real and invisible existence with the delusive one, (VII. 25.) this miraculous power deceives men. The Lord of the creatures is said in another passage to sit in the region of the heart, and to delude by his magic those who are attached to the rolling wheel of finite existence. But he, who attains unto God, conquers this magical delusion. (VII. 14, 15. XVIII. 61.)

For he not only perceives the double nature of God, which is taught by our system, but is aware also of the relation which both the natures bear to each other.

- "Earth, water, fire, air, ether, mind, intellect,  
 "And self-consciousness, thus is this my nature divided eight-fold  
 "This my lower nature ;—for distinct from this, know, I have another, supreme one ;  
 "One whose essence is life, by which this world is supported :  
 "Understand that from this womb all creatures proceed.

(VIII. 4—6.)

For the better understanding of this passage it is necessary to remark that the three intellectual powers which are here enumerated as part of the lower nature of the Deity, are frequently placed on a level with the senses in Indian philosophy.

The mind (*manas*, which is identical with the Latin *mens*) is that power of the soul which corresponds to perception and action in the body ; for the Hindoo philosophers assume, besides the five senses, five instruments of action, and place these ten bodily powers into one class with the mind as the eleventh.

The selfconsciousness (*ahankāra*, literally that which forms self) reflects the external and internal impressions and is therefore allied to selfishness.

The intellect (*buddhi*) forms decrees.

Above these three is the pure spirit which is related to the divine nature (*ātman* or *purusha*\*)

In our poem this psychological system is not expressly exhibited, but we see from the beginning of the thirteenth lecture and from several other passages, that it was that of the poet. We see from this that the human nature is only an imitation, a finite representation, of the divine nature. When God creates bodies, he enters them ; when he allows them to fall into perdition, he recedes from them ; while inhabiting them he uses the instruments adapted for the communication of the soul with the external world.

- "My eternal part whose essence is life, draws to itself in the world of life  
 "The senses and the mind which is a sixth sense ;  
 "Wherever the Lord enters a body, and where he leaves it,  
 "He apprehends the senses and unites himself, even as wind apprehends the fragrance from the flowers :  
 "He overrules hearing, eye, taste, and smell and the mind,  
 "And thus exerts himself in the objects of sense. (XV. 7—9.)

God therefore unites himself to mortal bodies, and acts in procreating them and founding human institutions. He even is under a necessity of acting, lest the wheel of the world should stand still. But the connection with the finite world does not contaminate him ; acting does not limit him ; he only allows nature to have its play, and here the same doctrine returns with regard to the divine being, which had before been inculcated to men, the doctrine that active exertion is necessary, that only the dependence on the result of action shackles the freedom of the mind, and disturbs its rest, while complete equanimity dissolves even the active exertion into inaction. (IX. 8, 9.)

- "Nothing, oh Partha, remains to be done for me in the three worlds,  
 "Nothing worth attaining remains unattained ; yet I move in action,  
 "Were I not indefatigable in action—  
 "Seeing that men everywhere follow my footsteps—  
 "Annihilated would be these worlds, if I were not to act ;  
 "I should be the author of confusion and should destroy mankind. (III. 22—24.)

- "The four casts have been created by me distinct in qualities and works ;  
 "Behold in me, tho' thus acting, the eternal One who acts not,\*  
 "Works do not contaminate me, nor am I desirous of the fruits of action.  
 "He who thus knows me, is not bound in works. (IV. 13, 14.)  
 "By my supervision nature produces both the moveable and the immoveable ;  
 "This is the reason, O Kaunteya, why the world revolves. (IX. 10.)

- "Because he is without beginning and without quality,—the everlasting and supreme spirit,  
 "Even when he is in the body, neither acts nor is affected ;  
 "As the all-moving ether, from the minuteness of its parts, passes everywhere unaffected,  
 "Even so the Omnipresent Spirit remaineth in the body unaffected. (XIII. 31, 32.)

In this finite world not only the existing creatures must needs perish, but also the creatures which have perished must needs be born again. The universe itself runs through a similar circle in the course of certain millennial periods, which are called the days and nights of Brahma ; and God is he who destroys and regenerates the universe.—

\*See Colebrooke in the Transactions of the Asiatic Society, Vol. I. Part I. Page 30, 31. and Burnouf, extracts from the Padma-Puran, Journal Asiatique, VI. 99—101.

\*This interpretation of the learned Baron is very doubtful. [Note of the translator.]



"Those who know the day of Brahma which comprehends a thousand ages—

"And the night which ends after thousand ages—those are acquainted with day and night:

"In the coming of that day all things proceed from invisibility to visibility;

"At the approach of night they are all dissolved into that which is called invisible,

"The totality of creatures, having existed, is again dissolved

"At the approach of night; and involuntarily it is reproduced at the approach of day. (VIII. 17—19.)

"At the end of the period Kalpa all things, O son of Kuntée, return into my nature:

"At the beginning of another Kalpa, I dismiss them again,

"Leaning on my own nature, I dismiss again and again

"This totality of creatures, involuntarily, at the behest of nature. (IX. 7, 8.)

"I am the creation and the dissolution of the whole universe,

"There is not any thing greater than I, O despiser of riches;

"And all things hang on me even as precious gems upon a string. (VII. 6, 7.)

This last simile, Philosophy seems to have borrowed from Mythology unless the latter has made use of the philosophico-poetical expression for its own ends. For also in plastic representations\* the series of created things is figured by a pearl string. It is interesting to meet in this manner with a hieroglyphic deciphered in poetry or with a poetical thought translated into hieroglyphics. Here is the place to view also the returning visits of the deity itself on earth, for the deity likewise procreates itself again and again. Thought itself and the whole realm of mind cannot subsist in rest, but is dependent on self-exertion, on ever renewed procreation.

"Both I and thou have passed many births, O Arjuna,

"Mine are known to me, but thou knowest not thine, O destroyer of enemies;

"Although I am not in my nature subject to birth or decay, and am the Lord of all created beings,

"Yet, having command over my own nature; I am born by the delusive power of my own self:

"Whenever there is a decline of virtue, O Bharata,

"And an arising of injustice, I create myself:

"For the preservation of the just, the destruction of the wicked,

"And the establishment of virtue, I am born from age to age,

"He who from conviction acknowledges my divine birth and actions to be even so,

"Doth not, upon his quitting his mortal frame, enter into another; for he entereth into me, O Arjuna. (IV. 5—9.)

Another way of explaining the origin of creatures is the following. The poet uses, instead of the com-

mon term for "body" another word (*kshetra*) which might be translated "the terrestrial principle," but which we shall render with the more general term "*matter*." As the composing parts of this matter he enumerates the five elements, the five objects of the senses, the eleven organs of the body, self-consciousness, intellect, pleasure and pain, desire and aversion, multiplicity, thought, firmness, and what is very surprising—the invisible. (XIII. 1—7.) In opposition to this variable matter he places him who *knows* matter. And him Krishna represents as identical with himself. The connexion of him who knows matter, with matter, is the essence of all creation.

"Know, O Bharata, that every thing which is produced in nature, whether animate or inanimate,

"Is produced from the union of matter and spirit. (XIII. 26.)

"As a single sun illuminates this whole world,

"Even so he who knows matter, illuminates all matter, O Bharata. (XIII. 33.)

There would be no gap in the system before us, if we were to leave this doctrine, which is only set forth in the XIIIth lecture, quite out of sight, and I acknowledge that I find it in no way clear. I am chiefly perplexed by the component parts of matter here enumerated, among which the twenty-five elementary substances of Indian philosophy\* are, for the most part, easily recognised, but mixed with others, which seem partly to be contained in some of the first (as desire and aversion in the mind) and partly to be distinct from earthly matter. Thus I should have taken the invisible for identical with "Him who knows matter." The latter expression recurs in an equally dark passage of Manu's laws (XII. 12—15) in another, rather subordinate meaning.

God has regard only to the disposition of the heart. He accepts of all that is reverently offered to him—water, flowers, leaves. He is equally disposed towards all. Whoever directs himself towards him, may tread the supreme path, be he a Brahman or a slave. But those who feel kindly with regard to all creatures, those who are endowed with virtue, equanimity, piety, are dear to him. (IX. 26, 32, 33. XII. 13—20.)

God is the true object of all real knowledge; he is absolutely the object of knowledge. After the exposition of this thought, and the recapitulation of God's

\*Guignaut Religions de l'antiquité IV. p. 1. No. 2; pl. 1. fig. 2. &c.

\*Colebrooke, 1. c. p. 30, 31.

qualities, the essence of God is stated to be that of a being which comprehends all finite creatures, and yet, in its own infinity, is free from all that is finite; a contradiction which finds its solution only in His nature. (XIII. 12—17.)

In the representation of a system which is not exhibited in a scientific form, but clothed in a dialogue, and which, besides its moral tendency of giving instruction on the method of attaining supreme happiness, forms an integral part of an epic, I have thought the utmost simplicity doubly necessary. I have, for this reason, been careful only to view, till now, those passages, in which the poem decidedly treats of the highest deity, or rather of the absolute idea of Godhead. In doing this I have used the word *God*, the rather, as in most of the passages Krishna speaks of himself, and therefore of a *personal* being. All the passages which might have momentarily obscured this view or rendered it apparently confused, I have hitherto kept out of sight, but shall now recur to them.—

The most important idea of which we have now to treat is that of Brahma, or the divine substance. To prevent mistakes, I have first to observe, that this word which terminates with the short ā is the Neuter Gender of the form “Brahman” and distinct by its termination as well as by its gender, from the masculine with long ā, the name of the God Brahmā.

The neuter form has not been chosen inadvertently. For also in our poem, Krishna—God, and Brahma—the Godhead, (where they are not altogether identified) seem to be distinguished as the personal divine Being and the universal divine substance. Mention is even made of the *whole* Brahma (VII. 29.) and the word is mostly accompanied by the attribute “Supreme,” as if the idea of Brahma admitted of degrees of extension and intensity. (VIII. 3. XIII. 12.)

From many passages it appears that Brahma and God are identical terms. The Brahma pervades all things, (III. 15;) in the above description of God as the object of knowledge, the expression “The supreme Brahma” is exclusively used (XIII. 11—17) and the highest perfection is the transition into the Brahma, that is, into the Godhead. (II. 72.)

Krishna is identical with Brahma (X. 12;) he is the Supreme Brahma itself.

A distinction however seems to lie in this, that it would be impossible to turn this sentence, and to say,

Brahma is Krishna; for Brahma is the supreme and original divine power, resting as it were in its own eternal nature; while Krishna, *the God*, has the additional character of a *person*. For this reason Krishna is named together with Brahma in the following passage.

“He who pronounces Brahma, him who is designated by the monosyllable Om, and remembers me,

“On quitting his mortal frame—he goes the supreme path.

(VIII. 13.)

In another passage even a gradation is not undistinctly hinted as existing between the Brahma and Krishna. After a lengthy description of the pious sage it is said: He who is thus minded,

“Is formed for being Brahma,

“And thus having become Brahma, his mind is at ease and he neither longeth nor lamenteth.

“Being the same with regard to all creatures he obtains my supreme service;

“By service he knows me, how great, and who I really am,

“Then, having really known me, he forthwith enters me.

(XVIII. 53—55.)

Here the transition into Krishna is represented as the last and highest stage of perfection, which remains to be attained even after man has become conformable to Brahma.

Both beings are even more fully distinguished as begetting and conceiving deity in the following passage:

“The great Brahma is my womb, in it I place my foetus;

“From this, O Bharata, is the production of all nature:

“The great Brahma, is the womb of all those various forms which are conceived in every natural womb,

“And I am the father who soweth the seed. (XIV. 3, 4.)

This quite corresponds to the oriental ideas of a separation in the divine power, of a proceeding and re-entering of some part of it. And yet this way of thinking seems not to be familiar to our poem, as it only occurs in this one passage.

In the verses just quoted, a general conceiving power is placed above all natural wombs. A similar generalising tendency we find also in other instances. Mention is made of absolute action (karma,) of a monad (akshara,) and of beings which are above the spirit, above the creatures, above the Gods, and above the offerings. It therefore seems that the Indian philosophy, wherever it observes powers or qualities belonging to individual beings, views them in pure abstraction, enlarges them to unlimited generality, and, far from stopping short at



the mere mental operation of forming these abstractions, establishes them as real and original existences. The result of this peculiarity is double; on the one hand, that these fundamental and original existences are the origin of the individual powers; on the other, that they in their purity and generality, enter more or less into the nature of Godhead.

*Absolute action* is expressly defined to be the creation or dismission, which is the origin of all existing things. (VIII. 3.) For the Sanscrit language has but one word for the ideas of creating and dismissing; (*srij*) faithful in this respect to the philosophical creed which teaches that every effect is already contained in its cause, and needs only to issue from the cause in order to come into existence. For this reason the idea of action is viewed in its most original shape, in the act of creation. This comprehends all the other actions, more especially that of offering, (III. 14) while it has its own origin in the divine being, (III. 15.) the first cause of all things. If we view the absolute action in this manner, we no more wonder, why it is placed in immediate connection with the Godhead, and with that which is beyond the spirit, and why it is said that he who turns into Krishna in order to free himself from age and death, shall know both these, and the whole of action. (VII. 29.)

That *which is above the spirit* is explained by Krishna (VIII. 3.) by means of an expression which signifies literally *the essence of self*, and is generally expressive of the unalterable nature of a being, of its personal character. (see for instance V. 14; XVIII. 60.) This idea is here elevated to that absolute generality in which only it can apply to the divine being which contains in itself all the causes of its existence, and is the first and original person. That which is above spirit must, however, not be confounded with the supreme spirit, for which the Sanscrit has another expression (*paramātmān*) which occurs also in our poem (XIII. 31.)

That *which is above the creatures*, Krishna calls (VIII. 4.) the divided existence. The peculiarity of finite creatures consists in their marked personality; consequently in having a character of their own, and in being distinct from all others. Now the first of these points led to the general idea of that which is above the spirit; the second to that of the thing above the creatures. For in a system which teaches, that all the creatures, notwithstanding their separate existence, are but one, the mind was naturally led to the assumption

of the general idea of a being, endowed with the power of dividing itself into distinct existences.

That *which is simple and invisible (the monad)* forms the opposition to divided existence. It is identical with the Godhead and Krishna, for they both are that which is simple. (VIII. 3. XI. 37.) But that which is simple, is, as it were, the highest and most general divine principle, for it is the origin of the godhead itself; the godhead has its existence with it and out of it; a thought in full accordance with the above mentioned relation between cause and effect; which is completely and elegantly expressed in Sanscrit in the single word *samudbhavam* (III. 15.)

In answer to the question "who are the most pious devotees, those who worship Krishna in general, or those who adore him as the Monad?" it is said that both will reach perfection; but that the latter have chosen the more difficult task, because man, who is in the body, can only with difficulty rise to the idea of that which is invisible. (XII. 1—6) In a desire of expressing yet more adequately the monadic character of the Deity, the mystical name *Om* seems to have had its origin, as it combines three sounds (a, u, and the Nasal) in one sound and character.

"That *which is above the offering*" is a title attributed by Krishna to himself in his bodily shape (VIII. 2—4.) This expression does not receive any additional light from parallel passages, as (VII. 30;) but we may suppose that the act of assuming humanity was considered as an offering, and that he, the God in human shape, might therefore exhibit himself as the highest, all comprehensive offering.

The Gods (*devas*) are according to the philosophical systems of the Hindoos only beings of a superior order; the first of created beings, (XVII. 4.) but not to be compared with the true divine being, the origin of all things.\* They are subject to the limiting influences of nature, in the same manner as men, (XVIII. 40.) and dwell in Krishna together with all the other creatures. (X. 14, 15.) Those who are dependent on the effects of their actions, and have not yet emerged to the pure state of the worshippers of the highest god, bring offerings to them, (IV. 12) and accordingly they go after death not to the highest deity, but only to them. (VII. 23.)

Even Brahmā is in Krishna. For the latter says of himself :

"I am the seat of Brahma, and of the incorruptible Ambrosia, of the eternal law, and of endless bliss. (XVI. 27.)

And Arjuna says of him :

"I behold, O God, within thy breast, the Devas assembled and every specific tribe of beings ;

"I see Brahma on his Lotus-throne; all the Rishis and heavenly snakes. (XI. 15.)

Krishna is greater than Brahmā (XI 37.) This passage, however, and XIV. 27.) are, as I shall afterwards show, grammatically ambiguous, and only the context can decide whether the God Brahmā, or the divine substance Brahmā is<sup>1</sup> meant.

That *which is above the Gods*, is called the spirit (Purusha) in an eminent sense, and as this idea is important for the understanding of part of our poem, we must endeavour shortly to explain it.

The original meaning of the word Purusha is that of *manhood*. But its general use shows that it originally designated man in so far only as he is related to superior beings and to the entire realm of mind ; for it is used even of the creator. In two passages of which a translation has been given (VIII. 22. XV. 4) it stands for the original creative spirit. In X. 12 ; XI. 18—38 Arjuna gives this name to Krishna. When Purusha has this distinguished meaning, it generally occurs with attributes ; "the highest" (VIII. 22) "the eternal, divine" (X. 12.) "the ancient" (XI 38.) "the original" (XV. 4.) but also without them ; "the spirit." (XI. 18.) This already shows, that Purusha is more than a mere synonymous term for "the Godhead" and if we enquire farther into the use of the word, we find that it has a more extensive meaning, and denotes a distinct quality or rather activity in the Godhead. It is the principle of action, which, ever spiritual, ruling and sovereign, rests in nature, enters into connexion with its finite side—and thereby generates and creates on earth. For of this activity even the godhead cannot divest itself in the Indian Philosophy ; by means of it identity is established, in a certain respect, between God and the creatures, and the possibility given for man, to behold God and all the creatures in himself ; and from the idea of this creative activity, of this generative penetration of nature, the use of the word Purusha for the Deity seems to proceed. It is the creative spirit in nature ; and when Krishna (VII. 8.) calls himself

that which is noblest and most subtle in every class of things, he calls himself with regard to men their virile power, which is expressed in the Indian language by the inflexion of the radical vowel with the neuter termination : Paurusham. In a very remarkable passage of Manu (XII. 118—125,) it is said that the Brahman is able to behold the universe in himself. Gods and creatures are distributed there among the various parts of the human body in a fanciful manner which is quite foreign to our poem. But after this it is said, "all these are ruled by the supreme spirit, who is more subtle than an atom (an expression with which we shall presently meet in our poem) and whom some call the everlasting deity (Brahmā.)" The description which is then given of his creative activity corresponds exactly to what we have just described.

"He penetrating all creatures with fivefold divided matter,\*

"Turns them for ever, like a wheel, in birth, growth & destruction. (Manu's laws XII. 124.)

From the poem now under consideration I shall adduce two passages in proof of the above view of Purusha, though they contain some ideas which can only be fully explained hereafter. In one of these passages the Godhead bears the name of "Poet." To the youthful vigour of a people just beginning to be enlightened, poetry appears not like a human art, but like real creation ; and again the creation itself with all its wonderful variety of shape and color, called forth by the magic art of the deity, may well be compared to a poem which dazzles the fancy.

"By means of undiverted thought, settled in habitual devotion,

"The thinking man goes, O Partha, to the supreme, divine Purusha ;

"He who keeps in mind the old poet, the lawgiver, him who is more subtle than an atom :

"The supporter of the universe, of inconceivable form, of sunlike splendor, remote from darkness,

"He who does so in the last hour, settled in a steady mind, in service, and in strong devotion :

"Fixing his whole soul between his brows, that man goes to the supreme divine Purusha. (VIII. 8—10.)

"Know that the nature as well as the spirit (Purusha) is without beginning,

"Know also that changes and qualities are co-existent with the nature ;

\*The words పంచభూతాన్వేషణః seem to mean more literally "expanded in five forms." The sense, however, cannot be doubtful. He penetrates them by means of the five elements. [Note of the translator.]



"Nature is that principle which operateth in the agency of the instrumental cause of action.\*

"Purusha is called the cause in the perception of pleasure and pain :"

"Purusha standing in the nature enjoys the qualities which proceed from it,

"His connexion with the qualities is the cause of births in good and evil wombs ;

"He is the director, the spectator, the nourisher, the enjoyer, the high Lord,

"Supreme spirit likewise is he called in this body, he the Supreme Purusha ;

"He who knows nature and the Purusha, together with the qualities ;

"Wherever he be, he is henceforth not born again.

(XIII. 19—23.)

The spirit which is expanded through the universe, admits of degrees according to the various stages of its limitation. Krishna makes a threefold distinction between him who is divisible, and identical with all creatures ; him who is indivisible and standing on the summit ; and a third one, the supreme spirit, who penetrating the three worlds, nourishes and governs them. Because this latter spirit is elevated above the divisible one, and superior to the indivisible one, he is called in the world and in the Veda the supreme one (XV. 16—18.) We recognise here the Indian method of ascribing a real existence to general ideas. To the divine essence which is divided among the creatures and which is generalised and personified into a divisible principle, another principle of superior and contrary nature is opposed ; but, to complete the system, these both are combined in a still higher principle which unites their opposite properties. Manu (I. 19) makes the universe to consist of the subtile bodily elements of seven spirits of immense power—Purushas—(the commentary explains them to be the five elements, self-consciousness and the great soul) and then he adds : thus that which is perishable, arises from the imperishable. Here, therefore, the word Purusha is used of primary powers in general, but still it combines even here the ideas of creation, and of infinity.

Nature is, according to Krishna's doctrine, equally eternal with the deity (XIII. 19.) It possesses three qualities (guna) which bind the spirit whenever it allies

itself to nature. By the word "bind" is understood all entangling in earthly and worldly affairs which distract man from the entire concentration of his thoughts on the Godhead, and thereby prevent him from obtaining the last end, the highest rest. The three qualities of nature differ in the various degrees of worth attached to the binding principle.

The first and noblest is Sattva, the quality of Being, namely of that being which is free of all defect and thoroughly real, and which, in the sphere of knowledge, is truth ; in the sphere of action, virtue. The word which is in Sanscrit an abstract form, derived from the participle of the word "*to be*" is used both for truth and virtue. I shall translate the name of this quality by the word "essence" in order to preserve as much as possible the connexion between its meanings.

The second quality is Rajas. The literal meaning of this word is "dust" but its root (ranj) means "to cleave, to attach, and, (by an easy metaphor,) to give color ;" a derivative from this root is raja, meaning at once *color* and *desire*. All these expressions are closely connected, as well in their metaphorical as in their original meaning.

Several of the meanings attached to the root *ranj* may have commended the word *rajas* for the designation of the second quality of nature. The easily excitable nature of the dust-like atoms of matter ; the dazzling fire of the colors ; the easily attaching and soiling nature of the dust, may have prompted the use of this word. According to the various points of view there are more or less noble subdivisions of this quality. Energy, fiery passion, rash resolution, all belong to it ; kings and heroes are endowed with it ; but always there is an admixture of something mundane and terrestrial, by which this quality is distinguished from that of essence. Those who are under its influence love all that is great, mighty, and splendid ; but they pursue vanity, are entangled in the variegated multiplicity of the world and are even called impure (XVIII, 27)—an expression which alludes to the contamination which the worldly-minded cannot escape. For although impetuous violence is the principal character of this quality, it is yet necessary to combine with this the idea of an inferior moral stage which is unable to reach the greatness and purity of the first quality, and is even liable to sink down to actual contamination. I have endeavoured to comprehend the

\*Humboldt translates here:

"Nature is called the cause of the performance of that which is to be done." I have thought it better to place Wilkins' translation into the text, but think that Humboldt's version is, notwithstanding its simplicity, perfectly correct. [Note of the translator.]

various ramifications of this idea in the word earthiness which expresses at once the pursuit of that which is various, and the entanglement in that which is finite.— Yet I feel that the word is too abstract and of too wide a meaning, if compared with the Indian expression.

The third and lowest quality of nature is Tamas—darkness. It needs no further explanation.

The difference between these three degrees of entanglement in the nature is set forth most philosophically with regard to the three stages of knowledge, which were mentioned before.\* (XVIII. 20—22.) He who has the essence, beholds in all creatures only the one undivided existence. He who has the quality of earthiness, beholds in them only the various and individual divided existences. He who is clouded by darkness, attaches himself to single things, taking them for the whole, and by prejudice mistakes the real nature of things. The real and indivisible existence, which is only intelligible to the first, is lost sight of by the second, and misunderstood by the third.

Krishna gives to Arjuna the following general exposition of the three qualities :

“ Essence, earthiness and darkness are the qualities of nature,  
 “ They, O hero ! bind the eternal spirit within the body :  
 “ Among them, essence on account of its purity, resplendent and efficacious,  
 “ Binds by the desire after happiness and knowledge, O pure one ;  
 “ Know that earthiness is passionate, arising from the excitement of thirst,  
 “ And binds the spirit by the desire of action, O Kaunteya !  
 “ Know moreover, that darkness is begotten by ignorance, and bewilders all spirits ;  
 “ By means of supineness, inactivity, and sleep it binds, O Bharata !†

(XIV. 5—8.)

Subsequently in lecture XVII. and XVIII. Krishna defines a great number of objects,—actions, offerings, gifts, faith, reason, &c.—according to the difference arising in them from the various characters of the people endowed with one or the other of these three qualities, and it is easy to imagine the manner in which this is done. Whatever is performed with purity of design, with self-composure and equanimity and with a mental direction towards the supreme being, belongs to the first quality ; whatever proceeds from false motives, and is done in quest of passing pleasure, in the service of

momentary passion, in an inordinate manner, and in a mental direction towards single and limited objects, to the second ; whatever is enveloped in error, perversion and stagnant obstinacy of mind, to the third.—

There is undeniably something truly philosophical in this view of nature, by which, first of all, that which is real and essential is distinguished from that which is defective and merely specious, and by which the sources of defect are found in the want of power, and the want of harmony, while even that which is real, is represented as a limitation of nature, because it is still finite.

A passage which Colebrooke\* adduces from a commentator of a philosophical work, would lead us to believe, that the three qualities are divided according to their various gradations, among Gods, men, and animals, and that therefore earthiness would be the character of all men indiscriminately. But this is in no case the meaning of our poem. It is clear from the two last lectures, that the qualities are variously distributed among men. More doubtful it is whether the difference of caste has any influence on the distribution of qualities. It is certainly said that the duties of caste are distributed according to the qualities arising from the peculiarity of each order, (XVIII. 41. IV. 13.) and essence might be attributed to the Brahmans : earthiness to the warriors ; but as there are four castes, it would be necessary to bring the two last under the one head of darkness ; and it seems every way preferable to give a more general meaning to the word “ quality ” in the passages just quoted.

The actions arise from the three qualities, and while man considers himself as their author, they are really produced by the energy of the qualities. (III. 27—29.)

Similar is the case with regard to God. The three qualities originate in him ; and are the cause of his above mentioned magical power, which deludes men, because they do not comprehend that God is still above the qualities and imperishable. (VII. 12—14.) The qualities, however, are only in God, because nature itself is in him, for with nature they are in immediate connection, (XIII. 21.) and God is as little limited by them, as by nature and by his own activity ; for this reason he is called at once void of qualities, and enjoying the qualities. (XIII. 14.)

\*See page 85.

†Humboldt : Lulling to sleep by means of supine laziness.

\*L. c. page 40.



The conquering of these qualities leads to immortality, (XIV. 20,) and although there is no being, neither on earth nor in heaven, neither among the Gods, nor among men, in which they do not exist, yet men must exert themselves, to be freed from them. (II. 45.) Those may be regarded as free, who, perfectly equanimous, with regard to all earthly results, view with indifference the play of the passions within their own bosom, and devote themselves exclusively to the meditation on, and service of the deity. (XIV. 22—26.)

The system of Indian philosophy, to which the doctrine, whose theorems I have endeavoured to explain, belongs, is on the whole that of the Sāṅkhya, that is, the system which tries to explore nature with arithmetical accuracy and completeness by enumerating its principles. There are various branches of this system, but they all agree in teaching, that impending evil must be averted, and that the way to do this, is the clear perception of accurately distinguished truth. One branch of this system stops short at the reasonings of common logic, and denies that there are proofs of the existence of God as an infinite being. The creator himself, according to this system, is finite, and has his origin from the nature. A second branch of the system, the Yoga doctrine, not only places an independent and infinite God at the head of all existing things, but it finds the true means for the obtaining of everlasting bliss in the most profound and abstract contemplation of the nature of this God.\*

Krishna makes a clear distinction between both branches; for in the second lecture he tells Arjunah to hear with a mind prepared for Yoga the same things which had hitherto been proved to him by logic (Sāṅkhya).—(II. 39.) In the whole of his subsequent expositions, Krishna evidently gives what he had there promised. His doctrine is therefore the Yoga doctrine. In former times he had already revealed it, and it had been handed down traditionally by the wise men of former ages, but in the course of time it had been lost, and therefore he explains it anew to Arjunah. (IV. 1—3.) It is, however, a secret doctrine, which can only be imparted to those who are worthy. (XVIII. 67—69.) Whether, and in how far, our poem agrees with the work of Patanjali (the author of the Yoga Sūtras) it is impossible to decide from the short hints of Colebrooke. The idea of

Yoga is one of the characteristic parts of this philosophy, and belongs, as we should say, to its practical side. I shall therefore now proceed to the exposition of this idea, connecting with it the doctrine of the supreme good, and of the means for attaining it, and complete the exposition of Krishna's doctrine with this practical part.

Yoga is a noun formed from the root *yuj*, the latin *jungere*, and denotes the junction of one object with another, and to this meaning the various derived meanings of this word can be reduced. In a philosophical sense Yoga is the steady direction of the mind towards the godhead, which abstracts from all other objects, even from its own thoughts, puts a stop, as far as possible, to every motion and function of the body, meditates exclusively on the essence of the godhead, and strives to unite itself to it. I shall translate the word Yoga by devotion,\* as I have already done in some of the quoted passages (VIII. 8—10.)

The first requisite of devotion is the suppression of all passions, the abstraction from all the influences of the senses, and from all external objects, which are calculated to stimulate them. Only when the supremacy of the spirit is established, devotion can be powerful.

"The aspiring devotees behold Him, resting in Himself;—

"The imperfect, thoughtless people, though aspiring, behold Him not." (XV. 11.)

In this manner we are led back to what has been said above concerning the annihilation of action by means of indifference to its result; for we have seen above, (II. 47, 48.) that equanimity and devotion are used as synonymous terms. After every emotion of passion, nay, of the most moderate inclination has been destroyed, and the soul disposed for complete impartiality, (VI. 9.) thought and abstract contemplation become

---

\*Humboldt translates it by a German word, which means "the diving into a depth of contemplation." In his defence of this translation he remarks by the way, that Schlegel's word "devoted" is not suitable,

(1.) Because it does not represent the original meaning of the Sanscrit term yoga, the junction of the religious thinker with the object of his thought.

(2.) Because according to Patanjali's Yogasutras (Colebrooke, l. c. page 36) the meditation of the Yogi may possibly be directed to "special topics" distinct from the Godhead,

(3.) Because the word "devotion" will be useless in those passages, in which yoga is attributed to the Godhead as one of its energies or qualities.

As it would have been hopeless to attempt a translation of the German word used by Humboldt, the usual English terms "devotion, devotee, &c." have been used in the text. [Note of the Transl.]

---

\*Colebrooke l. c. page 20. 24—26, 37, 38.

predominant. Thus the mind, undisturbed by any extraneous impression, and self-collected, is to dive into the thought of Godhead and to cleave with unwavering perseverance to the fundamental truth. But again, as we have before observed, the system carries its doctrine to the extreme. Even inward thought is to be suppressed, every inward as well as outward change which might interfere with complete rest, with the unalterable presence of the imperishable being, is to be done away. This is described as an extinction of the terrestrial spirit. One might be inclined to think only of the suppression of all thought relative to earthly objects. In Manu's laws (XII. 122.) it is said concerning the highest spirit that he can only be reached by slumbering thought. The old commentator explains this of the shutting up of the outward senses. But I doubt, whether this way of interpretation, by which surprising and extravagant assertions are softened down into quite ordinary thoughts, will correspond with the real meaning of the system.

A classical passage with regard to devotion is the following :

- "As a lamp, standing in a windless place, moves not—that is the likeness
- "Of the devotee, whose mind is subdued, who is collected in self-devotion :
- "When the thought rests, stayed by the service of devotion,—
- "And when, beholding himself in himself by himself, man rejoices ;
- "When he knows endless, purely intellectual, transcendent happiness—
- "And when he, firm, never wavers from eternal truth ;
- "When, having reached this, he knows of no gain preferable to this,
- "And when he, thus standing, is not moved even by heavy misfortune—
- "May he know, that this sejunction from the conjunction with pain is called junction (Yoga-devotion.)
- "This devotion is to be accomplished by means of a decree, despising thought,
- "By entire reliction of the desires which originate in selfishness,
- "By totally subduing through the mind the totality of senses ;
- "Let him gradually rest with an intellect that has obtained firmness,
- "Fixing his mind on himself, let him think nothing whatever.
- "Wherever the variable, unstable mind wander,
- "From here, from there, bringing it back may he lead it captive to his own self,
- "For then the highest happiness visits the devotee of quieted mind ;
- "Him who is undisturbed by earthiness, who has become Brahma, and is without spot.

(VI. 19—27.)

To these rules others are added in several other passages (V. 27, 28. VI. 10—15, VIII. 10—14.) of a mystical and superstitiously futile kind, but still resting on the fundamental ideas of this doctrine. He who aspires to this devotion, is to have a seat neither too high nor too low, covered with skins and sacrificial grass; (kusa) he is to keep his neck unmoved, and his body in equilibrium, to draw back his breath high into the head, to respire in measured distances of time, to direct his eyes towards the centre of the eyebrows and the tip of the nose, and to pronounce the mysterious name of the godhead. Om !

From this doctrine and school the Indian Yogees of the present day have undoubtedly had their origin. Warren Hastings in his introductory letter to Wilkins' translation of our poem gives an interesting description of such a person, who had made such an impression on him. that he thinks it not impossible, that by this systematical separation of the soul from the emotions of the senses, and out of a source of thought, so free from every adventitious mixture, "new tracks and combinations of sentiment, and doctrines equally founded in truth with the most simple of our own," might have proceeded. But it is difficult to acknowledge in such extravagances, even where they are sincere and free from simulation, any thing else but the same fantastic mysticism, which is to be recognised in varied shapes, and in different climes, as the perversion of the most various systems and religions.

Our poem at least does not favour this exercise as the permanent occupation of an otherwise inactive and merely contemplative life. We have seen above, what stress is laid on action, and on the most energetic action on the field of battle ; how the endeavour, to stay the tendency of the earthly powers towards action and change, is designated as a delusion ; how every one is exhorted to exert himself in conformity with the rules of his estate, but at the same time to keep his mind above action by indifference to its results.

The speculative starting point of Krishna's doctrine is evidently the principle, that the pure truth, that truth which is the appreciation of things as they really are, (tattwa) cannot be found by a discursive and reasoning method ; that the mind must be prepared for its reception by purifying it from all that is unclean and trifling ; that the function of intellect must be rendered paramount : that the innate sense of truth must be quicken-



ed, and the spirit directed to that point, in which the human self is connected with the objects of metaphysical thought, being itself one of them.

By the acknowledgment of the identity of the whole realm of mind, and by the doctrine, that the principle in man, which renders him a limited creature, is his individuality, this doctrine obtains a very marked distinction between the finite and infinite.—

It even appears as if truth were represented as indwelling in man, and only evanescent by gradual oblivion. When Krishna asks Arjuna at the end of the dialogue, whether he has now reached firm knowledge, Arjuna responds :

“By thy help error has disappeared and recollection returned—

“Free from doubt I am firm and ready to accomplish what thou sayest.

(XVIII. 73.)

As the tendency of the system is towards purely intuitive knowledge, it exacts of the mind first of all firmness and steadiness, on the application of which qualities towards the point which is to be investigated, success naturally depends. The formation of the moral character is thus made a means for the investigation of truth, and all the powers of the mind are summoned for the gaining of this single point. The results of this mental treatment must necessarily be the same in every case, while those who seek the truth by means of dialectical reasoning and are swayed by individual inclinations and tendencies with regard to their actions, are divided in manifold views and opinions. (II. 41—44 ) Nothing therefore is more inimical to this doctrine than doubt ; which is accordingly represented as a crime.

“Void of knowledge and faith goes the doubting man to ruin,

“Neither this nor the coming world is happiness to the doubting one,

“He who acts in self denial and devotion, and destroys doubt by knowledge ;

“He, the spiritual man, is not bound by the actions, O despiser of riches.

(IV. 40. 41.)

From the last line we see what is here the meaning of “spirit.” It is not the power of thought, which is principally active in the doubting man, but the source of immediate, intuitive knowledge.

The necessary preparation for devotion is knowledge, for in order to reach devotion, it is necessary that man should have previously ascended to the highest of the three qualities, that of essence, and the way to this is knowledge.

“When knowledge enters all the doors of this body, filling them with splendour,

“Then know that essence reaches its maturity. (XIV. 11.)

By knowledge is to be understood that science which, as it were, connects all the culminating points of particular research, namely the distinction between things perishable and imperishable, the discrimination of matter and him who knows matter, and the attainment of the last degree of perfection. (XIII. 27, 2. XVIII. 50.) Because this knowledge influences the spirit and character, all the virtues of the sage and saint are admitted into its description ; it is commended and praised as the fire which burns to cinders the actions that entangle man, as the sun which irradiates the highest path, as the purification which is to be obtained by the saint within himself. Of its possessors Krishna says, that he regards them as identical with his own self. (IV. 33—38. V. 16, 17. VII. 15—20.)

The foundation of this knowledge is exemption from all sensual excitement. At the approach of the serene silence, which is its result, the spirit takes possession of the whole man. (II. 65.)

To an intuitive knowledge and a state of mind like that which has been described in the devotee, faith must necessarily be allied. (VI. 47. XII. 2.) Faith saves from destruction even those, who, misguided by passion, are led astray from the steady pursuit of the highest end. (VI. 37—45 ) This faith is represented as preceding knowledge and leading to it, because an inward sense of truth points out the objects, over which knowledge subsequently sheds her fuller light. (IV. 39.) Faith is threefold, according to the natural qualities, because it arises from the character of man. This character, and the object of faith in every individual, are in immediate connection. For faith is the correlative of character, and the faithful person partakes of the qualities of the object of his faith. (XVII. 2, 3.)

Faith, knowledge, devotion, and every other mental exercise, however, have for their highest end the exemption from the necessity of new birth after death. (IV. 9. XIII. 23.) Man may, on being born again, pass into nobler and happier creatures ; (VI. 41. 42.) he may in the intermediate times, enjoy heavenly bliss, (IX. 20. 21.) but his last aim is the total exemption from this eternal rotation of returning existence, the rescue from the bonds of birth. (II. 51.) In a philosophy which regards every action, every emotion of the senses, and

even the most indispensable bodily functions, as productive of perturbation, entanglement and contamination, to the spirit, the earthly life can only appear as unstable and void of joy. (IX. 33.) The world is regarded as an eternally rolling engine, with which every one who enters it, is whirled round. (XVIII. 61.) From this it follows that rest must be the highest happiness. (II. 66.) But as, within the limits of finite existence, death must necessarily be succeeded by new birth, (II. 27.) there remains no other way of obtaining complete rest, but that of transition into the Godhead, the seed of all imperishableness and unchangeableness, (VI. 15. XIII. 30. XVIII. 55.) and this transition is rendered possible by the kindred nature of the spirit, wherever it may dwell, while devotion is the means of separating the spirit from matter. Thus all the parts of this system are most closely connected with each other.

The attainment of this last end is promised to the faithful almost on every page of our poem, with the additional assurance, that it has actually been attained by saints and Munis. (XIV. 1.) This end is called the highest thing; (III. 19.) the emancipation; (III. 31. IV. 15.) the highest, (VI. 45.) eternal, (XVIII. 56.) path, from which there is no returning; (V. 17.) the perfection; (XII. 10.) although in another passage (XVIII. 50.) a distinction is made between perfection and the attaining of the Godhead, which latter is said to be yet a higher degree of happiness. It is moreover called the highest rest; (IV. 39.) the entering into God (Krishna,) and into the Godhead (Brahma); (IV. 9. 24.) the contact with the Godhead; (VI. 28.) the entering into divine existence; (IV. 10.) the sublimation\* into Godhead; (II. 72.) the transformation into divine existence; (XIV. 26.) the transmutation into Godhead (V. 24.)

And this end is attained by those who exclusively devote themselves to the supreme Being, who serve no lower being, and direct their thoughts only towards him. For to whomsoever man devotes himself, to him he will go after death. (VIII. 13. IX. 25. XVI. 19.) Of the greatest importance is the direction of thought in the hour of death. (VIII. 5. 6.) Those who take the right

path, are free also from the revolutions incident on the ages of the world, they are not born again at the time of the renewal of creation, nor destroyed upon its destruction (XIV. 2.)

Brahma's world forms the limit within which birth does not recur.

"The worlds till that of Brahma admit of new birth, O Arjuna  
"But who goes to me, O Kaunteya, for him there is no more birth. (VIII. 16.)

This, however, is one of those passages in which it remains doubtful whether the neuter Brahma, the divine substance, or the personal God Brahmā be meant. (See page 133) The context would seem to justify the assumption that the latter is to be understood.

Still even those who strive to reach the supreme place of rest which is here called Brahma's world, must necessarily pass through several successive births for the purification of their nature. (VI. 45. VII. 19.) But the fate of men after death differs according to the three qualities. Those who die under the influence of the quality of darkness, sink into the deep and are born again from creatures of obtuse mind—those who die in earthiness, keep the middle way and see the light again among the ranks of the ambitious; those who depart from this life in matured essence, rise upward to the spotless worlds of those who know the Supreme. (XIV. 14. 15. 18.) The latter destiny seems to be identical with that of the unperfected faithful, who, before they are born again, are to spend a countless number of years in the worlds of those whose walk has been without blemish. (VI. 41. 42.) Even the enjoyment of heavenly happiness in Indra's world (which may possibly be alluded to in the foregoing passages) is but a passing reward; for, after the store of merit acquired on earth has been exhausted, its owners are obliged to return to this world of death. (IX. 20. 22.) And this is to be the faith of those who follow in a prejudiced manner the holy books and the ceremonies prescribed in them.

For against the doctrine of the Vedas and scientific theology, our poem takes up a polemical position also in other passages—not rejecting them altogether, but representing them as falling short of the highest end, and devoid of the true purity of mind (II. 41. 53.)

As the object of devotion is the transmutation of the human into the divine nature, it cannot be a mere intellectual speculation, but must be united to a kind of

\*I have ventured this expression as a rendering of "nirvana." Humboldt uses a German word which means the being carried away by the wind, because he wishes to keep close to the meaning of the root "va" to blow. Schlegel's word, "extinction," quite loses sight of this meaning. [Note of the translator.]



practical energy, and to such energy which may be able to produce something preternatural, to change the kind and the limits of existence. This must be expected from a tension of mind which is principally based upon the firm perseverance of will, and effected by a training in which passions are subdued, sensual emotions suppressed, all outward impressions removed, and even all the functions of the body brought to a stand.

Patanjalis Yoga-doctrine has an express chapter on this devotional energy *vibhūti*, "*the change*" eminently so called. It is placed in various kinds of magical power which enables its possessors to divine the thoughts of others, to obtain the strength of an elephant, to fly, to view all the worlds at a single glance, &c.—Yogi, and sorcerer, are, on this account, convertible terms among the common people of India.\*

Superstitious futilities of this kind are not mentioned by a single word in our poem, which is purer also in this respect; the expression *vibhūti* is not used of mortals, and the energetic side of Yōga with regard to them is only mentioned in so far as it is exerted by its owner in his own self by the destruction of doubt, the subduing of the senses, and the attaining of Godhead. In this respect a flame, kindled at the spark of knowledge is attributed to that devotion which exerts itself in the subduing of self. (IV. 27.)

But to the Godhead the magical power *Vibhūti* is ascribed (see page 129) and as it cannot change the divine nature into something higher than itself, it takes the opposite course and assists the Godhead in its alliances with finite nature. It is the creative power, (X. 6, 7) the power of assuming a shape, (XI. 47) the power of at once allowing and not allowing the creatures to rest in the Godhead. (IX. 5.) These are the results of the union (Yōga) of God with nature, and we meet here again with the original meaning of the word Yōga—junction.—See page 138.

In the course of the dialogue, Krishna mentions also other means for obtaining happiness—especially offerings and austerities. He enumerates several kinds of offerings, but gives the preference to the offering of knowledge. (IV. 25. 33.) He who reads my holy dialogue with Arjuna, says Krishna, will be able to adore me by means of the offering of knowledge (XVIII. 70.)

For, as we have seen, knowledge is the necessary preparation for devotion.

Austerities are inferior to devotion. (VI. 46.) Krishna speaks very strongly against the practise, (prevailing in India even to the present day,) of tormenting one's own body, from hypocrisy, superstition or the desire of doing harm to others. He classifies the men who do so, among those enveloped in darkness. (XVII. 5. 6. 19.)

The yoga doctrine has essentially a moral tendency in so far as it is founded on the subduing of passion and on the renouncing of selfishness in action, and constantly inculcates the necessity of preventing sensual emotion, establishing the sovereignty of knowledge, and directing the mind towards the Godhead. But there are also particular passages of a moral character. He who is devoted, hates no one, is the friend of all creatures, intent on the welfare of all. (XII. 4. 13.) He who acknowledges the all pervading agency of the Godhead, does not violate himself. (XIII. 28.) Those who are evil cannot come to God, (VII. 15.) none who has acted well, even though he be not absolutely pure, is lost. (VI. 40.) It may surprise us, to meet with the precept that every one is to pursue the calling correspondent to his caste even though it be guilty, followed by the expression :

"For every action is wrapt up in guilt as the flame in smoke."  
(XVIII. 48.)

In one sense this verse certainly alludes to the peculiar doctrine of the nature of action and of the insignificance of the event, set forth in the poem, but on the other hand it is but fair to remember that according to Indian ideas, and more especially in consequence of the prejudices of caste, much, that is not *morally bad*, was considered as guilty. Thus it was forbidden to kill animals, even to hurt any feeling creature and thus even the act of offering was considered as not altogether pure.\*

We find a doctrine of predestination in the irrevocable subjection of man to that mental disposition which is congruous to his caste, and even more in the difference which is made between those who are born for divine, and for demoniac destiny. To the first all virtues,

to the latter all vices, are ascribed; Krishna throws them back again and again, after their death, into renewed demoniac birth, and thus they at last sink down to the lowermost path. (XVI. XVII. 5. 6.) At the same time our system maintains the doctrine of moral freedom; nay, it is based on this doctrine, because the pertinacious firmness of will to which the transformation of man's essence is ascribed, can only arise from absolute freedom which withstands all emotions connected with the finite world. Moral freedom is placed at the top of the system as a desideratum, but it does not penetrate the system as an existing and ruling principle. But this is a difficulty which has hitherto puzzled all the devisers of philosophical systems.

Krishna exhorts men, to worship him alone, with reliction of all other traditions which may be esteemed holy by others. He thereby points out his own doctrine as the only true one, and the only one which will lead to perfection. Nevertheless he does not *totally* reject the worship of other lower gods.—Those who offer to to them, offer, in fact, to him at the same time; only not in the right way.—He is the Lord and enjoyer of all offerings, only *they* do not know him in truth. (IX. 23. 24.) Neither does he always pass judgment with cutting severity over differing philosophical systems, but tolerates them, (V. 2) not however with an eclectic or syncretistic tendency, which would be quite contrary to the nature of that devotion which is inflexibly directed to *one* point; but because the Godhead, the last end of his doctrine, may be reached from all sides and on all paths. Thus a mild and benevolent spirit of toleration is diffused over the whole poem.

The order of the system which has now been set forth in as condensed a form as possible, cannot be strictly systematical. We hear a sage, speaking from the fulness and enthusiasm of his knowledge and sentiment, not a school-trained philosopher who arranges his matter after a certain method, and leads us by the thread of an artificial connexion of ideas, to the last results of his doctrine. The doctrine of our book unfolds itself in the same manner as the seemingly confused organism of nature itself. In every lecture, and in some of them more than once, the particular sentences are at once connected with the last result, and every where we are enabled to view the whole with one rapid glance. Not caring, whether the reader be prepared for it by the preceding passages, the poet gives full utterance to his mind in every lead

ing passage, and almost in every one clear ideas are blended with others which, in their position in the book, still remain mysterious. To these the poet recurs after longer or shorter distances. In this manner the whole is not built up out of its parts, but rather resembles a picture which strikes the eye at once, but is, as it were, wrapt up in a mist, which is only dispelled by gradual illumination, till at last every figure emerges in marked clearness of light and shadow. This method renders repetitions unavoidable, but every point which is repeatedly touched, is either treated with greater care, or viewed in a new light and connexion in the successive passages. Inculcation and repetition can least of all surprise us in a poem which has throughout an exhortatory character. Still, however loose the train of thought be, the poem proceeds towards its consummation in a natural path, which, though void of design, is marked by the mental frame of the teacher and by the impression made on the scholar.

From this arrangement it naturally follows that the component parts of the system are scattered in numerous passages of the poem, and our abstract proves this, because the proofs for most of our general sentences are fetched from very distant parts of the book. The compilation of an abstract is hereby rendered a laborious task; but if the more easy method of following the order of lectures had been chosen, no clear view of the system could have resulted from the work. The most striking proof of this is, that the question about the expediency of despising the actions and forsaking their fruits, is mooted in the last lecture in a manner which makes it appear a completely new thought, whereas the same question has been solved in the very first lectures. The difference is, that in the last lecture this question is viewed with regard to the three qualities, and with a more accurate distinction of the various moments of action.

The division of the book into lectures does not seem to me of later origin; I take it to be made by the poet himself. Comprehending in every lecture but a moderate quantity of his matter, he joins one lesson to another. Every lecture is a whole for itself, mostly beginning with a question of the scholar, or with a statement of the point which is to be treated, and almost invariably ending with an exhortation, a promise, or a sentence which resumes the heads of the explained doctrine.

If we look for greater divisions in the poem, one



seems to present itself at the end of the eleventh lecture. Several points certainly are placed in a clearer light in subsequent lectures, as for instance the doctrine of the spirit (Purusha,) and one important doctrine, that of the absence of a beginning in nature, is only broached in XIII. 19. But with these exceptions the first eleven lectures exhibit the whole doctrine; the apparition of Krishna in his supernatural shape concludes the course of instruction with one immense image which cannot fail to strike the fancy; and if the conclusion (XVIII. 63, et seq.) were to follow after the last verse of the eleventh lecture, I do not think that the poem would seem mutilated, though some doctrines, as for instance that of the three qualities, would be rather summarily treated. On the other hand none will deny that the eighteenth lecture might possibly be succeeded by many others, as there is no want of sentences, ideas and doctrines in previous lectures, which one could wish to see treated more at large. It may suffice to point in this respect to the representation of the deity as a merely conceiving substance (XIV. 3.) and to the mere hints given concerning that which is called above the spirit and above the offering. (VIII. 3, 4.)

A difference is even perceptible with regard to the arrangement of these two parts of the poem. In the first eleven lectures the poem seems, as far as is compatible with its nature, (see the remarks page 145) to proceed from certain axioms to a conclusion. Within this first part another point of rest is perceptible at the end of the sixth lecture; for, while till then the nature of mind in general and the theory of actions and intentions had been elucidated, the idea and essence of the Godhead is principally dwelt on from the seventh lecture. According to what has been said however, it will surprise no one, to find the Godhead introduced at the very beginning (II. 17.) and to meet with repeated inculcations of the proper intention to be observed in actions, even after the sixth lecture. This is to be accounted for by the natural, designless succession of ideas.

But in the last seven lectures the poet seems to select one point for almost exclusive elucidation in each lecture; in the thirteenth the doctrine of matter and him who knows it; in the fourteenth that of the three qualities; in the fifteenth that of the spirit (Purusha); in the sixteenth that of the predestination for divine and demoniac fate. This point and the doctrine of matter are not mentioned in former lectures, and the two lec-

tures referring to them are clearly of a supplementary character.

After these general remarks it may perhaps be useful to give a short sketch of the principal contents of every lecture.

The first lecture is purely historical, and describes the circumstances preceding the dialogue.

The second, perhaps the most beautiful and sublime of all the lectures, gives an exposition of the fundamental doctrines of the whole system; of the imperishableness of spirit; the impossibility of a transition from existence into non-existence, and the reverse; the insignificance of death, as well as of all the results of action; the difference between mere intellectual knowledge and devotion; the meditative abstraction of those who cultivate the latter. All these points are repeatedly used as motives to exhort Arjuna for the beginning of the battle.

Third lecture: Arjuna declares himself unable to reconcile these exhortations with the praise of purely contemplative devotion. He asks, in a manner characteristic of the whole system, for well defined and practical truth:

"Thou confoundest my reason with the mixture of sentiments;

"That one thing tell me clearly, how I may obtain salvation.

(III, 2.)

Krishna solves the seeming contradiction, contrasts the systems of mere intellectual knowledge and of intuitively practical meditation; and shews the necessity of combining action with an indifference to all its consequences.

In the fourth lecture, Krishna relates, that he has revealed the Yōga doctrine in bygone times, and shews how he himself is under a necessity of continued action. From this he passes once more to the nature of actions, and concludes by saying, that knowledge still occupies a higher stage, and that man ought, devoting himself to this, by its means to dissolve the bonds of actions, and to cut asunder his doubt.

Fifth lecture: It is again enforced, that it is better to act, than to abstain from action. Both doctrines, that of reasoning and that of meditation (Sankhya and Yōga) are essentially the same; without meditation an abstinence from action is not easily found; but the true abstinence is not the entire omission of action, but only the indifference with regard to its result.

The sixth lecture enlarges upon the propositions of the fifth, and dwells at length on the description of the devotee.

In all these six lectures God had been mentioned as the first origin and last end of the creation. But the seventh lecture is exclusively occupied with the description of his nature, the lower, eight-fold one, as well as the supreme. In the last verses of this lecture the above-reviewed general ideas, to which separate existence is attributed, that of the Godhead, the action, and that which is above the spirit, the Gods and the offerings, are brought forward.

In the beginning of the eighth lecture, Krishna gives, at Arjuna's request, short definitions of these ideas; and introduces the additional ideas of the monad, (which however, had already been alluded to,) and of the original spirit, (Purusha) the rest of the lecture is occupied with the recurrence of birth and the means to escape it, with the world, day and night of Brahma.

The ninth lecture gives a more particular exposition of the relation between the divine being and the creatures, and describes how, after returning ages, the universe returns to God; and is again dismissed by him.

Tenth lecture: Enumeration of the essence and attributes of the divine being in general as well as in particular.

Eleventh lecture: Arjuna desires to behold Krishna in a shape corresponding to the description which he has given of himself. This request is granted. Description of his shape. Urgent exhortation to begin the battle.

The twelfth lecture explains, how God is to be worshipped, and his love obtained. The poet also recurs to the idea of the monad.

The thirteenth lecture explains the ideas of matter and him who knows it, of knowledge and its object, of nature and the absolute spirit (Purusha.)

Fourteenth lecture. Difference between the Godhead (Brahmā) and God, as the begetting and conceiving spirit. The three qualities of nature had been repeatedly mentioned in former lectures, but here they are fully explained. Their relation to knowledge, the fate of those who are under the influence of each one, and the way of emancipation from them, is shown.

The fifteenth lecture begins with the allegory of the

holy figtree, which is frequent also in the mythological writings of the Hindoos. This tree is, according to Indian ideas, the tree of life, and a symbol of the all pervading creative power, though it is not expressly called so in our poem. The passage now under review, says that its branches are nourished by the qualities of nature and sprout forth from the objects of the senses; its roots are entangled in the world by means of the actions. Its leaves are *chhundās*, that is, verses of a kind which occurs in the Vedas. (The word is even used to designate the Vedas themselves.) The meaning of this seems to be that the tree is not only that of physical, but also intellectual, and chiefly religious life. It sends its branches and roots, at once upward and downward, an image taken from the well known property of the tree to send forth roots from its branches, which descend into the earth and produce new trees\*, which probably alludes to the recurrence of birth, and to the eternity of human existence. He who knows this tree, can be said to know the Vedas; but, however far spreading its roots may be, it is necessary to cut it down with the axe of equanimity, and to enquire for that path from which there is no return. We see that this passage also describes the Vedas as not belonging to the highest path of knowledge. The remaining part of the lecture is filled with the description of God's creative and enlivening efficacy in the creatures, and connects with this the above explained doctrine of the three spirits (Purusha)—a connection which serves as an additional proof for the explanation we have given of this expression.

The sixteenth lecture is entirely devoted to the exposition of the predestination of those who are born either for divine or demoniac fate. Lust, anger, and covetousness, are called the three doors of hell; that lower-most place which had been mentioned occasionally in former lectures, and which is the ultimate abode of demoniac beings. The lecture concludes with an exhortation to the observance of positive law.

The seventeenth lecture makes the application of the

\*This whole allegory is most obscure. The author, and many other writers of repute, confound the holy figtree (*ficus religiosa*) with the Banian tree (*ficus Indica*) certainly an excusable mistake for one who has never seen either;—but as the holy figtree (the Peepul of the English in India) is spoken of in the text, the wellknown peculiarity of the Banian tree, of which the Peepul does not partake, cannot be used in explanation of this passage, which puzzles even Brahmans. [Note of the Translator.]



doctrine of the three qualities with regard to the religious dispositions and actions of men, faith, offerings, austerities and gifts, and concludes by explaining three monosyllable names of the divine being: *Om*, *Tat*, *Sat*. *Om* has already been explained; *Tat*, (literally) "this," means the absolute being, whence absolute truth is also called *Tattva*. *Sat* (literally "existing,") means the *real* existence.

The eighteenth and last lecture returns to the idea of action, explaining it at large, with its various moments. To it, as well as to some other ideas, that of knowledge reason, perseverance, desire, the doctrine of the three qualities is applied. The four castes, their duties and calling, and the necessity of keeping faithfully within the limits of each, are enlarged upon. In conclusion follows the praise of the mysterious doctrine contained in the book, and the statement of the source from which it has been taken by him, who is introduced in the epic as having related the whole dialogue.

Those who are expert in the investigation of the ancient works of any nation, will naturally ask: is the whole poem in question to be ascribed to *one* poet, to one age, nay even, to *one* system? and if this be the case, has it been composed with the intention of forming a whole, or has it been compiled, either by the author, or at some later period, from a number of separate lectures?

The present position of Indian literature and critical science, seems not to admit of giving a decisive answer to these questions. The number of Indian works which are generally known is yet too small: My only endeavour has therefore been to collect in the preceding remarks all the notices from the poem itself, which might lead towards a decision of these questions, to which I shall now add a few detached thoughts.

The loose arrangement of the poem would have made it very easy to insert additions made by other poets and ages. And the same can be said of the metrical form, for the great majority of the Distichs (though by far from all) express a sentence complete in itself, and are frequently strung together by very far fetched combinations. A striking instance of this is the introduction of the three names of the Deity in XVII. 23. Frequently the same idea recurs, merely varied in expression. In a poem of this character it would really be surprising if every thing had remained in the same state in which it proceeded from the original poet.

The above mentioned difference between the first eleven, and the succeeding seven lectures is to my feeling also perceptible in this, that the latter contain more scientifically philosophical expositions, and more artificial theories than the former. I would chiefly point to the thirteenth lecture, the beginning of the eighteenth, and to the doctrine concerning the threefold spirit (*Purusha*.) Yet even on this difference between the two parts of the poem no great stress can be laid, because, with the few exceptions which have been pointed out above, all the ideas occurring in the latter half are already mentioned in the former, and we have no proof for supposing that they are used in a different acceptation in either.

If the various lectures were the works of different authors, our review of the system would perhaps exhibit incongruous assertions in juxtaposition. But I scarcely think that this can fairly be laid to its charge. For in the whole poem I cannot discover any real contradiction.

The idea of the *Brahm*, as a merely *conceiving* power, certainly appears strange, as well as that of predestination to demoniac fate. The whole poem is pervaded by the thought, that firm direction towards the Godhead is able to lead unto perfection out of any state whatever; but the very opposite of this seems to be taught with regard to those who are called demoniac. But this might be explained by the fatalism which is involved in the connexion of natural cause and effect, and it might be said that in the announcement of the demoniac fate we have the statement of a fact, and therefore a *conditional* impossibility, not an unconditional one which would rest in the essence of things. As to the *Brahm*, the distinction between creative and conceptive power is not incongruous to the relation between a personal god and a divine substance, nor does it hinder the unity of *Krishna* and *Brahma*, as we may suppose the existence of two different powers in one and the same being.

Whether a difference of language exists in different parts of the poem profounder scholars may decide. I should think not. Yet even this reason, for itself, would be of little moment in the question concerning the unity of the poem. For not only the philosophico-poetical idiom was evidently cultivated previous to the composition of our poem, but we see clearly that there were customary and ready-made metrical expressions for certain combinations of terms, which were available

to any one who might use them. Throughout the poem we meet with identical fragments of verses (VIII. 21*b*.\* and XV. 6*b*.) half verses (VI. 8*b*. and XIV. 24*a*. VI. 31*a*. and XIII. 23*b*.) and, though more rarely, with entire identical verses. (the only instances of this are III. 23*b*. and IV. 11*b*.; III. 35*a*. and XVIII. 47*a*.) Even some verses of Manu show a surprising, though not literal, resemblance to passages of our poem (Geeta VIII. 9. and Manu. XII. 122.) It could not be difficult therefore, to make later additions and interpolations in the style of the ancient poem.

Thus we find it very probable that there may have been interpolations and additions, though we cannot point them out singly; and to do this with any degree of certainty may remain impossible for ever. Still more probable it seems that the lectures, though they may originally have been the work of one poet, were only

---

\*These italic letters denote the first and second lines of the distichs to which reference is here made.

subsequently collected into one book. This would explain why all the lectures, taken together, are so far from impressing us with the idea of a complete work that we are rather inclined to think that the poem might just as well have been carried to a greater length. If the first draft had been made with a view to the composition of the whole, the single doctrines would no doubt have been brought into a firmer connexion.

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of philosophical poetry than any other work of a similar kind which has reached our times; while they, as a work of natural poetry, are entirely distinct from that class of so called philosophical, and still more of didactic poems, in which design and art prevail.\*

---

\*The learned author finishes his Essay by some remarks on philosophical poetry in general, and a comparison between the Geeta and the existing philosophical poems of the Greeks and Romans. This part has been omitted as foreign to the purposes for which the Essay is here republished. [Note of the Translator.]





APPENDIX.

---

BHAGAVAT-GEETA,

ID EST

ΘΕΣΠΕΣΙΟΝ ΜΕΛΟΣ,

SIVE

ALMI KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

BHARATEAE EPISODIUM.

---

*Textum Recensuit,*

ET INTERPRETATIONEM LATINAM

ADJECIT

AUGUSTUS GUILERMUS A SCHLEGEL.

---

REPRINTED FROM THE EDITION PUBLISHED AT BONN, IN MDCCCXXIII.





VIRO ILLUSTRISSIMO,

LIBERO BARONI

STEIN AB ALTENSTEIN,

POTENTISSIMI AC CLEMENTISSIMI REGIS BORUSSIAE MINISTRO,

RERUM ECCLESIASTICARUM ET PUBLICAE ERUDITIONIS

PER REGNUM BORUSSICUM PRAESIDI,

GENEROSO OMNIUM DOCTRINARUM FAUTORI,

ACUTISSIMO LITERARUM ARTIUMQUE ELEGANTIORUM ARBITRO,

PATRONO SUO OPTIMO,

HANC EDITIONEM

C A R M I N I S

MAGNA SANCTITATIS FAMA PER INDIAM CELEBRATI,

PRISCA ILLA ET SEVERA GYMNOSOPHISTARUM SAPIENTIA

REFERTI,

STUDIORUM SUORUM IN LINGUAM BRACHMANUM SACRAM

COLLATORUM PRIMITIAS,

OBSEQUENTISSIME,

D. D. D.

EDITOR.





# APPENDIX.

## THE BHAGAVAT-GEETA.

### LECTURE I.

॥ ओं ॥

॥ धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।  
सामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डवानोंकं व्यूढं दुर्योधनस्तदा ।  
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥  
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूं ।  
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥  
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।  
युधामन्यु विराटश्च द्रुपदश्च महारथः ॥ ४ ॥  
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥  
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।  
सौभद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥  
अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।  
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥  
भवान् भीष्मश्च कर्णश्च द्रुपश्च समितिंजयः ।  
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।  
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥  
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं ।  
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितं ॥ १० ॥  
अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे एव हि ॥ ११ ॥  
तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।  
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥  
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।  
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलो ऽभवत् ॥ १३ ॥  
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।  
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥  
पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।  
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥  
अनन्तविजयं राजा कुन्तोपुत्रो युधिष्ठिरः ।  
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥  
काश्यश्च परमेष्वासः शिखण्डो च महारथः ।  
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥  
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।  
सौभद्रश्च महाबाहुः शङ्खान् दध्मः पृथक् पृथक् ॥ १८ ॥



स घोषो धार्तराष्ट्राणां हृदयानिव्यदारयत् ।  
 नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥  
 अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।  
 प्रवृत्ते शस्त्रसंपाते धनुर्हृदयस्य पाण्डवः ॥ २० ॥  
 हृषीकेशं तदा वाक्यमिदमाह महोपते ।  
 सेनयोरुभयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ २१ ॥  
 यावदेतान् निरोक्षे ऽहं योद्धुकामानव स्थितान् ।  
 कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥  
 योत्स्यमानानवेक्षे ऽहं य एते ऽत्र समागताः ।  
 धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

॥ संजय उवाच ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमं ॥ २४ ॥  
 भोष्मद्रोणप्रमुखतः सर्वेषां च महीक्षितां ।  
 उवाचपार्थपश्यैतान्समवेतान्कुरून्इति ॥ २५ ॥  
 तत्रापश्यत् स्थितान्पार्थःपितृन्अथपितामहान् ।  
 आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान्सखीं  
 स्तथा ॥ २६ ॥  
 श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।  
 तान्समीक्ष्यसकौन्तेयःसर्वान्बन्धून्वस्थितान् ॥ २७ ॥  
 कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

॥ अर्जुन उवाच ॥

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितं ॥ २८ ॥  
 सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।  
 वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥  
 गाण्डीवं स्रंसते हस्तात् त्वक् चैव परिदह्यते ।  
 न च शक्नोम्यवस्थातुं स्रमतीव च मेमनः ॥ ३० ॥  
 निमित्तानि च पश्यामि विपरीतानि केशव ।  
 न च श्रेयो ऽनुपश्यामिहत्वा स्वजनमाहवे ॥ ३१ ॥

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।  
 किंनोराज्येनगोविन्दकिंभोगैर्जीवितेनवा ॥ ३२ ॥  
 येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानिच ।  
 त इमेऽवस्थितायुद्देप्राणांस्त्यक्त्वाधनानिच ॥ ३३ ॥  
 आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।  
 मातुलाःश्वशुराःपौत्राःश्यालाःसंवन्धिनस्तथा ॥ ३४ ॥  
 एतान् न हन्तुमिच्छामिघ्नतो ऽपिमधुसूदन ।  
 अपित्रैलोक्यराज्यस्यहेतोःकिंनुमहीकृते ॥ ३५ ॥  
 निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।  
 पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥  
 तस्मान्नार्हा वयंहन्तुं धार्तराष्ट्रान् स्वान्धवान् ।  
 स्वजनंहिकथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥  
 यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।  
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकं ॥ ३८ ॥  
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुं ।  
 कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥  
 कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।  
 धर्मे नष्टे कुलं कृत्स्नमधर्मो ऽभिभवत्युत ॥ ४० ॥  
 अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।  
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥  
 संकरो नरकायैव कुलघ्नानां कुलस्य च ।  
 पतन्तिपितरो ह्येषांलुप्तपिण्डोदकक्रियाः ॥ ४२ ॥  
 दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।  
 उत्साद्यन्तेजातिधर्माःकुलधर्माश्चशाश्वताः ॥ ४३ ॥  
 उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।  
 नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥  
 अहोवत महत् पापं कर्तुं व्यवसिता वयं ।  
 यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥  
 यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।  
 धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥



॥ संजय उवाच ॥

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।  
विस्मज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥  
इति श्रीभगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां यो  
गशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादो नाम  
प्रथमोऽध्यायः

## LECTURE II.

॥ संजय उवाच ॥

तं तथा कृपयाविष्टमश्रुपूर्णा कुलेक्षणं ।  
विषोदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

कुतस्त्वा कश्चलमिदं विषमे समुपस्थितं ।  
अनार्थजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥  
क्वैवं मास्स गमः पार्थ नैतत् त्वय्युपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

॥ अर्जुन उवाच ॥

कथं भोष्ममहं संख्ये द्रोणं च मधुसूदन ।  
दूषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥  
गुरून्हत्वा हि महानुभावान्  
श्रेयो भोक्तुं भैक्ष्यमपोह लोके ।  
हत्वार्थकामांस्तु गुरूनिहैव  
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥  
न चैतद्विद्वः कतरं नो गरीयो  
यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्  
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसंमूढचेताः ।  
यच्छ्रेयःस्यान्नश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नं ॥ ७ ॥

न हि प्रपश्यामि समापनुद्याद्  
यच्छो कमुच्छोषणमिन्द्रियाणां ।  
अवाप्य भूमावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।  
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूवह ॥ ९ ॥  
तमुवाच हृषीकेशः प्रहसन्निव भारत ।  
सेनयोरुभयोर्मध्ये विषोदन्तमिदं वचः ॥ १० ॥

॥ श्रीभगवानुवाच ॥

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।  
गतास्तूनगतास्तूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥  
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परं ॥ १२ ॥  
देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥  
मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तां स्तितिश्चस्वभा  
रत ॥ १४ ॥

यं हि न व्यथयन्तेते पुरुषं पुरुषर्षभ ।  
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥  
नासतो विद्यते भावो नाभावो विद्यते सतः ॥  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥



अविनाशितुर्ताद्विद्धि येन सर्वमिदं ततम् ।  
 विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥  
 अन्तवन्त इमे देहानित्यस्योक्ताः शरीरिणः ।  
 अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥  
 य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।  
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥  
 न जायते म्रियते वा कदाचिन्  
 नायं भूत्वा भविता वा न भूयः ।  
 अजो नित्यः शाश्वतोऽयं पुराणो  
 न हन्यते हन्यमाने शरीरे ॥ २० ॥  
 वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।  
 कथं स पुरुषः पार्थ कं घातयति हन्तिकं ॥ २१ ॥  
 बासांसि जीर्णानि यथा विहाय  
 नवानि गृण्हाति नरोऽपराणि ।  
 तथा शरीराणि विहाय जीर्णान्य  
 अन्यानि संयाति नवानि देही ॥ २२ ॥  
 नैनं ह्रिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
 न चैनं क्लेदयन्त्यापी न शोषयति मारुतः ॥ २३ ॥  
 अक्लेशोऽयमदाहोऽयमक्लेशोऽशोष्य एव च ।  
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥  
 अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
 तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥  
 अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।  
 तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥  
 जातस्य हि ध्रुवो मृत्युध्रुवं जन्म मृतस्य च ।  
 तस्मादपरिहार्ये र्थे न त्वं शोचितुमर्हसि ॥ २७ ॥  
 अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
 अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥  
 आश्चर्यवत् पश्यति कश्चिदेनम्  
 आश्चर्यवद्ददति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति  
 श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥  
 देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।  
 तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥  
 स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
 धर्म्याद्वियुक्ताच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥  
 यदृच्छ्या चोपपन्नं स्वर्गद्वारमपावृतम् ।  
 सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमोदृशं ॥ ३२ ॥  
 अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।  
 ततः स्वधर्मकीर्तिं चाहित्वा पापमवाप्स्यसि ॥ ३३ ॥  
 अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययां ।  
 संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥  
 भयाद्रणादुपरतं संस्यन्ते त्वां महारथाः ।  
 येषां च त्वं बद्धमतो भूत्वा यास्यसि लाघवं ॥ ३५ ॥  
 अवाच्यवादांश्च बहून् वदित्वा तवाहिताः ।  
 निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किं ॥ ३६ ॥  
 हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीं ।  
 तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥  
 सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
 ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥  
 एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ॥  
 बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥  
 नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।  
 स्वल्पमप्यस्य धर्मस्य चायते महतो भयात् ॥ ४० ॥  
 व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।  
 बद्धशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनां ॥ ४१ ॥  
 यामिमां पुष्पितां वाचं प्रवदन्त्य विपश्चितः ।  
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥  
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदां ।  
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥



भोगैश्वर्यप्रसक्तानां तथापहतचेतसां ।  
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥  
 त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।  
 निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥  
 यावानर्थ उदपाने सर्वतः संप्लुतोदके ।  
 तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥  
 कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
 मा कर्मफलहेतुर्भूर्मा ते सङ्गो ऽस्त्वकर्मणि ॥ ४७ ॥  
 योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।  
 सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥  
 दूरेण ह्यवरं कर्म बुद्धियोगाद्भनंजय ।  
 बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥  
 बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
 तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलं ॥ ५० ॥  
 कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनोषिणः ।  
 जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयं ॥ ५१ ॥  
 यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
 तदा गन्तासि निर्वेदं श्रुतव्यस्य श्रुतस्य च ॥ ५२ ॥  
 श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
 समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

॥ अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भावा समाधिस्थस्य केशव ।  
 स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किं ॥ ५४ ॥

॥ श्रीभगवानुवाच ॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।  
 आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥  
 दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
 वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वज्ञानभिस्नेहस्तत्तत् प्राप्य शुभाशुभं ।  
 नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥  
 यदा संहरते चायं कूर्मो ऽङ्गानोव सर्वशः ।  
 इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥  
 विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
 रसवर्जं रसो ऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥  
 यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।  
 इन्द्रियाणि प्रमाथोनि हरति प्रसभं मनः ॥ ६० ॥  
 तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।  
 वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥  
 ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।  
 सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥  
 क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।  
 स्मृतिभ्रंशान्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥  
 रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥  
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥  
 नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
 न चाभावयतः शान्तिरशान्तस्य कुतः सुखं ॥ ६६ ॥  
 इन्द्रियाणां हि चरतां यन्मनो ऽनुविधीयते ।  
 तदस्य हरति प्रज्ञां वायुर्नावमिवाभ्रसि ॥ ६७ ॥  
 तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
 इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥  
 या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
 यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥  
 आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत् कामा य प्रविशन्ति सर्वं

स शान्तिमाप्नोति न कामकामी ॥ ७० ॥



विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः।  
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥  
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वास्थामन्तकालेऽपि ब्रह्मनिर्वाण मृच्छति  
॥ ७२ ॥

इति श्रीभगवद्गोतासांख्ययोगो नाम द्वितीयोऽध्यायः

### LECTURE III.

॥ अर्जुन उवाच ॥

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥  
यामि श्रेणैव वाक्येन बुद्धिर्मोहयसीव मे ।  
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

॥ श्रीभगवानुवाच ॥

लोकेऽस्मिन् द्विविधानि पुरा प्रोक्तामयानघ ।  
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनां ॥ ३ ॥  
न कर्मणामनारम्भानैष्कर्म्यं पुरुषोऽश्नुते ।  
न च सन्धिसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥  
न हि काश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥  
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥  
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥  
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥  
यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।  
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकासधुक् ॥ १० ॥  
देवान् भावयतानेन ते देवा भावयन्तु वः ।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥  
इष्टान् भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।  
तैर्देतान् प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥  
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।  
भुञ्जते ते त्वधं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥  
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥  
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवं ।  
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितं ॥ १५ ॥  
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।  
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥  
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।  
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥  
नैव तस्य कृतेनार्यो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपश्रयः ॥ १८ ॥  
तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥  
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंयहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥  
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥  
न मे पार्थास्त कर्तव्यं त्रिषु लोकेषु किञ्चन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥  
यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥  
उत्तोदेयुरिमे लोका न कुर्यां कर्म चेदहं ।  
संकरस्थचर्कतास्यामुपहन्यामि माः प्रजाः ॥ २४ ॥



सक्ताः कस्यविद्वांसो यथा कुर्वन्ति भारत ।  
 कुर्याद्विद्वांस्तथाशक्तश्चिकोर्षुर्लोकसंग्रहं ॥ २५ ॥  
 न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनां ।  
 जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥  
 प्रकृतेः क्लियमाणानि गुणैः कर्माणि सर्वशः ।  
 अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥  
 तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।  
 गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥  
 प्रकृतेर्गुणसमूहाः सज्जन्ते गुणकर्मसु ।  
 तानकृत्स्नविदोमन्दान्कृत्स्नविन्नविचालयेत् ॥ २९ ॥  
 मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।  
 निराशोर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥  
 ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।  
 श्रद्धावन्तोऽनसूयन्तोमुच्यन्तेतेऽपि कर्मभिः ॥ ३१ ॥  
 ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतं ।  
 सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥  
 सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।  
 प्रकृतिं यान्ति भूतानि नियतः किं करिष्यति ॥ ३३ ॥  
 इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
 तयोर्नवशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥  
 श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
 स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

॥ अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।  
 अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ।  
 महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।  
 यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतं ॥ ३८ ॥  
 आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
 कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥  
 इन्द्रियाणि मनो बुद्धिराधिष्ठानमुच्यते ।  
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनं ॥ ४० ॥  
 तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।  
 पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनं ॥ ४१ ॥  
 इन्द्रियाणि पराण्याज्रिन्द्रियेभ्यः परं मनः ।  
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥  
 एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।  
 जहि शत्रुं महाबाहो कामरूपं दुरासदं ॥ ४३ ॥  
 इति श्रीभगवद्गीता० कर्मयोगो नाम तृतीयोऽध्यायः

#### LECTURE IV.

॥ श्रीभगवानुवाच ॥

इमं विवस्वते योगं प्रोक्तवानहमव्ययं ।  
 विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥  
 एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।  
 स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥  
 स एवायं मया तेऽयं योगः प्रोक्तः पुरातनः ।  
 भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमं ॥ ३ ॥

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ।  
 कथमेतद्विजानोयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
 तान्यहं वेद सर्वाणि न त्वं वेत्स्य परंतप ॥ ५ ॥



अजोऽपिसन्नव्ययात्माभूतानामोश्चरोऽपिसन् ।  
 प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥  
 यदा यदा हि धर्मस्य स्तान्निर्भवति भारत ।  
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥ ७ ॥  
 परित्राणाय साधूनां विनाशाय च दुष्कृतां ।  
 धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥  
 जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
 त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥  
 वीतरागभयक्रोधा मन्मथा मामुपाश्रिताः ।  
 बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥  
 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहं ।  
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥  
 काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
 क्षिप्रं हि मानुषे लोके सिद्धिर्भवात्कर्मजा ॥ १२ ॥  
 चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
 तस्य कर्तारमपि मां विध्यकर्तारमव्ययम् ॥ १३ ॥  
 न मां कर्माणि लिम्पन्ति न मे कर्म फले स्पृहा ।  
 इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥  
 एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
 कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥  
 किं कर्म किमकर्मेति कवयोऽव्यय मोहिताः ।  
 ततन्नेकर्मप्रवक्ष्यामि यज्ज्ञात्वामोक्ष्यसेऽशुभात् ॥ १६ ॥  
 कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।  
 अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥  
 कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।  
 सबुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥  
 यस्य सर्वं समारंभाः कामसंकल्पवर्जिताः ।  
 ज्ञानाग्निदग्धकर्माणस्तमाहुः पण्डितबुधाः ॥ १९ ॥  
 त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।  
 कर्मण्यभिप्रवृत्तोऽपि नैर्वा किञ्चित् करोतिसः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
 शरीरं केवलं कर्मकुर्वन्नाप्नोति किल्बिषं ॥ २१ ॥  
 यदृक्षालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।  
 समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥  
 गतसङ्गस्य मुक्तस्य ज्ञानावास्थितचेतसः ।  
 यज्ञायाचरतः कर्म समयं प्रविलीयते ॥ २३ ॥  
 ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा ऊतं ।  
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥  
 दैवमेवापरे यज्ञं योगिनः पर्थुपासते ।  
 ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥  
 श्रोत्रादोन्निद्रियाण्यन्ये संयमाग्निषु जुहति ।  
 शब्दादोन्विषयानन्ये इन्द्रियाग्निषु जुहति ॥ २६ ॥  
 सर्वाणोन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
 आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥  
 द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।  
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥  
 अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।  
 प्राणापानगतीं रूढ्वा प्राणायामपरायणाः ॥ २९ ॥  
 अपरे नियताहाराः प्राणान् प्राणेषु जुहति ।  
 सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥  
 यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।  
 नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥  
 एवं ब्रह्मविधा यज्ञा वितता ब्रह्मणो मुखे ।  
 कर्मजान् विदितान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥  
 श्रेयान् द्रव्यमया यज्ञा ज्ञानयज्ञः परंतप ।  
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥  
 तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
 उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥  
 यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
 येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥



अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
 सर्वं ज्ञानमप्येनैव वृजिनं संतरिष्यसि ॥ ३६ ॥  
 यथैधांसि समिद्धो ऽग्निर्मल्लसाकुरुते ऽर्जुन ।  
 ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥  
 न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
 तत्स्वयंयोगसंसिद्धःकालेनात्मनिविन्दति ॥ ३८ ॥  
 श्रद्धावांस्तमते ज्ञानं तत्परः संयतेन्द्रियः ।  
 ज्ञानंलब्ध्वापरांशान्तिमचिरेणाधिगच्छति ॥ ३९ ॥  
 अज्ञश्चायदधानश्च संशयात्मा विनश्यति ।  
 नायंलोको ऽस्तिनपरोनसुखंसंशयात्मनः ॥ ४० ॥  
 योगसंन्यस्तकर्माणि ज्ञानसंक्लिप्तसंशयं ।  
 आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥  
 तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।  
 क्लित्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥  
 इति श्रीभगवद्गीता० ज्ञानयोगो नाम चतुर्थो  
 अध्यायः

## LECTURE V.

॥ अर्जुन उवाच ॥

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।  
 यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितं ॥ १ ॥

॥ श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
 तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥  
 ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।  
 निर्द्वन्द्वो हि महाबाहो सुखं ब्रह्मात्प्रमुच्यते ॥ ३ ॥  
 सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
 एकमप्यास्थितः सम्यग्बुभयोर्विन्दते फलं ॥ ४ ॥

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
 एकसांख्ययोगं च यः पश्यति स पश्यति ॥ ५ ॥  
 संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।  
 योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥  
 योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
 सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥  
 नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।  
 पश्यन् शृण्वन् स्पृशन् जिघ्रस्नश्नन् गच्छन् स्वपन्  
 श्वसन् ॥ ८ ॥

प्रलपन् विसृजन् गृह्णन्नभिषन् निमिषन्नपि ।  
 इन्द्रियाणीन्द्रियवर्तन्त इति धारयन् ॥ ९ ॥  
 ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।  
 लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥  
 कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
 योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥  
 युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिको ।  
 अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥  
 सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
 नवद्वारे पुरे देहो नैव कुर्वन् न कारयन् ॥ १३ ॥  
 न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
 न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥  
 नादत्ते कस्यचित् पापं न चैव सुद्वतं विभुः ।  
 अज्ञानेनावृतं ज्ञानं तेन मुच्यन्ति जन्तवः ॥ १५ ॥  
 ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परं ॥ १६ ॥  
 तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।  
 गच्छन्त्यपुनरावृत्तं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥  
 विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।  
 शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥



इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
 निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणिते स्थिताः ॥ १९ ॥  
 न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियं ।  
 स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥  
 बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखं ।  
 स ब्रह्मयोगयुक्तात्मा सुखमश्नयमश्नुते ॥ २१ ॥  
 ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।  
 आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥  
 शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।  
 कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥  
 योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।  
 स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥  
 लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
 क्षिण्वेधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥  
 कामक्रोधवियुक्तानां यतीनां यतचेतसां ।  
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनां ॥ २६ ॥  
 स्पर्शान् कृत्वा वह्निर्वाह्यांश्चक्षुश्चैवान्तरे भुवोः ।  
 प्राणापानौसमौकृत्वानासाभ्यन्तरचारिणौ ॥ २७ ॥  
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।  
 विगतेच्छाभयक्रोधोयः स दामुक्त एव सः ॥ २८ ॥  
 भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।  
 सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥  
 इति श्रीभगवद्गीता ० कर्मसंन्यासयोगो नाम  
 पञ्चमोऽध्यायः

## LECTURE VI.

॥ श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
 संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

यं संन्यासमिति प्राज्ज्योगं तं विद्धि पाण्डव ।  
 न ह्यसंन्यस्तसंकल्पो योगो भवति कश्चन ॥ २ ॥  
 आरूढोर्मुनेर्योगं कर्म कारणमुच्यते ।  
 योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥  
 यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
 सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥  
 उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥  
 बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।  
 अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥  
 जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।  
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥  
 ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
 युक्त इत्युच्यते योगी समलोष्टाश्मकाङ्गुनः ॥ ८ ॥  
 सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
 साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥  
 योगी युज्येत सततमात्मानं रहसि स्थितः ।  
 एकाकी यतचित्तात्मानिराशेषपरिग्रहः ॥ १० ॥  
 शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरं ॥ ११ ॥  
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्ध्यै ॥ १२ ॥  
 समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥  
 प्रशान्तात्मा विगतभोर्ब्रह्मचारिव्रते स्थितः ।  
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥  
 युञ्जन्नेवं सदात्मानं योगो नियतमानसः ।  
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥  
 नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।  
 न चातिस्वप्नशीलस्य जायते नैव चार्जुन ॥ १६ ॥



युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥  
 यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।  
 निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥  
 यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।  
 योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥  
 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।  
 यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥  
 सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियं ।  
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥  
 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
 यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥  
 तं विद्यादुःखसंयोगवियोगं योगसंज्ञितं ।  
 स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥  
 संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।  
 मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥  
 शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥  
 यतो यतो निश्चरति मनश्चञ्चलमस्थिरं ।  
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥  
 प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमं ।  
 उपैति शान्तरजसं ब्रह्मभूतमकल्मषं ॥ २७ ॥  
 युञ्जन्नेवं सदात्मानं योगो विगतकल्मषः ।  
 सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥  
 सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥  
 यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥  
 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
 सर्वथा वर्तमानो ऽपि स योगी मयि वर्तते ॥ ३१ ॥

आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन ।  
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

॥ अर्जुन उवाच ॥

यो ऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
 एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिरां ॥ ३३ ॥  
 चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढं ।  
 तस्याहं नियमं मन्ये वायोरिव सुदुष्करं ॥ ३४ ॥

॥ श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्निग्रहं चलं ।  
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥  
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
 वश्यात्मना तु यतता शक्यो ऽवाप्तुमुपायतः ॥ ३६ ॥

॥ अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।  
 अप्राप्य योगसंसिद्धिं काङ्क्षति कृष्ण गच्छति ॥ ३७ ॥  
 कश्चिन्नोभयविभ्रष्टश्छिन्नाश्रमिव नश्यति ।  
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥  
 एतन्मे संशयं कृष्ण क्हेत्तुमर्हस्य शेषतः ।  
 त्वदन्यः संशयस्यास्य क्हेत्ता न ह्युपपद्यते ॥ ३९ ॥

॥ श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
 न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥  
 प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।  
 शुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥ ४१ ॥  
 अथ वा योगिनामेव कुले भवति धीमतां ।  
 एतद्भिर्दुर्लभतरं लोके जन्म यदीदृशं ॥ ४२ ॥



तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकं ।  
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥  
 पूर्वाभ्यासेन तेनैव हियते ह्यवशो ऽपि सः ।  
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥  
 प्रयत्नाद्यतमानस्तु योगो संशुद्धिकिल्बिषः ।  
 अनेकजन्मसंसिद्धस्ततो याति परां गतिं ॥ ४५ ॥  
 तपस्विभ्यो ऽधिको योगी ज्ञानिभ्यो ऽपि सतो ऽधिकः ।  
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥  
 योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।  
 श्रद्धावान्भजते यो मां समेयुक्ततमो मतः ॥ ४७ ॥  
 इति श्रीभगवद्गीता ० आत्मसंयमयोगो नाम  
 षष्ठो ऽध्यायः

### LECTURE VII.

॥ श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।  
 असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥  
 ज्ञानं ते ऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
 यज्ज्ञात्वा नेह भूयो ऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥  
 मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
 यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥  
 भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।  
 अहंकार इतोयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥  
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां ।  
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥  
 एतद्योनीनि भूतानि सर्वाण्युत्पधारय ।  
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥  
 मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय ।  
 मयि सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव ॥ ७ ॥

रसो ऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।  
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥  
 पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।  
 जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥  
 बीजं मां सर्वभूतानां विद्धि पार्थ सनातनं ।  
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहं ॥ १० ॥  
 बलं बलवतां चाहं कामरागद्विर्वर्जितं ।  
 धर्माविरुद्धो भूतेषु कामो ऽस्मि भरतर्षभ ॥ ११ ॥  
 येचैव सात्विका भावाराजसा सप्तसाश्च ये ।  
 मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥  
 त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
 मोहितं नाभिजानाति मामेभ्यः परमव्ययं ॥ १३ ॥  
 दैवो ह्येषा गुणमयी मम माया दुरत्यया ।  
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥  
 न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।  
 माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥  
 चतुर्विधा भजन्ते मां जनाः सुकृतिनो ऽर्जुन ।  
 आर्त्तो जिज्ञासुरर्थार्थी ज्ञानोचभरतर्षभ ॥ १६ ॥  
 तेषां ज्ञानो नित्ययुक्त एकभक्तिर्विशिष्यते ।  
 प्रियो हि ज्ञानिनो ऽत्यर्थमहंसचममप्रियः ॥ १७ ॥  
 उदाराः सर्व एवैते ज्ञानो त्वात्मैव मे मतं ।  
 आस्थितः सहियुक्तात्मा मामेवानुत्तमां गतिं ॥ १८ ॥  
 ब्रह्मणां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।  
 वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥  
 कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्ते ऽन्यदेवताः ।  
 तंतं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥  
 यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
 तस्य तस्याचलां श्रद्धां तामेव विदधा म्यहं ॥ २१ ॥  
 स तथा श्रद्धया युक्तस्तस्याराधनमोहते ।  
 लभते च ततः कामान्मयैव विहितान् हितान् ॥ २२ ॥



अन्तवत् तु फलं तेषां तद्भवत्यल्पचेतसां ।  
 देवान्देवयजोयान्तिमद्भक्तायान्तिमार्मापि ॥२३॥  
 अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।  
 परंभावमजानन्तो ममाव्ययमनुत्तमं ॥ २४ ॥  
 नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।  
 मूढोऽयं नाभिजानातिलोको मामजमव्ययं ॥२५॥  
 वेदाहं समतीतानि वर्तमानानि चार्जुन ।  
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥  
 इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।  
 सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥  
 येषां त्वन्तर्गतं पापं जनानां पुण्यकर्मणां ।  
 ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥  
 जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
 ते ब्रह्मा तद्विदुः क्लृप्तमध्यात्मं कर्म चाखिलं ॥२९॥  
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥  
 इति श्रीभगवद्गीता० विज्ञानयोगो नाम  
 सप्तमोऽध्यायः

## LECTURE VIII.

॥ अर्जुन उवाच ॥

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।  
 अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥  
 अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।  
 प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

॥ श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।  
 भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतं ।  
 अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥  
 अन्तकाले च मामेव स्मरन् मुक्ताकलेवरं ।  
 यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥  
 यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरं ।  
 तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥  
 तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।  
 मय्यर्पितमनो बुद्धिर्माभैव्यस्य संशयः ॥ ७ ॥  
 अभ्यासयोगयुक्तेन चेतसानान्यगामिना ।  
 परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥  
 कविं पुराणमनुशासितारम्  
 अणोरणीयां समनुस्मरेद्यः ।  
 सर्वस्य धातारमचिन्त्यरूपम्  
 आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥  
 प्रयाणकाले मनसा चलेन  
 भक्त्या युक्तो योगबलेन चैव ।  
 भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्  
 स तं परं पुरुषमुपैति दिव्यं ॥ १० ॥  
 यदक्षरं वेदविदो वदन्ति  
 विशन्ति यद्यतयो वीतरागाः ।  
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
 तत् ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥  
 सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।  
 मूर्ध्न्यर्धायात्मनः प्राणमास्थितो योगधारणां ॥१२॥  
 उमित्ये काक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।  
 यः प्रयातित्यजन्देहं स याति परमांगतिं ॥ १३ ॥  
 अनन्यचेताः सततं यो मां स्मरति नित्यशः ।  
 तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥  
 मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतं ।  
 नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥



आब्रह्मभुवनालोकाः पुनरावर्तिनो ऽर्जुन ।  
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥  
 सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः  
 रात्रियुगसहस्रान्तांतेऽहोरात्रविदो जनाः ॥ १७ ॥  
 अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।  
 रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥  
 भूतयामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
 रात्र्यागमे ऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥  
 परस्मत्स्मात् तु भावो ऽन्यो ऽव्यक्तो व्यक्तात् सना  
 तनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥  
 अव्यक्तो ऽक्षर इत्युक्तस्तमाज्जः परमां गतिं ।  
 यं प्राप्य न निवर्तन्ते तद्दाम परमं मम ॥ २१ ॥  
 पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।  
 यस्यान्तास्थानि भूतानि येन सर्वमिदं ततं ॥ २२ ॥  
 यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।  
 प्रयातायान्तितं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥  
 अभिर्ज्योतिरहः शुक्रः षण्मासा उत्तरायणं ।  
 तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः  
 ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनं ।  
 तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥  
 शुक्रकृष्णे गती ह्येते जगतः शाश्वते मते ।  
 एकया यात्यनावृत्तिमन्यथावर्तते पुनः ॥ २६ ॥  
 नैते सृतो पार्थ जानन् योगी मुह्यति कश्चन ।  
 तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥  
 वेदेषु यज्ञेषु तपःसु चैव

दानेषु यत् पुण्यफलं प्रदिष्टं ।

अत्येति तत् सर्वमिदं विदित्वा

योगो परं स्थानमुपैति चाद्यं ॥ २८ ॥

इति श्रीभगवद्गीता० अक्षरपरब्रह्मयोगो नाम  
 अष्टमोऽध्यायः

## LECTURE IX.

॥ श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।  
 ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसे ऽशुभात्  
 ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमं ।  
 प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययं ॥ २ ॥  
 अश्रद्धानाः पुरुषा धर्मस्यास्य परंतप ।  
 अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥  
 मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
 मत्स्थानि सर्वभूतानि न चाहं तेष्वावस्थितः ॥ ४ ॥  
 न च मत्स्थानि भूतानि पश्य मे योगमैश्वरं ।  
 भूतभृन्न च भूतस्थो नमात्मा भूतभावनः ॥ ५ ॥  
 यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।  
 तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥  
 सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामकीं ।  
 कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहं ॥ ७ ॥  
 प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः  
 भूतायममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥  
 न च मां तानि कर्माणि निबध्नन्ति धनंजय ।  
 उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥  
 मयाध्यक्षेण प्रकृतिः सृज्यते सचराचरं ।  
 हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥  
 अवजानन्ति मां मूढा मानुषीं तनुमाश्रितं ।  
 परं भावमजानन्तो मम भूतमहेश्वरं ॥ ११ ॥



मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।  
 राक्षसीमासुरींचैवप्रकृतिसोहिनींश्रिताः ॥१२॥  
 महात्मानस्तु मां पार्थ दैवीं प्रकृतिसाश्रिताः ।  
 भजन्त्यनन्यमनसो ज्ञात्वा भूतादिसव्ययं ॥१३॥  
 सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥  
 ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।  
 एकत्वेन पृथक्त्वेन वज्रधा विश्वतोमुखं ॥१५॥  
 अहं क्रतुरहं यज्ञः स्वधाहमहमौषधं ।  
 मन्त्रो ऽहमहमेवाज्यमहमग्निरहं ऊतं ॥१६॥  
 पिताहमस्य जगतो माता धाता पितामहः ।  
 वेद्यं पवित्रमोकारं च्छक् साम यजुरेव च ॥१७॥  
 गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
 प्रभवः प्रलयः स्थानं निधानं बीजमव्ययं ॥१८॥  
 तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।  
 अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥  
 त्रैविद्या मां सोमपाः पूतपापा  
 यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
 ते पुण्यमासाद्य सुरेन्द्रलोकम्  
 अश्नन्ति दिव्यान् दिवि देवभोगान् ॥ २० ॥  
 ते तं भुक्त्वा स्वर्गलोकं विशालं  
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
 एवं त्रयोधर्ममनुप्रपन्ना  
 गतागतं कामकामा लभन्ते ॥ २१ ॥  
 अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
 तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥२२॥  
 ये ऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।  
 ते ऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकं ॥२३॥  
 अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
 न तु मामभिजानन्ति तत्वेनातश्च्यवन्ति ते ॥२४॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।  
 भूतानियान्तिभूतेज्यायान्तिमद्याजिनो ऽपि मां  
 ॥ २५ ॥  
 पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।  
 तदहं भक्त्युपहृतमश्नामिप्रयतात्मनः ॥ २६ ॥  
 यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।  
 यत् तपस्यसि कौन्तेय तत् कुरुष्व नदर्पणं ॥२७॥  
 शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।  
 संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥  
 समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः ।  
 येभजन्तितु मांभक्त्यामयितेतेषुचाप्यहं ॥ २९ ॥  
 अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।  
 साधुरेवसमन्तव्यः सम्यग्व्यवसितोहिमः ॥ ३० ॥  
 क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।  
 कौन्तेयप्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥  
 मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः ।  
 स्त्रियो वैश्यास्तथा शूद्रास्ते ऽपि यान्ति परां गतिं  
 ॥ ३२ ॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।  
 अनित्यमसुखं लोकमिमं प्राप्य भजस्व मां ॥३३॥  
 मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
 मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥  
 इति श्रीभगवद्गी० राजविद्याराजगुह्ययोगो  
 नाम नवमो ऽध्यायः

## LECTURE X.

॥ श्रीभगवानुवाच ॥

भूय एव महाबाहो शृणु मे परमं वचः ।  
 यत्ते ऽहंप्रीयमाणायवक्ष्यामिहितकाम्यया ॥१॥



न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
 अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥  
 यो मामजमनादिं च वेत्ति लोकमहेश्वरं ।  
 असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥  
 बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।  
 सुखं दुःखं भवो ऽभावो भयं चाभयमेव च ॥ ४ ॥  
 अहिंसा समता तुष्टिस्तपो दानं यशो ऽयशः ।  
 भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥  
 महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।  
 मद्भावामानसाजातायेषां लोकइमाः प्रजाः ॥ ६ ॥  
 एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
 सो ऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥  
 अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
 इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥  
 मच्चिता मद्गतप्राणा बोधयन्तः परस्परं ।  
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥  
 तेषां सततयुक्तानां भजतां प्रीतिपूर्वकं ।  
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥  
 तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।  
 नाशयाम्यात्मभावस्थो ज्ञानदोषेन भासता ॥ ११ ॥

॥ अर्जुन उवाच ॥

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।  
 पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुं ॥ १२ ॥  
 आज्जुह्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।  
 असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥  
 सर्वमेतद्भूतं मन्ये यन्मां वदसि केशव ।  
 न हिते भगवन् व्यक्तिं विदुर्देवान दानवाः ॥ १४ ॥  
 स्वयमेवात्मनात्मानं वेत्त्य त्वं पुरुषोत्तम ।  
 भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।  
 याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि  
 ॥ १६ ॥  
 कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।  
 केषुकेषु च भावेषु चिन्तयो ऽसि भगवन्मया ॥ १७ ॥  
 विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।  
 भूयः कथय तन्निर्दिष्टं शृण्वतो नास्ति मे ऽमृतं ॥ १८ ॥

॥ श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।  
 प्राधान्यतः कुरु श्रेष्ठ नाख्यन्तो विस्तरस्य मे ॥ १९ ॥  
 अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।  
 अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥  
 आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।  
 मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥  
 वेदानां सामवेदो ऽस्मि देवानामस्मि वासवः ।  
 इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥  
 रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसां ।  
 वस्तूनां पावकश्चास्मि मेरुः शिखरिणामहं ॥ २३ ॥  
 पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिं ।  
 सेनानोनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥  
 महर्षीणां भृगुरहं गिरामस्येकमक्षरं ।  
 यज्ञानां जपयज्ञो ऽस्मि स्थावराणां हिमालयः  
 ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
 गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥  
 उच्चैः श्रवसमश्वानां विद्धि माममृतोद्भवं ।  
 ऐरावतं गजेन्द्राणां नराणां च नराधिपं ॥ २७ ॥  
 आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।  
 प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥



अनन्तश्चास्मि नागानां वरुणो यादसामहं ।  
 पितृणामर्थमा चास्मि यमः संयमतामहं ॥ २९ ॥  
 प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहं ।  
 मृगाणांचमृगेन्द्रोऽहंवैनतेयश्चपक्षिणां ॥ ३० ॥  
 पवनः पवतामस्मि रामः शस्त्रभृतामहं ।  
 शूषाणांमकरश्चास्मि स्रोतसामस्मिजान्हवी ॥ ३१ ॥  
 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।  
 अध्यात्मविद्याविद्यानां वादः प्रवदतामहं ॥ ३२ ॥  
 अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।  
 अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥  
 मयुः सर्वहरश्चाहमुद्रवश्च भविष्यतां ।  
 कीर्त्तिः श्रीर्वाङ्मनारोणां श्रुतिर्मेधाधृतिः क्षमा ॥ ३४ ॥  
 बृहत्साम तथा साम्नां गायत्री हन्द्सामहं ।  
 मासानांमर्गशीर्षोऽहंचतूनांकुसुमाकरः ॥ ३५ ॥  
 द्यूतं कलयतामस्मि तेजस्तेजस्विनामहं ।  
 जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्ववतामहं ॥ ३६ ॥  
 वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।  
 मुनीनामप्यहं व्यासः कवीनामुशनाः कविः ॥ ३७ ॥  
 दण्डो दमयतामस्मि नीतिरस्मि जिगीषतां ।  
 मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहं ॥ ३८ ॥  
 यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।  
 न तदस्ति विनायत्स्याम्यथाभूतंचराचरं ॥ ३९ ॥  
 नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।  
 एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥  
 यद्यदिभूतिसत्त्वं श्रीमदूर्जितमेव वा ।  
 तत्तदेवावगच्छ त्वं मम तेजोऽश्वसंभवं ॥ ४१ ॥  
 अयं वा ब्रह्मैतैनं किं ज्ञानेन तवाजुन ।  
 विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

इति श्रीभगवद्गीता० विभूतियोगो नाम  
 दशमोऽध्यायः

## LECTURE XI.

॥ अर्जुन उवाच ॥

मदनुग्रहाय परं गुह्यमध्यात्मसंज्ञितं ।  
 यत् त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥  
 भवव्यथो हि भूतानां श्रुतौ विस्तरशो मया ।  
 त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययं ॥ २ ॥  
 एवमेतद्यथास्य त्वमात्मानं परमेश्वर ।  
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥  
 मन्यसे यदि तच्छब्दं मया द्रष्टुमिति प्रभो ।  
 योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययं ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशोऽयं सहस्रशः ।  
 नानाविधानि दिव्यानि नानादर्णाकृतीनि च ॥ ५ ॥  
 पश्यादित्यान् वस्तून् रुद्रानश्विनौ मरुतस्तथा ।  
 बह्व्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥  
 इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरं ।  
 मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७ ॥  
 न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।  
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरं ॥ ८ ॥

॥ संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।  
 दर्शयामास पार्थाय परमं रूपमैश्वरं ॥ ९ ॥  
 अनेकवक्त्रनयनसमेकाद्भुतदर्शनं ।  
 अनेकदिव्याभरणं दिव्यानेकोद्यतायुधं ॥ १० ॥  
 दिव्यमास्यास्वरधरं दिव्यगन्धानुलेपनं ।  
 सर्वाश्चर्यमयं दीप्तमनन्तं विश्वतोमुखं ॥ ११ ॥



दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।  
 यदिभाःसदृशीसास्याद्वासस्तस्यमहात्मनः ॥ १२ ॥  
 तत्रैकस्थं जगत् क्त्वा प्रविभक्तमनेकधा ।  
 अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥  
 ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।  
 प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

॥ अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे  
 सर्वांस्तथा भूतविशेषसंघान् ।  
 ब्रह्माणमोशं कमलासनस्थं  
 ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥  
 अनेकबाहूदरवक्त्रनेत्रं  
 पश्यामि त्वां सर्वतोऽनन्तरूपं ।  
 नान्तं न मध्यं न पुनस्तवादिं  
 पश्यामि विश्वेश्वर विश्वरूपं ॥ १६ ॥  
 किरीटिनं गदिनं चक्रिणं च  
 तेजोराशिं सर्वतो दीप्तिमन्तं ।  
 पश्यामि त्वां दुर्निरोक्ष्यं समन्ताद्  
 दीप्तानलार्कद्युतिमप्रमेयं ॥ १७ ॥  
 त्वमक्षरं परमं वेदितव्यं  
 त्वमस्य विश्वस्य परं निधानं ।  
 त्वमव्ययः शाश्वतधर्मगोप्ता  
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥  
 अनादिमध्यान्तमनन्तवीर्यम्  
 अनन्तबाहुं शशिसूर्यनेत्रं ।  
 पश्यामि त्वां दीप्तज्ज्वालाश्वक्त्रं  
 स्वतेजसा विश्वमिदं तपन्तं ॥ १९ ॥  
 द्यावापृथिव्योरिदमन्तरं हि  
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं  
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥  
 असौ हि त्वां सुरसंघा विशन्ति  
 केचिद्भीताः प्राञ्जलयो गृणन्ति ।  
 स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः  
 स्तवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥  
 रुद्रादित्या वसवो ये च साध्या  
 विश्वे ऽश्विनौ मरुतश्चोष्णपाश्च ।  
 गन्धर्वयक्षाःसुरसिद्धसंघा  
 वोक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥  
 रूपं महत् ते वज्रवक्त्रनेत्रं  
 महाबाहोवज्रबाहूरूपादं ।  
 बहूदरं बहुदंष्ट्राकरालं  
 दृष्ट्वा लोकाः प्रव्यथितास्तथाहं ॥ २३ ॥  
 नभःस्पृशं दीप्तमनेकवर्णं  
 व्यात्ताननं दीप्तविशालनेत्रं ।  
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा  
 धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥  
 दंष्ट्राकरालानि च ते मुखानि  
 दृष्ट्वैव कालानलसंनिभानि ।  
 दिशो न जाने न लभे च शर्म  
 प्रसीद देवेश जगन्निवास ॥ २५ ॥  
 असौ च त्वां धृतराष्ट्रस्य पुत्राः  
 सर्वे सहैवावनिपालसंवैः ।  
 भीष्मो द्रोणः सूतपुत्रस्तथासौ  
 सहास्रदीयैरपि योधमुख्यैः ॥ २६ ॥  
 वक्त्राणि ते त्वरमाणा विशन्ति  
 दंष्ट्राकरालानि भयानकानि ।  
 केचिद्विलग्ना दशनान्तरेषु  
 संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नादीनां वहवो ऽम्बुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवोरा

विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

यथा प्रदीपं ज्वलनं पतङ्गा

विशन्ति नाशाय समुद्रवेगाः ।

तथैव नाशाय विशन्ति लोकास्

तवापि वक्त्राणि समुद्रवेगाः ॥ २९ ॥

लेलिह्यसे यसमानः समन्ताल

लोकान् समग्रान् वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत् समग्रं

भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

आख्याहि मे को भवानुग्ररूपो

नमो ऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं

न हि प्रजानामि तव प्रवृत्तिं ॥ ३१ ॥

॥ श्रीभगवानुवाच ॥

कालो ऽस्मि लोकक्षयकृत् प्रवृद्धो

लोकान् समाहर्तुमिह प्रवृत्तः ।

ऋते ऽपि त्वां न भविष्यन्ति सर्वे

ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

तस्मात् त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून् भुङ्क्व राज्यं समृद्धं ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

द्रोणं च भीष्मं च जयद्रथं च

कर्णं तथान्यानपि योधवीरान् ।

मया हतास्त्वं जहि मा व्यथिष्ठा

युध्यस्व जेतासि रणे सगन्तान् ॥ ३४ ॥

॥ संजय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य

कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं

सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

॥ अर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या

जगत् प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भोतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥

कस्माच्च ते न नमेरन् महात्मन्

गरीयसे ब्रह्मणो ऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराणस्

त्वमस्य विश्वस्य परं निधानं ।

वेत्तासि वेद्यं च परं च धाम

त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

वायुर्यमो ऽग्निर्वरुणः शशाङ्कः

प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्ते ऽस्तु सहस्रकृत्वः

पुनश्च भूयो ऽपि नमो नमस्ते ॥ ३९ ॥

नमः पुरस्तादथ पृष्ठतस्ते

नमो ऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामित विक्रमस्त्वं

सर्वं समाप्नोषि ततो ऽसि सर्वः ॥ ४० ॥

सखेति मत्वा प्रसभं यदुक्तं

हे कृष्ण हे यादव हे सखेति ।



अजानता महिमानं तवेमं  
मया प्रसादात् प्रणयेन वापि ॥ ४१ ॥

यच्चावहासार्थमस्तुतो ऽसि  
विहारशय्यासनभोजनेषु ।  
एको ऽथ वाप्यच्युत तत्समक्षं  
तत् क्षामये त्वामहमप्रमेयं ॥ ४२ ॥

पितासि लोकस्य चराचरस्य  
त्वमस्य पूज्यश्च गुरोर्गरीयान् ।  
न त्वत्समो ऽस्त्यभ्यधिक कुतो ऽन्यो  
लोकत्रये ऽप्यप्रतिमप्रभाव ॥ ४३ ॥

तस्मात् प्रणम्य प्रणिधाय कायं  
प्रसादये त्वामहमीशमीडं ।  
पितेव पुत्रस्य सखेव सख्युः  
प्रियः प्रियायार्हसि देव सोढुं ॥ ४४ ॥

अदृष्टपूर्वं हृषितो ऽसि दृष्ट्वा  
भयेन च प्रव्यथितं मनो मे ।  
तदेव मे दर्शय देव रूपं  
प्रसोद देवेश जगन्निवास ॥ ४५ ॥

किरीटिनं गदिनं चक्रहस्तम्  
इच्छामि त्वां द्रष्टुमहं तथैव ।  
तेनैव रूपेण चतुर्भुजेन  
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

॥ श्रीभगवानुवाच ॥

मया प्रसन्नेन तवार्जुनेदं  
रूपं परं दर्शितमात्मयोगात् ।  
तेजोमयं विश्वमनन्तमायं  
यन्मे त्वदन्येन न दृष्टपूर्वं ॥ ४७ ॥

न वेदयद्वाध्ययनेन दानैर्  
न च क्रियाभिर्न तपोभिरुचैः ।

एवंरूपः शक्य अहं नृलोके  
द्रष्टुं त्वदन्येन कुरुप्रबोर ॥ ४८ ॥  
मा ते व्यथा मा च विमूढभावो  
दृष्ट्वा रूपं घोरमीदृङ्ममेदं ।  
व्यपेतभीः प्रीतमनाः पुनस्त्वं  
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

॥ संजय उवाच ॥

इत्यर्जुनं वासुदेवस्ततोक्त्वा  
स्वकं रूपं दर्शयामास भूयः ।  
आश्वासयामास च भीतमेनं  
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

॥ अर्जुन उवाच ॥

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।  
इदानीमस्मि संबृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

॥ श्रीभगवानुवाच ॥

सुदुर्दर्शमिदं रूपं दृष्टवानसि यत्नम ।  
देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥ ५२ ॥  
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥  
भक्त्या त्वनन्यया शक्य अहमेवंविधो ऽर्जुन ।  
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥  
मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥  
इति श्रीभगवद्गोता० विश्वरूपदर्शनं नाम  
एकदशो ऽध्यायः

## LECTURE XII.

॥ अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं तेषां के योगविन्तमाः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
अद्वया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥  
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवं ॥ ३ ॥  
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥  
क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसां ।  
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥  
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥  
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।  
भवामि नचिरात् पार्थ मय्यावेशितचेतसां ॥ ७ ॥  
मय्येव मन आधत्स्व मयि बुद्धिं निवेश्य ।  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥  
अर्थाच्चिन्तं समाधातुं न शक्नोषि मयि स्थिरं ।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥  
अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव ।  
मदर्थमपिकर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥  
अथैतदप्यशक्तो ऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वं कर्मफलत्यागं ततःकुरु यतात्मवान् ॥ ११ ॥  
श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।  
ध्यानात् कर्मफलत्यागस्त्यागाच्चान्तरनन्तरं  
॥ १२ ॥

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥  
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥  
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्देगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥  
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।  
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥  
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥  
समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥  
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥  
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।  
अदधाना मत्परमाभक्तास्ते ऽतीव मे प्रियाः ॥ २० ॥  
इति श्रीभगवद्गीता० भक्तियोगो नाम द्वादशो  
ऽध्यायः

## LECTURE XIII.

॥ श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राज्ञः क्षेत्रज्ञमिति तद्विदः ॥ १ ॥  
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥  
तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।  
स चाद्यो यत्प्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥  
चक्षुर्भिर्वज्रधा गीतं हृन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥



महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।  
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥  
 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
 एतत् क्षेत्रं समासेन सविकारमुदाहृतं ॥ ६ ॥  
 अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवं ।  
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥  
 इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।  
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनं ॥ ८ ॥  
 असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
 नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥  
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
 विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥  
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थं दर्शनं ।  
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥  
 ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।  
 अनादिमत् परं ब्रह्म न सत् तद्भासदुच्यते ॥१२॥  
 सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखं ।  
 सर्वतः श्रुतिमत्सोके सर्वमावृत्य तिष्ठति ॥ १३ ॥  
 सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितं ।  
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥  
 बहिरन्तश्च भूतानामचरं चरमेव च ।  
 सूक्ष्मत्वात्तदविज्ञेयंदूरस्थंचान्तिकेचतत् ॥ १५ ॥  
 अविभक्तं च भूतेषु विभक्तमिव च स्थितं ।  
 भूतभर्तृ च तज्ज्ञेयं यसिष्णु प्रभविष्णु च ॥ १६ ॥  
 ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
 ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितं ॥१७॥  
 इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।  
 मद्भक्त एतद्विज्ञाय मद्भावाद्योपपद्यते ॥ १८ ॥  
 प्रकृतिं पुरुषं चैव विध्यनादो उभावपि ।  
 विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
 पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥  
 पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।  
 कारणं गुणसङ्गोऽस्य सदस्यो निजन्मसु ॥२१॥  
 उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।  
 परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २२ ॥  
 य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
 सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥  
 ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।  
 अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥  
 अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।  
 तेऽपि चातितरन्त्येवमृत्युं श्रुतिपरायणाः ॥ २५ ॥  
 यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमं ।  
 क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २६ ॥  
 समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं ।  
 विनश्यत्स्वविनश्यन्तं यः पश्यति सपश्यति ॥ २७ ॥  
 समं पश्यन् हि सर्वत्र समवस्थितमोऽश्वरं ।  
 न हिनस्त्यात्मानात्मानं ततो याति परांगतिं ॥ २८ ॥  
 प्रकृत्यैव तु कर्माणि क्रियमाणानि सर्वशः ।  
 यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥  
 यदा भूतपृथग्भावमेकस्थमनुपश्यति ।  
 तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥  
 अनादित्वा त्रिगुणत्वात् परमात्मायमव्ययः ।  
 शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥  
 यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
 सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥  
 यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
 क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥



क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परं ॥३४॥  
इति श्रीभगवद्गीता० क्षेत्रक्षेत्रज्ञविभागयोगो  
नाम त्रयोदशोऽध्यायः

## LECTURE XIV.

॥ श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमं ।  
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥  
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।  
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥  
मम योनिर्महद्ब्रह्मा तस्मिन् गर्भं दधाम्यहं ।  
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥  
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।  
तासां ब्रह्मा महद्योनिरहं बीजप्रदः पिता ॥४॥  
सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।  
निबध्नन्ति महाबाहो देहे देहिनमव्ययं ॥ ५ ॥  
तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयं ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥  
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवं ।  
तान्नबध्नाति कौन्तेय कर्मसङ्गेन देहिनं ॥ ७ ॥  
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनां ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥  
सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥  
रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।  
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥  
सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।  
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥११॥

लोभः प्रवृत्तिरारम्भः कर्मणामश्रमः स्पृहा ।  
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥  
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।  
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥  
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।  
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥१४॥  
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।  
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥  
कर्मणः सुकृतस्याजःसात्विकंनिर्मलंफलं ।  
रजसस्तु फलं दुःखमज्ञानं तमसः फलं ॥ १६ ॥  
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥  
उर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तिस्था अधोगच्छन्ति तामसाः ॥१८॥  
नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥  
गुणानेतानतीत्य चीन् देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

॥ अर्जुन उवाच ॥

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।  
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥२१॥

॥ श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
नद्वेष्टिसंप्रवृत्तानिनिवृत्तानिकाङ्क्षति ॥ २२ ॥  
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥  
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः

॥ २४ ॥



मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।  
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥  
 मां च यो ऽव्यभिचारेण भक्तियोगेन सेवते ।  
 सगुणान्समतीत्यैतान्ब्रह्मभूयायकल्पते ॥ २६ ॥  
 ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।  
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥  
 इति श्रीभगवद्गीता० गुणत्रयविभागयोगो  
 नाम चतुर्दशोऽध्यायः

### LECTURE XV.

॥ श्रीभगवानुवाच ॥

उर्ध्वमूलमधःशाखमश्वत्थं प्राञ्जरव्यथं ।  
 इन्द्रांसियस्यपर्णानियस्तंवेदसवेदवित् ॥ १ ॥  
 अधश्चोर्ध्वं प्रसृतास्तस्य शाखा  
 गुणप्रवृद्धा विषयप्रवालाः ।  
 अधश्च मूलान्यनुसंततानि  
 कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥  
 न रूपमस्येह तथोपलभ्यते  
 नान्तो न चादिर्न च संप्रतिष्ठा ।  
 अश्वत्थमेनं सुविरूढमूलम्  
 असङ्गशस्त्रेण दृढेन हित्वा ॥ ३ ॥  
 ततः पदं तत् परिमार्गितव्यं  
 यस्मिन् गता न निवर्तन्ति भूयः ।  
 तमेव चायं पुरुषं प्रपद्ये  
 यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥  
 निर्मानमोहा जितसङ्गदोषा  
 अध्यात्मनित्या विनिवृत्तकामाः ।  
 द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्  
 गच्छन्त्यमूढाः पदमव्यथं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
 यद्गत्वा न निवर्तन्ते तद्भाम परमं मम ॥ ६ ॥  
 समैवांशो जीवलोके जीवभूतः सनातनः ।  
 मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥  
 शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
 गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥  
 श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
 अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥  
 उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं ।  
 विमूढानानुपश्यन्तिपश्यन्तिज्ञानचक्षुषः ॥ १० ॥  
 यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं ।  
 यतन्तो ऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसाः ॥ ११ ॥  
 यदादित्यगतं तेजो जगद्भासयते ऽखिलं ।  
 यच्चन्द्रमसियच्चाग्नौतत् तेजोविद्भिन्नामकं ॥ १२ ॥  
 गामाविश्य च भूतानि धारयाम्यहमोजसा ।  
 पुष्णामिचोषधीः सर्वाः सोमोभूत्वारसात्मकः ॥ १३ ॥  
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।  
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥ १४ ॥  
 सर्वस्य चाहं हृदि संनिविष्टो  
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
 वेदैश्च सर्वैरहमेव वेद्यो  
 वेदान्तकृद्वेदविदेव चाहं ॥ १५ ॥  
 द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
 क्षरः सर्वाणिभूतानिकूटस्थोऽक्षर उच्यते ॥ १६ ॥  
 उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।  
 यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥  
 यस्मात् क्षरमतोतो ऽहमक्षरादपि चोत्तमः ।  
 अतोऽस्मिलोकेवेदेचप्रथितः पुरुषोत्तमः ॥ १८ ॥  
 यो माभेवमसंमूढो जानाति पुरुषोत्तमं ।  
 स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥



इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

इति श्रीभगवद्गीता० पुरुषोत्तमप्राप्तियोगो  
नाम पञ्चदशोऽध्यायः

### LECTURE XVI.

॥ श्रीभगवानुवाच ॥

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवं ॥ १ ॥  
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनं ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलं ॥ २ ॥  
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥  
दम्भो दर्पोऽभिमानश्च क्रोधः पातुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीं ॥ ४ ॥  
दैवो संपद्विमोक्षाय निबन्धायासुरी मता ।  
मा शुचः संपदं दैवीमभिजातोऽस्ति पाण्डव ॥ ५ ॥  
द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।  
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥  
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।  
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥  
असत्यमप्रतिष्ठं ते जगदाङ्गरनीश्वरं ।  
अपरस्परसंभूतं किमन्यत् कामहेतुकं ॥ ८ ॥  
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।  
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥  
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।  
मोहाद्गृहीत्वा सद्याहान् प्रवर्तन्तेऽशुचिव्रताः  
॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।  
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्वद्धाः कामक्रोधपरायणाः ।  
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥  
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथं ।  
इदमस्तीदमपि मे भविष्यति पुनर्धनं ॥ १३ ॥  
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।  
ईश्वरोऽहमहंभोगीसिद्धोऽहंबलवान्सुखी ॥ १४ ॥  
आद्योऽभिजनवानस्मिकोऽन्योऽस्ति सदृशो मया ।  
यक्ष्ये दास्यामिमो दिव्य इत्यज्ञानविमोहिताः  
॥ १५ ॥

अनेकाचित्तविभ्रान्ता मोहजालसमावृताः ।  
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥  
आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।  
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकं ॥ १७ ॥  
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।  
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥  
तानहं द्विषतः ब्रूरान् संसारेषु नराधमान् ।  
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥  
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।  
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिं ॥ २० ॥  
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥  
एतैर्विमुक्तः कौन्तेय तमो द्वारैस्त्रिभिर्नरः ।  
आचरत्यात्मनः श्रेयस्ततो याति परां गतिं ॥ २२ ॥  
यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।  
न स सिद्धिमवाप्नोति न सुखं न परां गतिं ॥ २३ ॥  
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

इति श्रीभगवद्गीता० दैवासुरसंपद्विभागयोगो  
नाम षोडशोऽध्यायः



## LECTURE XVII.

॥ अर्जुन उवाच ॥

ये शास्त्रविधिमनुह्यन्ते यजन्ते अद्वयान्विताः ।  
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तमः ॥१॥

॥ श्रीभगवानुवाच ॥

त्रिविधा भवति अद्वा देहिनां सा स्वभावजा ।  
सात्विकी राजसी चैव तामसो चेति तांश्च ॥ २ ॥  
सत्त्वानुरूपा सर्वस्य अद्वा भवति भारत ।  
अद्वा मयोऽयं पुरुषो यो यच्छुद्धः स एव सः ॥ ३ ॥  
यजन्ते सात्विका देवान् यक्षरक्षांसि राजसाः ।  
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥  
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।  
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥  
कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।  
मां चैवान्तःशरीरस्थं तान् विध्यासुरनिश्चयान् ॥ ६ ॥  
आहाररत्नपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥  
आयुःसत्वबलारोग्यसुखप्रीतिर्विवर्द्धनाः ।  
रक्षाः स्निग्धाः स्थिरा हृद्या आहाराः सात्विक  
प्रियाः ॥ ८ ॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।  
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥  
यातयामं गतरसं पूतिर्धुषितं च यत् ।  
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियं ॥ १० ॥  
अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥ ११ ॥  
अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।  
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसं ॥ १२ ॥

विधिहीनमष्टष्टान्नं मन्त्रहीनमदक्षिणं ।  
अद्वा विरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥  
देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवं ।  
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥  
अनुद्देशकरं वाक्यं सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥  
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥  
अद्वा परया तप्तं तपस्तत् त्रिविधं नरैः ।  
अफलाकाङ्क्षिभिर्युक्तैः सात्विकं परिचक्षते ॥ १७ ॥  
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवं ॥ १८ ॥  
मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।  
परस्योत्सादनार्थं वा तत् तामसमुदाहृतं ॥ १९ ॥  
दातव्यमिति यद्दानं दीयते अनुपकारिणे ।  
देशे काले च पात्रे च तद्दानं सात्विकं स्मृतं ॥ २० ॥  
यत् तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्रिष्टं तद्दानं राजसं स्मृतं ॥ २१ ॥  
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।  
अस्त्वित्तमवज्ञातं तत् तामसमुदाहृतं ॥ २२ ॥  
ओं तत् सदिति निर्देशो ब्रह्माणस्त्रिविधः स्मृतः ।  
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥  
तस्मादो मित्युदाहृत्य यज्ञदानतपः क्रियाः ।  
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनां ॥ २४ ॥  
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।  
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥  
सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥  
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।  
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥



अश्रद्धया ऊतं दत्तं तपस्तप्तं कृतं च यत् ।  
असदित्युच्यतेपार्थ न च तत् प्रेत्य नो द्रह ॥२८॥  
इति श्रीभगवद्गीता० श्रद्धात्रयविभागयोगो  
नाम सप्तदशोऽध्यायः

### LECTURE XVIII.

॥ अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुं ।  
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

॥ श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राज्ઞस्यागं विचक्षणाः ॥ २ ॥  
त्याज्यं दोषवदित्येके कर्म प्राज्ઞर्मनोषिणः ।  
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥  
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।  
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥  
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणां ॥ ५ ॥  
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमं ॥ ६ ॥  
नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।  
मोहात् तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥  
दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥  
कार्यमित्येव यत् कर्म नियतं क्रियते र्जुन ।  
सङ्गं त्यक्त्वाफलंचैवसत्यागःसात्विकोमतः ॥ ९ ॥  
न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।  
त्यागो सत्वसमाविष्टो मेधावो हिन्नसंशयः ॥१०॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागो स त्यागो त्यभिधीयते ॥११॥  
अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलं ।  
भवत्यत्यागिनांप्रेत्यनतुसंन्यासिनां क्वचित् ॥ १२ ॥  
पञ्चेमानि महाबाहो कारणानि निबोध मे ।  
सांख्येकतान्तेप्रोक्तानिसिद्ध्येसर्वकर्मणां ॥ १३ ॥  
अधिष्ठानं तथा कर्ता करणं च पृथग्विधं ।  
विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमं ॥१४॥  
शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।  
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥  
तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥  
यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापिसदृमांल्लोकान्नहन्तिननिवध्यते ॥ १७ ॥  
ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।  
करणकर्मकर्तेतित्रिविधःकर्मसंयहः ॥ १८ ॥  
ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥  
सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकं ॥२०॥  
पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसं ॥ २१ ॥  
यत् तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकं ।  
अतत्त्वार्थवदल्पं च तत् तामसमुदाहृतं ॥ २२ ॥  
नियतं सङ्गरहितमरागद्वेषतः कृतं ।  
अफलप्रेप्सुनाकर्मयत्तत्सात्त्विकमुच्यते ॥२३॥  
यत् तु कामेप्सुना कर्म साहंकारेण वा पुनः ।  
क्रियते बज्रलायासं तद्राजसमुदाहृतं ॥ २४ ॥  
अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषं ।  
मोहादारभ्यते कर्म तत् तामसमुदाहृतं ॥२५॥



मुक्तसङ्गो ऽनहंवादो धृत्युत्साहसमन्वितः ।

सिध्यसिध्योर्निर्विकारः कर्ता सात्विक उच्यते

॥ २६ ॥

रागी कर्मफलप्रेषुर्लुब्धो हिंसात्मको ऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिको ऽलसः ।

विषादीदोर्ध्वसूत्रोचकर्तातामस उच्यते ॥ २८ ॥

बुद्धेर्भेदं धृतेष्वैव गुणतस्त्रिविधं ष्टणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धमोक्षं च यावेत्तिबुद्धिः सापार्थसात्विकी ॥ ३० ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानातिबुद्धिः सापार्थराजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरोतांश्चबुद्धिः सापार्थतामसी ॥ ३२ ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकी

॥ ३३ ॥

यया तु धर्मकामार्थान् धृत्या धारयते ऽर्जुन ।

प्रसङ्गेनफलाकाङ्क्षीधृतिः सापार्थराजसी ॥ ३४ ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

नविमुञ्चतिदुर्मेधाधृतिः सापार्थतामसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं ष्टणु मे भरतर्षभ ।

अभ्यासाद्रमतेयचदुःखान्तंचनिगच्छति ॥ ३६ ॥

यत्तदये विषमिव परिणामे ऽमृतोपमं ।

तत्सुखंसात्विकं प्रोक्तमात्मबुद्धिप्रसादजं ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदये ऽमृतोपमं ।

परिणामे विषमिव तत् सुखं राजसं स्मृतं ॥ ३८ ॥

यदये चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतं ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणश्चात्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजं ॥ ४२ ॥

शौथं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनं ।

दानमोश्चरभावश्च क्षात्रं कर्म स्वभावजं ॥ ४३ ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजं ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजं ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः सांसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथाविन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततं ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषं ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्नोति यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठाज्ञानस्य यापरा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवो लब्ध्वा शो यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहंकारं बलं दर्पं कामं क्रोधं परियुहं ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु सद्गतिं लभते परां ॥ ५४ ॥



भक्त्या मामभिजानाति यावान् यश्चास्ति तत्त्वतः ।  
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरं ॥५५॥  
 सर्वकर्माण्यपि सदा कुर्वणो मद्व्यपाश्रयः ।  
 मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययं ॥ ५६ ॥  
 चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।  
 बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥  
 मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।  
 अथचेत्वमहंकारान्नश्रोष्यसि विनश्यसि ॥५८॥  
 यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।  
 मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥  
 स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
 कर्तुं नेच्छसि यन्मोहात् करिष्यस्य वशोऽपितत् ॥६०॥  
 ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
 भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥  
 तमेव शरणं गच्छ सर्वभावेन भारत ।  
 तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥  
 इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
 विमृश्यैतदशेषेण यथेक्षसि तथा कुरु ॥ ६३ ॥  
 सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
 इष्टोऽसि मे दृढमतिस्ततो वक्ष्यामि ते हितं ॥ ६४ ॥  
 मन्मना भव मद्भक्तो मयाजी मां नमस्कुरु ।  
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥  
 सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।  
 अहंत्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥  
 इदं ते नातपस्त्राय नाभक्ताय कदाचन ।  
 न चाशुभ्रूषवेवाच्यं न च मां योऽभ्यस्तुयति ॥ ६७ ॥  
 य इदं परमं गुह्यं मद्भक्तैष्यभिधास्यति ।  
 भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥  
 न च तस्मान्ननुष्येपु कश्चिन्ने प्रियकृत्तमः ।  
 भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।  
 ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥  
 शृङ्गावाननसूयश्च शृणुयादपि यो नरः ।  
 सोऽपि मुक्तः शुभां लोकान् प्राप्नुयात् पुण्यकर्मणां ॥ ७१ ॥

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।  
 कश्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मया च्युत ।  
 स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

॥ संजय उवाच ॥

इत्थं वासुदेवस्य पार्थस्य च महात्मनः ।  
 संवादमिममश्रौषमद्भुतं रोमहर्षणं ॥ ७४ ॥  
 व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परं ।  
 योगयोगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयं ॥७५॥  
 राजन् संसृत्य संसृत्य संवादमिममद्भुतं ।  
 केशवार्जुनयोः पुण्यं हृद्व्यामि च मुहुर्मुहुः ॥७६॥  
 तच्च संसृत्य संसृत्य रूपमत्यद्भुतं हरेः ।  
 विस्मयो मे महान् राजन् हृद्व्यामि च पुनः पुनः ॥७७॥  
 यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
 तत्र श्रीर्विजयो भूतिर्ध्रुवाणीति मतिर्मम ॥७८॥  
 इति श्रीभगवद्गीता० मोक्षसंन्यासयोगो नाम  
 अष्टादशोऽध्यायः

॥ इति श्रीभगवद्गीता समाप्ता ॥

॥ शुभमस्तु सर्वजगतां ॥



1. The first part of the report is a general introduction to the subject of the study.	2. The second part of the report is a detailed description of the methods used in the study.
3. The third part of the report is a discussion of the results of the study.	4. The fourth part of the report is a conclusion and a list of references.
5. The fifth part of the report is a list of appendices.	6. The sixth part of the report is a list of figures and tables.
7. The seventh part of the report is a list of footnotes.	8. The eighth part of the report is a list of acknowledgments.
9. The ninth part of the report is a list of abbreviations.	10. The tenth part of the report is a list of symbols.
11. The eleventh part of the report is a list of definitions.	12. The twelfth part of the report is a list of terms.
13. The thirteenth part of the report is a list of acronyms.	14. The fourteenth part of the report is a list of initialisms.
15. The fifteenth part of the report is a list of symbols.	16. The sixteenth part of the report is a list of terms.
17. The seventeenth part of the report is a list of definitions.	18. The eighteenth part of the report is a list of abbreviations.
19. The nineteenth part of the report is a list of acronyms.	20. The twentieth part of the report is a list of initialisms.
21. The twenty-first part of the report is a list of symbols.	22. The twenty-second part of the report is a list of terms.
23. The twenty-third part of the report is a list of definitions.	24. The twenty-fourth part of the report is a list of abbreviations.
25. The twenty-fifth part of the report is a list of acronyms.	26. The twenty-sixth part of the report is a list of initialisms.
27. The twenty-seventh part of the report is a list of symbols.	28. The twenty-eighth part of the report is a list of terms.
29. The twenty-ninth part of the report is a list of definitions.	30. The thirtieth part of the report is a list of abbreviations.
31. The thirty-first part of the report is a list of acronyms.	32. The thirty-second part of the report is a list of initialisms.
33. The thirty-third part of the report is a list of symbols.	34. The thirty-fourth part of the report is a list of terms.
35. The thirty-fifth part of the report is a list of definitions.	36. The thirty-sixth part of the report is a list of abbreviations.
37. The thirty-seventh part of the report is a list of acronyms.	38. The thirty-eighth part of the report is a list of initialisms.
39. The thirty-ninth part of the report is a list of symbols.	40. The fortieth part of the report is a list of terms.
41. The forty-first part of the report is a list of definitions.	42. The forty-second part of the report is a list of abbreviations.
43. The forty-third part of the report is a list of acronyms.	44. The forty-fourth part of the report is a list of initialisms.
45. The forty-fifth part of the report is a list of symbols.	46. The forty-sixth part of the report is a list of terms.
47. The forty-seventh part of the report is a list of definitions.	48. The forty-eighth part of the report is a list of abbreviations.
49. The forty-ninth part of the report is a list of acronyms.	50. The fiftieth part of the report is a list of initialisms.

# BHAGAVAT-GEETÆ

XVIII LECTIONES.

IN SERMONEM LATINUM TRANSLATÆ

INTERPRETE

A. G. A SCHLEGEL.





# BHAGAVAT-GEETA.



## LECTIO I.

DHRITARASHTRAS loquitur:

1. In campo sancto, Kuruis campo, congressi proeliabundi nostrates Panduidaeque, quid fecerunt, o Sanjaya?

SANJAYAS loquitur:

2. Conspecto quidem Panduidarum agmine instructo, Duryodhanas illico, ad magistrum propius accedens, rex ipse sermonem edidit:
3. "Adspice hanc Panduis filiorum, o magister! ingentem aciem, instructam a Drupadae filio,
4. "tuo discipulo sollerti. Ibi sunt heroës arcitenentes, Bhîmae et Arjunae pares in proelio: Yuyudhânas, Virâtasque, Drupadasque,
5. "magno curru vectus, Dhristakêtus, Chekitânas, Kasidisque rex animosus, Purujitas Kuntibôjasque, Saivyasque hominum princeps, Yudhâmanyusque egregius, Uttama-
6. "aujasasque fortis, Saubadras Draupadidisque filii, omnes aequae magnis curribus vecti.
7. "Nostrorum autem qui praecipui, hos animadverte, vir nobilissime, duces exercitus mei:
8. "exempli gratia eos tibi eloquor. Tu ipse, Bhîshmasque, Karnasque Kripasque bellorum profligator, Asvatthâman, Vikarnasque,
9. "nec non Saumadattis, alique multi heroës, mei gratia animae prodigi, varia tela coruscantes, omnes proeliorum gnari. Non satis idoneus est hic noster exercitus, cui Bhîshmas imperat; idoneus vero iste illorum exercitus, cui Bhîmas imperat. At per tramites

"aciei cunctos secundum ordines collocati  
"Bhîshmae utique opem ferunt proceres nostri, quotquot sunt." Illius animos excitaturus grandaevus Kuruidarum progenitur, leonino rugitu clare insonans, concham inflavit vir excelsus. Tunc buccinaeque, tympanaque, cymbala, cornua, tubae subito ictu concerpere: is clangor tumultus instar fuit. Tunc in curru ingenti candidis equis juncto stantes, Madhuis occisor et Panduides, conchas suas coelestes inflavere: ille, sensuum domitor, Giganteam; hic, opum contemtor, Theodoten. Magnam concham, Arundineam nomine, inflavit Bhîmas, ab ausis horrendis dictus, lupinis visceribus; Triumphatricem Yudhishthiras, Kuntidis filius; Nakulas Sahadêvasque Dulcisonam et Gemmifloream. Kasidisque rex arcitenens, et Sikhandin, magno curru invectus, Drishtadyumnas, Viratasque Satyakisque semper invictus. Drupadas Drupadisque nati undique, o terrarum domine, Saubadrasque validis brachiis, conchas inflavere singuli singulas. Dhritarâshtridarum corda laceravit concentus iste, tumultu coelum terramque personante. Tunc, visis Dhritarâshtridis in acie dispositis, simiae effigiem in vexillo gestans Panduides, quum jam tela intervalarent, arcum expromsit, et illico Krishnam his verbis alloquutus est, o terrarum domine: "In utriusque agminis intervallo currum siste mihi, o Dive! donec istos perlustravero pugnandi cupidos in acie constitutos, quinam sint, quibuscum mihi pug-



23. "nandum in hoc belli discrimine. Proelia-  
 "tuos eminus prospicio istos, qui huc conve-  
 "nere Dhritarâshtrae filio scelerato pugna  
 "gratificari volentes."

SANJAYAS loquitur:

24. Ita compellatus Krishnas ab Arjuna, o  
 Bhârata, in utriusque agminis intervallo cur-  
 25. rum sistens egregium, Bhîshma Drônaque  
 coram, universisque proceribus, En tibi, inquit  
 26. istos Kuruidas huc progressos! Ibi vidit  
 stantes Arjunas patres atque avos, magistros,  
 avunculos, fratres, filios, nepotes, nec non  
 27. familiares, soceros et amicos quoque, pariter  
 in utroque agmine. Hosce conspiciens ille,  
 Kuntidis natus, universos cognatos in acie  
 28. stantes, summa miseratione commotus fracto  
 animo haec proloquutus est:

ARJUNAS loquitur:

- Visa ista cognatorum turba, qui proelia-  
 29. bundi huc progressi sunt, fatiscunt mihi  
 membra, et os exsangue contabescit, tremor-  
 que corpus meum pilorumque horror occupat;  
 30. arcus elabitur manu, et cutis penitus peruritur,  
 nec jam consistere valeo, et mens mea quasi  
 31. titubat. Atque omina video infelicia, o Pul-  
 ericome, nec fausti quidquam praevideo, cog-  
 32. natis in acie caesis. Haud cupio victoriam,  
 Krishna, neque imperium, nec voluptates.  
 Quorsum nobis imperium, Nomie? quorsum  
 33. opes vel vita etiam? Quorum gratia cupiuntur  
 a nobis imperium, opes voluptatesque, ii ipsi  
 ad pugnam congressi sunt, anima divitiisque  
 34. suis projectis: magistri, patres, filii, avique  
 itidem, avunculi, soceri, nepotes, levires, nec  
 35. non agnati. Istos caedere nolo, vel maxime  
 caedentes, o Madhuis interfector! ne mundo

quidem tergemino imperandi gratia, nedum  
 propter orbem terrarum. Occisis Dhritarâsh- 36.  
 tridis quacnam laetitia nobis siet, o mortalium  
 votis expetite? Scelere sane imbueremur caesis  
 istis praedonibus. Quapropter nos non decet 37.  
 caedere Dhritarâshtridas cum gentilibus suis.  
 Quomodo tandem cognatis caesis fortunati  
 simus, o Krishna? Etiam si isti, quibus mens 38.  
 sana libidine excutitur, non vident stirpium  
 excidio admissum nefas, et in amicos sacvien-  
 di delictum: quomodo nobis non foret statu- 39.  
 endum refugere hoc scelus, *nobis, inquam*,  
 stirpium excidio admissum nefas praevidenti-  
 bus, o mortalium votis expetite? Stirpium 40.  
 excidio delentur sacra gentilitia perennia; re-  
 ligione deleta per omnem stirpem gliscit im-  
 pietas; impictate gliscente, Krishna, cor- 41.  
 rumpuntur feminae nobiles; feminis corruptis,  
 Vrishnida, exsistit ordinum colluvies; collu- 42.  
 vies ordinum infernis mancipat stirpis parri-  
 cidas ipsamque stirpem: nimirum praecipitant  
 c superis horum majores, liborum ac libatio-  
 num solemnibus privati. Delictis parricidarum 43.  
 stirpis hisce, ordinum colluviem invehentibus,  
 evertuntur familiarum sacra et sacra gentilitia  
 perpetua; eversis sacris gentilitiis viventium 44.  
 hominum, o mortalium votis expetite, apud  
 inferos utique domicilium. Sic declaratum  
 audivimus. Eheu! quantum piaculum com- 45.  
 mittere decrevimus, quod imperandi dulcedine  
 allecti, cognatos, caedere parati sumus! Quin 46.  
 si me haud renitentem, inermem, tela manibus  
 vibrantes Dhritarâshtridae necaverint, melius  
 mecum actum foret.

SANJAYAS loquitur:

Sic loquutus Arjunas in acie, in currus se- 47.  
 dili consedit, animo moestitia conturbato.

## LECTIO II.

—o—

SANJAYAS loquitur:

1. Hunc, misericordia ita commotum, laerimis suffusum turbatos oculos, despondentem his verbis affatus est Madhuis interfector:

ALMUM NUMEN loquitur:

2. Unde te haec debilitas in belli discrimine repente subiit, indigna, honestis, viam ad  
3. Superos obstruens, ingloria, o Arjuna? Noli mollitiae effeminatae te tradere: non hoc te deceet. Vili socordia abjecta, age exsurge, hostium vexator!

ARJUNAS loquitur:

4. Quomodo Bhîshmam ego in proelio Drônamque, o Madhuis interfector, sagittis impugnabo? Ambo mihi venerandi, hostium  
5. interfector! Magistris magnopere suspiciendis haud caesis melius sane foret pane emendicato vesci per hoc aevum; caesis vero magistris opum avidis, quoad vivam, vesear dapibus  
6. sanguine pollutis. Neque hoc novimus, utrum praestantius foret nobis, ut vel victores existamus, vel isti nos vineant. Quibus caesis vivere nos non juvabit, ii ipsi constitere ex  
7. adverso. Miseratione et formidine culpae fracta indole, pereontor te, religione mentem attonitus, quodnam consilium sit magis salutare? Declara hoc mihi. Discipulus tuus ego sum:  
8. doce me, ad te conversum. Haud equidem praevideo, quid mihi propellat moerorem, sensus meos torrentem, etsi naneiscar in orbe terrarum amplum sine rivali regnum, in divosque ipsos etiam imperium.

SANJAYAS loquitur:

9. His verbis affatus Krishnam Arjunas, hostium vexator, "Haud pugnabo!" ita allo-

quutus Nomium, contieuit ille quidem. Hunc 10.  
compellavit Krishnas, subridens quasi, o Bhârata, in utriusque agminis intervallo, despondentem his verbis:

ALMUM NUMEN loquitur:

Non lugendos luctu prosequutus es, at con- 11.  
venientes sapientiae sermones profers. Vita defunctos vel non defunctos luctu non prosequuntur sapientes. Neque enim ego unquam 12.  
non fui, nec tu, neque isti mortalium reges; neque est quando non futuri simus nos universi in posterum. Sienti animantis is hoc 13.  
corpore est infantia, juvenus, senium, perinde, etiam novi corporis instauratio: cordatus huic non trepidat. Elementorum autem contactus, 14.  
Kuntidis nate, frigus caloremve, voluptatem molestiamve praebentes, reeiproecantes sunt ae fluxi: hos tu perfer, Bhârata. Quem hi non 15.  
perturbant virum, o vir eximie, in voluptate ae molestia sibi parem, constantem, is ad immortalitatem conformatur. Quod vere non 16.  
est, id fieri nequit ut exsistat; nec ut esse desinat, quod vere est: amborumque horum perspectum discrimen iis, qui rerum veritatem cernunt. Indelebile autem, hoc scias, est illud, 17.  
a quo Universum hoc expansum; deletionem inexhausti istius nemini efficere licet. Caduea 18.  
haec corpora dicuntur, immutabili spiritu animata, indelebili atque immenso: quare pugna, o Bhârata! Qui eum arbitratur occisorem, 19.  
quive eundem censet occisum, hi ambo non recte intelligunt; neque occidit ille, neque occiditur. Non nascitur moriturve unquam; 20.  
non ille exstitit, exsistitve, non exstiturus: innatus, immutabilis, aeternus ille, priscus, non occiditur occiso corpore. Qui novit inde- 21.  
lebilum, aeternum illum, innatum, inexhaus-



- tum, quomodo is homo quempiam occidendum  
 22. curet, vel ipse occidat? Perinde ac obsoletis  
 vestibus abjectis, novas sumit homo alias, sic  
 abjectis corporibus obsoletis, alia ingreditur  
 23. nova spiritus. Non illum penetrant tela, non  
 illum combruit flamma, neque illum perfund-  
 24. unt aquae, nec ventus exsiccat. Impenetra-  
 bilis ille, incombustibilis ille, imperfusibilis  
 ille, nec non inexcicabilis, perpetuus, omni-  
 vagus, stabilis, inconcussus ille atque aeternus,  
 25. invisibilis ille, inenarrabilis ille, immutabilis  
 ille declaratur. Quare, quum talem cogno-  
 26. veris, non luctu eum prosequi to oportet. At  
 si illum vel maxime identidem natum ac iden-  
 tidem arbitreris mortuum, ne sic quidem te, o  
 27. heros, cum lugere oportet. Nam geniti certa  
 mors est, mortui certa generatio: quapropter  
 28. in re inevitabili non te lugere oportet. Insen-  
 sibile est animantium principium, insensibilis  
 exitus; sensibilis medius inter utrumque status:  
 29. quinam huic complorationi locus? Miraculi  
 instar alius intuetur eum, miraculi instar en-  
 arrat porro alius, miraculi instar eum alius  
 enarratum audit: sed quamvis audiverit, non  
 30. tamen novit cum quisquam. Spiritus semper  
 invulnerabilis ille in cuiusque corpore, o Bhâ-  
 rata: quare cuncta animantia non te lugere  
 31. oportet. Proprii etiam officii memorem non te  
 contremiscere oportet: legitimo bello melius  
 32. quidquam militi evenire nequit, ac sua sponte  
 paratae coeli valvae aperiuntur. Fortunati  
 milites, o Prithae fili, nanciscuntur bellum  
 33. ejusmodi. Sin vero tu hanc legitimam pug-  
 nam haud perficias, proprii officii famaeque  
 34. desertor, labem contrahes; et infamiam in-  
 super mortales fabulabuntur dete perennem.  
 Generosorum autem infamia ultra obitum por-  
 35. rigitur. Metu e proelio te secessisse existi-  
 mabunt proceres magnis curribus vecti, eorum-  
 que, a quibus magni aestimatus fueras, con-  
 36. temtum subibis, et contumeliosos sermones  
 multos serent inimici tui, vituperantes tuam  
 fortitudinem: quo quid molestius evenire potest  
 37. Vel occisus coelum es adepturus, vel victor

terra potiere. Quare exsurge, o Kuntidis nate,  
 ad pugnandum obfirmato animo! Volupta- 38.  
 tem molestiamve pari loco ponens, praemium  
 jacturamve, victoriam clademve, protinus ad  
 pugnam accingere: ita affectus nullam con- 39.  
 trahes labem. Hacc tibi exposita est ratioci-  
 nio sententia; nunc autem secundum devotio-  
 nem eam accipe, cui sententiae devotus, o prin-  
 cept, operum vincula abiicies. Nulla ibi est 40.  
 conatum frustratio, nec detrimentum extat;  
 vel tantillum hujus religionis liberat ab ingenti  
 formidine. Ad constantiam efformata senten- 41.  
 tia una huic est, o Kuruis proles: multiparti-  
 tae autem ac infinitae sententiae inconstantium.  
 Quam floridam istam orationem profe- 42.  
 runt insipientes, librorum sacrorum dictis  
 gaudentes, nec ultra quidquam dari affirmantes  
 cupiditatibus obnoxii, sedem apud Superos 43.  
 finem bonorum praedicantes; *orationem, in-*  
*quam*, insignes natales tanquam operum prae-  
 mium pollicentem, rituum varietate abundantem,  
 quibus aliquis opes ac dominationem  
 nanciscatur: qui hac a recto proposito abrepti, 44.  
 circa opes ac dominationem ambitiosi sunt,  
 horum mens non componitur contemplatione  
 ad perseverantiam. Ternarum qualitatum 45.  
 materiam exhibent libri sacri: tu autem liber  
 esto a ternis qualitibus, o Arjuna; liber a  
 gemino affectu, semper essentiae deditus, ex-  
 pers sollicitudinum, tui compos. Quot usibus 46.  
 inservit puteus aquis undique confluentibus,  
 tot usus praestant universi libri sacri theologo  
 prudenti. In ipso opere momentum tibi sit, 47.  
 at nunquam in ejus praemiis. Noli ad opera  
 praemiis impelli, nec otii ambitiosus esto. In 48.  
 devotione perstans opera perface, ambitione se-  
 posita, o contemtor opum, in eventu prospero  
 vel improposito acquabilis; acquabilitas devotio  
 dicitur. Longe sane inferiora sunt opera devoti- 49.  
 one mentis, o contemtor opum. In emente  
 tua praesidium quaere. Miseri, qui praemiis  
 ad opera impelluntur. Mente devotus in hoc 50.  
 aevo utraque dimittit, bene et male facta.  
 Quare devotioni te devove: devotio dexterita-

51. tem in operibus praebet. Mente devoti, praemio operibus parto abjecto, sapientes, generationum vinculis exsoluti, ingrediuntur  
 52. viam summae salutis. Quando mens tua praestigiatarum ambages exsuperaverit, tunc pervenies ad ignorantiam omnium, quae de doctrina sacra disputari possunt vel disputata  
 53. sunt. Subtilitatum theologicarum incuriosa quando mens tua immota steterit, firmaque in contemplatione, tunc devotio tibi obtinget.

## ARJUNAS loquitur:

54. Qualis est sermo viri confirmati in sapientia, ac assidui in contemplatione, o Krishna? In meditando defixus quomodo loqui, quomodo quiescere ac circa negotia versari solet?

## ALMUM NUMEN loquitur:

55. Quando relinquit cupiditates omnes, quae animum afficiunt, secum semet ipso contentus,  
 56. tunc confirmatus in sapientia dicitur. In molestiis animo imperturbatus, voluptatum illecebris haud obnoxius, procul habitis amore, odio, ira, in meditando defixus, anachoreta  
 57. dicitur. Qui, undique affectionis experts, quidquid illi obtingat faustum vel infaustum, neque exultat neque aversatur: apud hunc sapientia  
 58. commoratur. Quando is, sicuti testudo artus suos undecunque, sensus abstrahit a rebus quae sensibus obversantur: tunc apud eum  
 59. sapientia commoratur. Res sensibus obviae recedunt a mortali abstimente; temperantia ejus insigni animadversa ipse appetitus recedit. At interdum, Kuntidis nate, viri prudentis, quamvis strenue annitentis, sensus  
 60. turbulenti animum vi abripiunt. His omnibus coërcitis devotus sedeat, in me solum intentus:

cujus in potestate sensus sunt, apud hunc sapientia commoratur. In homine res sensibus obvias meditante propensio erga illas subnascitur; e propensione cupido, e cupidine ira enascitur; ex ira existit temeritas, e temeritate memoriae confusio; e memoriae confusione mentis jactura, qua tandem ipse pessumdatur. Qui autem circa res versatur sensibus ab affectu et aversatione segregatis, ipsius voluntati parentibus, animo bene composito, is serenitatem consequitur; serenitate omnium molestiarum repudiatio in illo subnascitur. Cujus vero ingenium serenum, hunc protinus mens totum occupat. Non inest mens non devoto, neque inest sui conscientia; et qui sibi non sui conscius, is tranquillitate, caret: sine tranquillitate quomodo beatus esse possit? Sensibus circa res versantibus cujus animus obtemperat, ejus sapientia illius impetu abripitur, veluti tempestate navis in fluctibus. Quapropter, o heros, is, cujus sensus cohibentur omnimodo a rebus, quae sensibus obversantur, apud hunc sapientia commoratur. Quae nox est cunctis animantibus, hanc pervigilat abstinens: qua vigilant animantes, haec est nox verum intuentis anachoretæ. Inexploto intra terminos suos residenti oceano qualiter aquae illabuntur, cui similiter omnes cupiditates illabuntur, is tranquillitatem adipiscitur, non qui cupiditatibus lascivit, Qui homo, omnibus cupiditatibus repudiatis, in vita versatur illecebrarum experts, liber a sui studio ac sui fiducia, is tranquillitatem consequitur. Haec est divina statio, o Prithac fili: hanc adeptus, non amplius trepidat; perstans in ea obitus quoque tempore, ad extinctionem in numine evehitur.



## LECTIO III.

—o—

ARJUNAS loquitur:

1. Si mens praestantior opere a te aestimatur, o mortalium votis expetite, cur tandem horrendo operi me destinās, Pulchricome? Confusa oratione mentem quasi perturbas meam; hoc unum ē decreto profare, qua ratione meliora ego adipisci possim?

ALMUM NUMEN loquitur:

3. In hoc mundo duplex vitae institutum olim a me promulgatum est, vir innocue: scientiae destinatione rationalium, et operum destinatione devotorum. Non opera omnino haud inchoando fruitur otio homo, nec vero abdicatione ad perfectionem pervenit. Non sane quisquam vel momento temporis unquam ab operibus vacat, impellitur enim et invitus ad opus peragendum facultatibus naturalibus.
6. Qui ministerio corporali coërcito sedet, animo meditans res sensibus subjectas, demens, is simulator sanctitatis dicitur; qui vero sensibus animo coërcitis sese accingit, o Arjuna! ad opus corporali ministerio peragendum, sine ambitione, is magni aestimatur. Tu perage opus necessarium; opus praestantius est otio: ne corporis quidem sustentatio tibi otioso procedat. Praeter opera sacrorum causa suscepta mundus hic operum vinculis implicatur; quapropter, Kuntidis nate, ambitionis immunis opus aggredere. Simul cum ritu sacrificio progenie humana creata olim dixit Progenitor: "Illo propagabimini; ille vobis esto vacca
11. "abundantiae. Divos colite illo; hi Divi vos colunt. Mutuo vos colentes, salutem sum-
12. "mam adipiscemini. Optatos cibos vobis DI "dabunt, sacrificiis cluti; cibus ab his datus, "non ante parte iisdem oblata, qui fruitur,

"is sane fur est. Sacrificiorum reliquias come- 13.  
 "dentes probi exsolvuntur omnibus peccatis,  
 "vescuntur autem piaculo noxii, qui dapes  
 "instruunt sui gratia." Frugibus aluntur 14.  
 animantia, imbre fit frugum proventus, sacri-  
 ficio impetratur, imber, sacrificium opere 15.  
 consummatur, opus ē numine, ortum scias,  
 numen ē simplici et individuo ortum. Ideo  
 numen omnia permeans semper in sacrificio  
 praesens est. Hunc orbem sic circumactum 16.  
 quicumque volvendo haud promovet in hoc  
 seculo, is incesto aevo transacto, sensibus in-  
 dulgens, o Prithae fili! frustra vivit. Qui 17.  
 autem secum quietus est homo, ac sibimet sa-  
 tisfaciens, contentusque semet ipso, is omni  
 negotio vacat; et hujus quidem nihil interest, 18.  
 utrum aliquid factum sit an infectum, neque  
 eum ex omnibus animantibus commodi ulius  
 expectatio suspendit. Quare sine ambitione 19.  
 semper opus tibi demandatum appara: sine  
 ambitione enim opus apparans summum bo-  
 num vir adipiscitur. Operibus certe perfec- 20.  
 tionem quaesivere Janakas ceterique ejusdem  
 ordinis. Generis humani adsensum quoque  
 respiciens opere fungi debes. Quidquid des- 21.  
 tinat optimus quisque, id ipsum cetera multi-  
 tudo; quod ille exemplum proponit, id vulgus  
 deinde sectatur. Non mihi, o Prithae fili, 22.  
 quidquam in mundo tergemino est peragen-  
 dum, nec adipiscendum, quod nondum adeptus  
 fuerim: versor tamen in opere. At si ego un- 23.  
 quam non versarer in opere impiger, *quando-*  
*quidem* mca vestigia sectantur homines, o  
 Prithae fili, omnimodo, pessum ituri essent 24.  
 hi mortales, nisi opus ego peragerem, et col-  
 luviei auctor forem, et exitio traderem hancec  
 progeniem. Implicati opere insipientes sicuti 25.  
 agunt, o Bhârata, sic sapiens agat sine ambi-

26. tione, curans generis humani adsensum, nec opinionum discrepantiam gignat inter ignaros opere implicatos. Fungatur omnibus operibus
27. sapiens, devota mente ad ea seaccingens, Naturae qualitatibus peraguntur omnimodo opera; sui fiducia qui fallitur, eorum se ipsum
28. auctorem esse arbitratur. At veri gnarus, o heros, de gemino qualitatum operumque discrimine; "qualitates in qualitatibus versantur,"
29. sic arbitratus, non implicatur. Naturae qualitatibus decepti, implicantur operibus qualitatibus; hos universitatis ignaros, tardos, gnarus
30. universitatis haud labefactet. Cuncta opera in me deponens, cogitatione ad intimam conscientiam conversa, nulla spe erectus, rerumque tuarum incuriosus, pugna, aegritudine
31. depulsa. Qui hoc meum decretum semper observant homines, fidei pleni, haud obtrectantes, hi operibus quoque emancipantur.
32. Qui vero, istud obtrectantes, haud observant meum decretum, hos omni scientia exturbatos
33. scias pessumdari rationis inopes. Ad id quod suae naturae consentaneum est, tendit sapiens quoque; naturam sequuntur animantia: quid
34. coërcendo efficietur? Rebus sensui cuilibet subjectis propensio et aversatio insident; utriusque ad nutum ne quis praesto sit: etenim
35. hae sunt ejus adversariae. Satiус est suo officio, etsi deficientibus viribus, fungi, quam

alienum officium accurate implere; in suo officio satius est, mortem oppetere: alienum officium formidinem affert.

ARJUNAS loquitur:

A quonam vero instigatus ille, peccatum 36. admittit homo, etiamsi nolit, Vrishnida, vi quasi impulsus?

ALMUM NUMEN loquitur:

Cupido is est, Furor iracundiae is est, ex 37. impetuosa qualitate progenitus, vorax, nefastus; hunc cognosce in hoc aevo inimicum. Sicuti fumo involvitur flamma, speculumque 38. aerugine, sicuti utero involutus foetus, sic isto Universum hoc involutum. Involvitur scientia 39. isto, sapientis pertinaci inimico, versiformi, Kuntidis nate, et igne insatiabili. Sensus, 40. animus, mens, ejus ditio fertur: hisce infatuatur iste, scientia involuta, mortalem. Quapropter 41. tu, sensibus a principio coërcitis, Bharatidarum optime, nefastum illum repudia, scientiae et judicii pessumdatorem. Sensus pollentes aiunt, 42. sensibus pollentior animus, animo autem pollentior mens; qui vero prae mente pollet, is est. Sic supra mentem pollere eum intelli- 43. gens, te ipsum tecum confirmans, profliga hostem, o heros, versiformem, intractabilem.



## LECTIO IV.

—o—

ALMUM NUMEN *loquitur*:

1. Hanc devotionem Vivasvanti ego declaraveram perennem, Vivasvan Manui effatus est,
2. Manus Ixvâkui memoravit. Sic per manus traditam cam reges sapientes cognoverunt. Haec devotio diuturno tempore in hoc mundo
3. periit, hostium vexator. Eadem illa devotio antiqua hodie a me tibi declarata est. Tu cultor meus es atque amicus: mysterium hoc scilicet praestantissimum.

ARJUNAS *loquitur*:

4. Posteriores sunt natales tui, priores Vivasvantis natales; quomodo istud intelligam, quod ais: "initio declaraveram?"

ALMUM NUMEN *loquitur*:

5. Plurimi jam praeteriere mei natales, tuique, o Arjuna! Hosce ego universos novi, tu vero haud nosti, hostium vexator. Quanquam innatus sum, incorruptibilis, quanquam animantium sum dominus, naturae meae imperans subinde nascor, praestigiis mihi insitis.
7. Quandocunque scilicet pietatis languor existit, o Bhârata, et incrementum impietatis,
8. tunc me ipsum ego procreo. Ad vindicationem bonorum et ad eversionem sceleratorum, pietatis stabiliendae gratia, nascor per singula
9. secula. Genituram et opus meum divinum qui sic penitus novit, corpore, relicto non ad novam genituram regreditur, ad me accedit
10. ille, o Arjuna! Soluti ab affectu, terrore, ira, mei similes, me confisi, multi scientiae castimonia lustrati in meam essentiam transiere.
11. Hi quemadmodum ad me convertuntur, itidem eos ego colo. Mea vestigia sectantur homines,
12. Prithae filii, omnimodo. Qui cupiunt operum

successum, ii Divis in hoc orbe litant. Brevi sane in vita mortali successus obtingit opere partus. Quaternorum ordinum stirpos a me 13. creati sunt secundum qualitaturn operumque distributionem; harum me ipsum scias auctorem, auctore carentem, incorruptibilem. Nec 14. me opera polluant, nec in operis fructu mihi est stimulus; qui talem me cognoscit, is operum vinculis haud constringitur. Sic statuto opus 15. peractum est a priscis, emancipationem affectantibus; quamobrem perage tu opus, quale a priscis olim peractum. Quid sit opus? quid 16. otium? quaeritur. Hac in re vel vates trepidavere. Ejusmodi opus tibi declarabo, quo cognito a malo liberaberis. Ad ipsum opus 17. est attendendum, attendendum quoque ad sessionem ab opere, attendendum tandem ad otium; obscura est operis ratio. Qui in opere 18. otium cernit, et in otio opus, is sapit inter mortales, is devotus cunctis operibus peragendis aptus est. Cujus omnia incepta se- 19. gregata sunt a cupiditatis instinctu, eum operibus scientiae igne consumtis, doctum pronuciavere sapientes. Procul habita ambitione 20. in fructu operum posita, quisemper hilaris est, non egens patrocínio, is, etsi in opere occupatus, nihil tamen omnino agit. Nulla spe 21. erectus, cogitationes suas coërcens, dimisso omni emolumento, corporali duntaxat ministerio opus peragens, peccato haud imbuitur. Qui rebus sponte sibi oblatis contentus est, 22. gemino affectu superior, neitiquam invidus, et aequalis in successu prospero vel adverso, is ne operando quidem implicatur. Hominis 23. ambitione vacui, exsoluti, intellectu in scientia defixo, sacrificii gratia sese accingentis, opus integrum quasi evanescit. Numen est in ob- 24. latione, numen in oleo sacro, numen in igne,

numine litatur: ad numen iturus est ille, qui  
 25. numen operando meditatur. Divorum porro  
 alii devoti religionem colunt; in theologiae  
 igne alii religionem ipsa religione denuo sa-  
 26. crificant; auditum ceterosque sensus alii in  
 continentiae ignibus sacrificant; sonum ecte-  
 raque sensibilia alii in sensuum ignibus sa-  
 27. crificant; Cuncta ministeria corporalia ac  
 vitalia porro alii sacrificant in igne mystico  
 28. continentiae, scientia accenso; opum sacrifici,  
 castimoniae sacrifici, devotionisque sacrifici  
 porro sunt alii, tacitae lectionis ac scientiae  
 29. sacrifici, temperantes, propositi tenaces. In  
 expiratione sacrificant spiritum, in spiritu ex-  
 spirationem similiter alii, spiritus et exspira-  
 tionis meatibus praeclusis, spiritus retinendi  
 30. studiosi. Alii cibo abstinentes vitalia in vi-  
 talibus sacrificant: universi hi quoque sacrifi-  
 candi sunt gnari, ac sacrificiis peccata sua  
 31. delent. Qui vescuntur dapibus ambrosiis e  
 sacrificio reliquis, ii transeunt ad numen ac-  
 ternum. Non est hic mundus irreligiosi:  
 quomodo tandem alter, Kuruidarum optime?  
 32. Tam varia sacrificia propagata sunt e numinis  
 ore; operibus comparata scias haec universa;  
 33. sic cognito, liberaberis. Praestat opum sacri-  
 ficio scientiae sacrificiam, o hostium vexator;  
 cuncta opera integra, Prithae fili, scientia

comprehenduntur et consummantur. Hanc 34.  
 tu quaere, genibus provolutus, percunctatione,  
 reverentia. Monstrabunt tibi scientiam sapi-  
 entes, veritatem rerum perspicientes: quam 35.  
 edoctus, non iterum ad errorem perinde redi-  
 bis, Panduida, quâ entia universa conspicias  
 in te ipso, deinde in me. Si vel maxime om- 36.  
 nibus peccatis sis contaminatus, universalis  
 scientiae saltu tamen infernum trajicies.  
 Perinde ac ligna accensus ignis in cinerem 37.  
 vertit, o Arjuna, pariter scientiae ignis  
 omnia opera in cinerem vertit. Haud sane 38.  
 scientiae simile lustramen in hoc orbe exstat:  
 id homo devotionē consummatus ultro, tem-  
 poris progressu, in se ipso invenit. Qui fidem 39.  
 habet, adipiscitur scientiam; huic intentus,  
 sensibus coërcitis, scientiam adeptus, ad sum-  
 mam tranquillitatem pervenit. Ignarus autem, 40.  
 fideque carens, dubitationi indulgens, pessum-  
 datur: neque hic mundus, nec ulterior, nec  
 felicitas ejus est, qui dubitationi indulget.  
 Eum qui in devotione opera sua deposuit, qui 41.  
 scientia dubitationem discidit, spiritalem, non  
 constringunt vinculis opera, o contemtor opum.  
 Quapropter ex ignorantia progenitam cordi 42.  
 infixam dubitationem cense scientiae tuae dis-  
 cindens, ad devotionem conversus, age ex-  
 surge, o Bhârata!



## LECTIO V.

## ARJUNAS loquitur:

1. Abdicationem operum, Krishna, et altera ex parte exercitationem laudas: utrum horum sit melius unum, id mihi declara bene deliberatum.

## ALMUM NUMEN loquitur:

2. Abdicatio et exercitatio operum, utrumque beatitudinem parit; horum tamen prae operum abdicatione exercitatio operum aestimatur.
3. Judicandus est is constans abdicator, qui neque aversatur nec desiderat; qui autem a gemino affectu immunis est, o heros, nullo negotio vinculis exsolvitur. Disciplinam rationalem et activam seorsum nuncupant pueri, non itidem docti: alterutri duntaxat deditus
5. simul utriusque percipit fructum. Quae disciplinis rationalibus occupatur statio, ad eandem quoque devotionibus pervenitur. Unam eandemque esse disciplinam rationalem
6. et devotionem qui cernit, is vere cernit, Abdicatio autem, o heros, difficilis est ad adipiscendum sine devotione; devotioni devotus anachoreta ad numen haud longo tempore
7. accedit. Devotioni devotus, mente castus, sibi ipsi imperans, sensuum domitor, omnium animantium communione animatus vel agendo
8. non polluitur. "Nihil equidem ago;" sic arbitretur devotus, veritatis gnarus, cernens, audiens, tangens, odorans, edens, ambulans,
9. dormiens, spirans, loquens, dimittens, prehensens, intuens et connivens quoque; "sensus in rebus sibi subjectis versantur:" ita persuasus. Qui agit, operibus suis in numinis sinu depositis, ambitione dimissa, is peccato non polluitur, sicuti nec loti folium aqua.
11. Corpore, animo mente, cunctisque sensibus

etiam, devoti opus peragunt, ambitione dimissa, semetipsos lustrandi gratia. Devotus, 12. operum fructu dimisso, tranquillitatem adipiscitur internam; devotione destitutus, cupidinis impetu fructum ambiens vinculis constringitur. Cunctis operibus animo dimissis com- 13. mode sedet temperans mortalis in urbe novem portis instructa, (i. e. *in corpore*) neque ipse agens, nec agendi auctor. Neque facultatem 14. agendi, neque opera mundi dominus creat, nec applicationem ad operum fructum: cujusque antem indoles praevertitur. Non accipit 15. ullius peccatum, nec vero etiam bene factum Omnipotens. Ignorantia involvit scientiam: hinc errat genus humanum. At scientiae ope 16. hac ignorantia e quorum animo sublata est, eorum scientia solis instar collustrat summum istud. Hujus memores, huc sese transferentes, 17. hujus, consortes, in hoc intenti, ingrediuntur viam irremeabilem, excussis scientia peccatis. In Brachmane doctrina et modestia praedito, 18. in bove, in elephanto, tunc etiam in cane, atque, in homine, qui canina carne vescitur, sapientes, idem cernunt. In hac ipsa vita ab 19. iis natura devicta est, qui in aequabilitate, perstant. Noxa vacuum nimirum et aequabile est numen: ideo hi perstant in numine. Non exultet gratum aliquid nactus, nec moe- 20. reat nactus ingratum, animo obfirmatus, imperturbatus, numinis gnarus, in numine perstans. Externis contactibus haud addictus 21. in semet ipso invenit, quod volupe, est; is divinae devotioni devotus, voluptate infinita fruitur. Quae vero a contactibus prodeunt 22. deliciae, cae utique e doloris utero pariuntur; initium habent et finem, Kuntidis nate: hisce non gaudet prudens. Qui in hac ipsa vita 23. perferre valet, ante liberationem a corpore,

- impetum e cupidine et iracundia ortum, is  
 24. devotus, is vir beatus est. Qui intus delectatur, intus gaudet, quique perinde intus illuminatur etiam, is devotus ad extinctionem in numine, divinitatis particeps, pervenit.  
 25. Adipiscuntur extinctionem in numine sancti, deletis peccatis, ancipiti contentione exempti, sui compotes, omnium animantium bono gaudentes.  
 26. Qui a cupidine et ira segregati sunt, temperantes, temperatis cogitationibus, prope eos extinctio in numine versatur, sui sibi

conscios. Contactibus externis exterminatis, 27.  
 obtutu in confinio superciliorum defixo, spiritu gemino, qui per narium meatus hauritur et efflatur, aequabiliter moderato, coërcitis 28.  
 sensibus, animo, mente, anachoreta unice in emancipationem intentus, qui semper vacat desiderio, ira et metu, is re vera jam emancipatus est. Me tanquam perceptorem sacrificiorum et castimoniarum, universi mundi magnum dominum, amicum omnium animantium qui cognoveritis ad tranquillitatem pergit. 29.

## LECTIO VI.

—o—

ALMUM NUMEN *loquitur*:

1. Qui haud sollicitus de operis fructu opus peragendum peragit, is et abdicator est et devotus; non quicumque sine igne sacro et caeremoniis vivit. Quam abdicationem nuncupant, eandem esse devotionem scias, o Panduida! Haud sane nisi abdicatis consiliis
3. devotus evadit quisquam. Annitentis anachoretæ opera prædicantur subsidium; ejusdem vero ad devotionem jam enisi tranquillitas prædicatur subsidium. Quippe quando nec in rebus, quæ sensibus obversantur, nec in operibus suspensus haeret, omnibus consiliis abdicatis; tunc enisus ad devotionem
5. dicitur. Extricet semet sua ipsius ope, nequaquam ipse semet deprimat. Hominis spiritus tum suimet est socius, tum quoque
6. suimet inimicus. Socius est suimet spiritus ejus hominis, qui sua ipsius ope semet ipsum

vicit; inimicitia autem erga id, quod non spiritale est, spiritus inimici more se gerere potest. Suimet domitoris, placidi, spiritus 7.  
 summum locum obtinens in se recolligitur, in frigore et calore, in voluptate et dolore, similiter etiam in honore et ignominia. Cujus 8.  
 spiritus gaudet scientia et cognitione, in fastigio stans, sensibus perdomitis, is devotus dicitur, devotioni initiatus, cui nihil interest inter glebam, lapidem et aurum. Inter amicos, familiares, hostes, alienos, neutrarum partium homines, infensos, socios, inter bonos quoque ac improbos aequanimus magni aestimatur. Devotus semper ipse se exerceat, 10.  
 secretum petens, solitarius, coërcitis cogitationibus, nulla spe erectus, sine comitatu. In 11.  
 regione pura figens sibi sedem stabilem, non nimis sublimem, nec nimis humilem, nebride ac verbenis constratum, ibi animo in unum 12.  
 intento, coërcitis cogitationibus, sensibus,



- actibusque, insidens huic sedili exerceat devotionem, lustrationis suae gratia. Aequabiliter corpus, caput cervicemque immota sustinens, firmus, intuens nasi sui apicem, nec
13. plagas diversas circumspiciens; placatus, timore excusso, in officiis studiosi rerum divinarum perseverans, animum coercens, me
14. meditans, sedeat devotus in me intentus. Sic semet ipsum exercens, devotioni initiatus, animo coercito, ad tranquillitatem extinctioni proximam, mecum consociatam pervenit.
15. Nec nimium edentis est devotio, nec omnino cibo abstinentis; nec nimio somno adsueta,
16. nec pervigilantis etiam, o Arjuna! Qui devotus est in cibo sumendo atque in recreatione, qui devote operibus fungitur, qui devotus est in dormiendo ac vigilando, ejus est devotio, quae aegritudinem depellit. Quando plane
17. coërcitam cogitationem in semet ipso defigit, nullis cupiditatibus stimulatus, tunc demum devotus dicitur. Sicuti lucerna citra venti
18. impetum posita, haud vacillat, haec similitudo memoratur devoti, coërcitis cogitationibus,
19. qui suam ipsius devotionem exercet. Ubi requiescit cogitatio, constricta devotionis cultu, et ubi, mentis oculis se ipse adspiciens, sibi
20. met placet; ubi voluptatem infinitam, quaecunque mente capitur, ultra sensus posita, comperit ille, neque defixus dimovetur a vera
21. essentia; quo bono quaesito nullum alium quaestum porro egregium ducit; in quo permanens ne gravi quidem dolore labefactatur:
22. hanc sejunctionem a doloris conjugio sciat devotionis nomine designari. Haece devotio e decreto exercenda est ceterarum cogitationum oblito. Ex arbitrii mobilitate ortas libidines dimittens omnes omnino, animo sensuum compagem (i. e. *corpus*) compescens
23. quoquo versus, sensim sensimque quiescat mente perseverantiam amplexa; animo ad secum commorandum assuefacto, ne hilum
24. quidem cogitet. Quotiescunque quopiam evagatur animus mobilis, infirmus, toties hinc eo cohibito, ad suimet obsequium cum reducat.

Tranquille animatum utique illum devotum 27. summa voluptas subit, sedato affectuum impetu in numinis essentiam conversum, innocuum. Sic semper sese ipse devovens devotus, peccatis exsolutus, commode infinita voluptate e numinis contactu fruitur. Qui spiritum omnibus animantibus immorantem, et omnia animantia in spiritu contuctur, devotioni deditus, ubique idem conspiciens, qui me cernit ubique, et Universum in me cernit, ex eo ego non evanesco, neque is ex me evanescit. Omnibus animantibus immorantem qui me colit, unitati intentus, quocunque tandem modo versetur, devotus ille mecum versatur. Qui sui ipsius similitudine ductus ubique idem cernit, o Arjuna, volupe sit illud vel molestum, is devotorum princeps habetur.

ARJUNAS loquitur:

Illa ipsa, quae a te declarata est devotio 33. aequabilitate, o Madhuis intersector! hujus equidem haud video propter mobilitatem humani ingenii stabilem conditionem. Mobilis sane est animus, o Krishna, turbulentus, vehementis, pertinax: ejus ego coërcitionem arbitror, sicuti venti, valde difficilem factu.

ALMUM NUMEN loquitur:

Sine dubio, o heros, animus difficilis est ad 35. coërcendum, mobilis; exercitatione tamen, Kuntidis nate, ac temperantia coërcetur. Ei, qui sui haud compos est, devotio difficilis est ad adipiscendum, meo quidem arbitrio; a morigero autem et annitente obtineri potest industria quadam.

ARJUNAS loquitur:

Intemperans, sed fide instructus, declinante a devotione animo, haud adeptus devotionis consummationem: quamnam viam, o Krishna, ingreditur? Nonne utrinque dejectus (scil. ab hujus vitae et futurae felicitate) sicuti nubes fulmine discussa perit, fluctuans, o heros, aberransque a tramite divino? Hoc

dubium tu mihi, o Krishna, dirimere debes integrum. Nullus alius profecto quam tu hujusce dubii propulsator reperitur.

ALMUM NUMEN *loquitur*:

40. O Prithae fili, neque heic, neque in vita futura exitium tali homini evenit; haud profecto honestus quisquam infaustam, amice,  
41. viam ingreditur. Nactus sedes superas proborum, commoratus ibi annos infinitos, in castorum beatorumque familia, qui devotione  
42. excidit, regeneratur, vel etiam e devotorum sapientium stirpe nascitur. Difficillimi sane ad adipiscendum in hoc mundo sunt natales  
43. ejusmodi. Ibi eandem mentis applicationem

assumit, quam in priore corpore habuerat, eniturque deinde vehementius ad consummationem, o Kuruis proles. Prius contracta 44. consuetudine illa ultro etiam is abripitur. Vel devotionem cognoscendi studiosus theologiam meris verbis circumscriptam praevertit; pro 45. virili vero contendens devotus, lustratus a peccatis, repetitis natalibus consummatus, dehinc summum iter ingreditur. Ascetis superior 46. devotus, scientia praeditis quoque superior aestimatur, operumque confectoribus superior devotus: ergo devotus fias, o Arjuna. Inter 47. universos porro devotos, qui, intima mente ad me conversa, fidei plenus me colit, is devotissimus a me judicatur.

## LECTIO VII.

ALMUM NUMEN *loquitur*:

1. Animo in me defixo, Prithae fili, devotionem exercens, me confisus, quomodo haud dubie me integrum cogniturus sit, id nunc  
2. ausculta. Ego tibi hanc scientiam universalem cum peculiari conjunctam plene effabor, qua cognita in hoc mundo non amplius alia  
3. cognoscenda relinquitur. Emortalium millibus vix singulus quispiam ad perfectionem enitur; annitentium quoque ac consummatorum  
4. vix singulus me penitus novit. Terra, aquae, ignis, aër, aether, animus, nec non mens, sui conscientia denique: hunc in modum haecce mea natura in octonas partes distribuit,

scilicet inferior ista; at praeter hanc aliam 5. scias meam naturam supremam, vitalem, o heros, qua mundus hic sustentatur. Ex ejus 6. utero funduntur universa animantia, ita intellige. Ego sum totius mundi origo, nec non dissolutio. Me praestantius non aliud quid- 7. quam exstat, o contemtor opum. In me Universum hoc est suspensum, sicuti in filo margaritarum lineae. Sapor ego sum in aquis, 8. jubar sum in sole ac luna, nomen mysticum in universis libris sacris, sonus in aethere, vigor masculus in hominibus, et suavis odor 9. in tellure, splendorque sum in flamma, vita in omnibus animantibus, et castimonia in ascetis. Semen perpetuum omnium animan- 10. tium nosce me, o Prithae fili. Intellectus in-



- telligentium, splendor splendorum ego sum;
11. roburque robustorum ego, a cupiditate atque affectu segregatum. Nulla lege refrenata in animalibus libido sum, Bharatidarum princeps; et quaecunque tandem essentiales sunt naturae, impetuosae ac tenebrosae, ex me nempe has *ortas* scias: non equidem illis insum, insunt illae mihi. Trinis hisce qualitatum propriis naturis totus iste mundus delusus non agnoscit me his superiorem, incorruptibilem. Divina quidem illa Magia mea, in qualitatibus operata, difficilis transgressu est; attamen, qui mei compotes fiunt, ii hanc Magiam trajiciunt. Haud mei compotes fiunt malefici, stulti, hominum infimi, quorum scientiam aufert Magia, daemoniacam naturam sectantes. Quaternorum generum homines probi me colunt, o Arjuna: afflicti, cognoscendi studiosi, pauper, atque sciens, o Bharatidarum princeps. Ex his sciens, semper devotus, unico cultui addictus, praefertur: valde carus ego sum scienti, et ille mihi carus est. Generosi quidem omnes isti, sed sciens ad me sese applicat tanquam ad viam supremam. Multarum regenerationum in fine scientia praeditus ad me procedit. "Vāsudēvas "est Universum;" cui sic persuasum sit, is magnanimus difficilis inventu est. Ii, quorum scientia aufertur cupiditatibus quibuslibet, ad alios Divos convertuntur, ad hanc vel ill-

am normam sese dirigentes, sua natura compulsi. Quaecunque aliquis imaginem colens cum fide venerari studet, unicuique horum seciundum fidem istam constantem ego *sortem suam* dispertio. Is huic fidei deditus illam *imaginem* propitiare studet, accipitque deinde desideria sua grata a me dispertita. At finitum est praemium istud istorum parum intelligentium: ad Divos pergunt qui Divis litant, mei cultores ad me perinde pergunt. Invisibilem me visibilitate praeditum arbitrantur insipientes, praestantiorum naturam meam ignorantes incorruptibilem, supremam. Haud manifestus ego sum cunctis, mystica Magia involutus; stultum istud vulgus me non agnoscit innatum, incorruptibilem. Novi equidem praeterita ac praesentia, o Arjuna, futuraque animantia; me vero nemo novit. Proensione ac aversione excitato ancipiti errore, o Bhârata, universa animantia ad delirium in rerum natura pergunt, hostium vexator. Quorum autem deleta est labes sancte degentium, ii, ab ancipiti errore liberati, me colunt, votorum tenaces. Qui ad liberationem a senio ac morte, ad me confugientes, enituntur, ii NUMEN istud totum norunt, et id quod supra spiritum est, opusque integrum. Qui me norunt simul cum eo, quod supra animantia est, cum *co*, quod supra Divos est, et cum eo, quod supra religiones est, ii obitus tempore quoque, devote animati, me norunt.

## LECTIO VIII.

—o—

## ARJUNAS loquitur:

1. Quidnam est istud numen? quidnam id quod supra spiritum? quidnam opus, virorum praestantissime? et supra animantia quidnam praedicatum est? supra Divos quidnam dicitur?
2. Supra religiones quomodo quispiam *esse potest* huic in hoc corpore, o Madhuis interfector? Obitusque tempore quomodo cognoscendus es tu iis, qui sui sunt compotes?

## ALMUM NUMEN loquitur:

3. Essentia simplex ac individua est summum numen; indoles supra spiritum dicitur; animantium geniturae efficax emanatio operis
4. nomine significatur; super animantia est natura dividua, GENIUSQUE supra Divos; supra religiones ego ipse sum in hoc corpore,
5. mortalium optime; et qui obitus tempore mei memor, defunctus corpore, hinc proficiscitur, is ad meam naturam pergit sine ullo
6. dubio; vel cujuscunque naturae memor corpus suum relinquit in fine vitae, eam ipsam adit, Kuntidis nate, semper ad naturam istam
7. conformatus. Quare omni tempore mei memento ac pugna! Animum mentemque mihi
8. tradens me adibis procul dubio. Cogitatione ad devotionem exercendam applicata, non aliorum evagante, qui summum GENIUM divinum meditatatur, is ad eum pergit. Qui meminert vatem antiquum, moderatorem, atomo subtiliorem, Universi tutorem, incomprehensibili forma, solis colore, splendentem tenebris
10. ex adverso, obitus tempore, animo obfirmato, devotus in religione, ac vi devotionis in superciliorum confinio spiritu vitali collecto, is omnino hunc summum GENIUM divinum adit.
11. Quod simplex ac individuum librorum sacro-

rum gnari nuncupant; quo ingrediuntur temperantes, affectuum expertes; quod cupientes vitam religiosam instituunt: hoc tibi compendio effabor. Cunctis *sensuum* portis oclusis, 12. animo in corde cohibito, in capite collecto spiritu vitali, permanens in devotionis perseverantia, monosyllabum mysticum omni pronuntiando numen adorans, mei memor, qui proficiscitur corpus mortale relinquens, is per summam viam incedit. Nihil aliud unquam 14. cogitans qui me perpetuo meminit, ei facilis sum ad impetrandum devoto semper se exercenti. Me adito novam genituram, doloris 15. consortem, caducam, non subeunt magnanimi, ad perfectionem summam progressi. Usque 16. ad BRACHMANIS coelum omnes mundi sunt remeabiles, o Arjuna; me vero adito, Kuntidis nate, nova genitura non datur. Mille 17. aetatibus finitum qui diem BRACHMANIS norunt, noctem in fine mille aetatum subeuntem, hi mortales noctis ac diei gnari sunt. Ex in- 18. visibili visibilia cuncta prodeunt die appropinquante, nocte appropinquante dissolvuntur in isto ipso, quod invisibile dicitur. Elementorum compages haecce ipsa quoque diu perdurando dissolvitur nocte appropinquante; ultro deinde, Prithae fili, prodit die oriente. Diversa vero ab hac visibili exstat alia natura 20. invisibilis, aeterna, quae omnibus animantibus pereuntibus non et ipsa perit, invisibilis, individua, sic dicta. Hanc viam summam praedicant, quam nacti non amplius revertuntur; haec est mansio mea suprema. GENIUS iste 22. summus vero, Prithae fili, impetrari potest cultu non aliorum spectante, *iste, dico*, cui penitus insunt animantia, a quo Universum hoc expansum. Quo tempore autem ad sortem 23. irrevolubilem, vel revolubilem etiam, vita de-



- funeti proficeantur: hoc tempus tibi declarabo, Bharatidarum princeps. Ignis, lux, dies, luna crescens, sex menses, quibus sol borealem polum percurrit: horum spatio defuncti
25. adeunt numen mortales numinis gnari. Fumus, nox, similiter luna senescens, sex menses, quibus sol austrinum polum pereurit: horum spatio *defunctus* lunarem splendorem adeptus
26. devotus iterum revertitur. Utrumque hoc iter, candidum et atrum, perpetuum in hoc

mundo praedicatur: altero ad sortem irrevolubilem pervenit, altero denuo revolvitur. Binos hosce tramites cognoscens, Prithae fili, 27. haud quisquam devotus perturbatur: quare omnibus temporibus devotioni devotus sis, o Arjuna, Quodcunque libris sacris legendis, 28. sacris faciendis, eastimoniis largitionibusque virtutis praemium promissum est, id integrum superat devotus isto cognito, et stationem summam ac principem subit.

## LECTIO IX.

### ALMUM NUMEN loquitur:

1. Nunc vero hanc tibi maxime absconditam effabor haud obtrectanti scientiam universalem eum peculiari conjunctam, quam edoctus a
2. malo liberaberis. Haec est regia disciplina; hoc regium arcanum, idemque lustramen praestantissimum, ipso intuitu perspicuum,
3. pium, pereommodum aetu, inexhaustum. Qui fide deficiuntur homines huic religioni habenda, o hostium vexator, me haud adepti revertuntur in sedem vicissitudinum mortalitatis.
4. Expansus est universus hic mundus a me, formae visibilis experte. Mihi insunt omnia
5. animantia, neque ego illis immoror, nec tamen mihi insunt *quodammodo* animantia: ecce mysterium meum augustum! Animantium sustentator, non insidens animantibus, est
6. spiritus meus, animantia animans. Perinde ac coelo semper immoratur aer omnivagus, immensus, similiter euneta animantia mihi
7. insunt; sic tu intellige. Omnia animantia in naturam meam redeunt in fine aevi mun-

dani; denuo illa principio novi aevi mundani ego emitto. Naturam meam complexus emitto 8. iterum iterumque elementorum compagem hanc totam, ultro, natura volente. Neque 9. me haec opera implicant, o contemtor opum, tanquam exterum in iis versantem, nec suspensum in hisce operibus. Me inspectante 10. natura generat mobilia simul cum immobilibus: ea de causa, Kuntidis nate, mundus circumvolvitur. Despiciunt me stulti, humana 11. specie indutum, summam naturam meam ignorantes, animantium dominam, vanae spei 12. fidentes, vanis operibus vacantes, vanae scientiae studiosi, intellectu privati, naturam infernam, daemoniacam ac fraudulentam sectantes. Magnanimi vero, Prithae fili, ad naturam divinam conversi, me colunt animo unice intento, cognoscentes me animantium principium incorruptibile. Perpetuo me laudibus celebrantes annitentesque, propositi tenaces, salutantesque me, semper devoti religiose venerantur. Scientiae sacrificio quoque 15. alii litantes me venerantur, in unitate ac spe-

- cietate multifariam facie quoquo obversum.
16. Ego sum sacrificium, ego adoratio, ego libatio, ego verbenae; carmen ego sum, ego itidem olcum sacrum, ego ignis, ego tus incensum.
17. Pater ego sum hujus mundi, mater, tutor ac avus; doctrina arcana, lustramen, monosyllabum mysticum, atque triplex librorum sacrorum volumen; via, nutritor, dominus, testis, domicilium, asylum, amicus, origo, dissolutio, statio, thesaurus, semen inexhaustum. Tepefacio ego orbem, ego inbrem retineo vel emitto; ambrosia perinde ac letum. ens ac non ens
20. ego sum, o Arjuna. Ternorum librorum sacrorum periti, asclepiadis acidae potores, peccatis suis lustrati, sacrificiis functi, viam superam a me exorant. Hi, sanctum nacti Indrae mundum, fruuntur divinis in coelo gaudiis Divorum. Idem, coelesti illo mundo gavis, praemio sanctitatis suae exhausto, ad orbem mortalium redeunt: sic religionem librorum sacrorum sectantes, desideriiis capti, felicitatem fluxam ac reciprocantem adipiscuntur. Qui autem mortales de nullo alio cogitantes me venerantur, hisce semper intentis securitatem boni eventus ego praebeo.
23. Qui vel alios Divos colunt religiosi, ii ipsi quoque me tamen colunt, Kuntidis nate, sed
24. cultu non rite instituto. Ego sane omnium sacrificiorum et perceptor sum et dominus: sed isti me non ex veritate discernunt, hinc
25. ad inferiora delabuntur. Pergunt Divis ad-

dicti ad Divos; ad Manes proavorum pergunt proavorum Manibus addicti; ad Lemures pergunt Lemurum cultores; pergunt ad me denique cultores mei. Folium, florem, fructum, 26. aquam, si quis mihi cum religione offert, id ego religiose oblatum vescor a pie animato. Quodcumque agis, quodcumque vesceris, quod 27. cumque sacrificas, quodcumque largiris, quodcumque tui castigandi gratia capessis, Kuntidis nate, id mihi tanquam proprium trade. Sic liberaberis operum vinculis, quae felici 28. vel infelici successu nectuntur. Devote animatus abdicationis devotione, emancipatus, me adibis. Aequabilis ego erga omnia ani 29. mantia: nemo mihi est vel invisus vel carus; at me qui colunt religiose, ii insunt mihi, et ego iis insum. Si vel admodum facinorosus 30. me colat cultu non aliorum distracto, is probus est aestimandus, is utique recte compositus. Brevi evadit pius, et ad perpetuam tran 31. quillitatem pervenit. Confide, Kuntidis nate! Haud quisquam mei cultor pessumdatur. Quicumque ad me confugiunt, o Prithae fili, 32. etiamsi in peccati utero sint concepti, mulieres, coloni, nec non servi: hi quoque supremam viam ingrediuntur; quanto magis igitur 33. Brachmani sancti, ac pii reges sapientes! In hunc caducum infaustumque mundum ablegatus, me cole, in me intentus esto, mei ve 34. nerator, mihi lita, me adora; sic te ipsum quum devoveris, me adibis, mei studiosus.



## LECTIO X.

—o—

ALMUM NUMEN *loquitur*:

1. Amplius etiam, o heros, ausculta sermonem meum praestantissimum, quem tibi amanti
2. effabor salutis tuae studio. Nec Divorum catervae meam norunt originem, nec magni Sapientes: quippe ego sum principium Divorum, magnorumque Sapientum omnino.
3. Qui me innatum principioque carentem novit, maximum mundi dominum, is, errore haud delusus, inter mortales cunctis peccatis absolvitur. Mens, scientia, erroris repudiatio, patientia, veritas, perseverantia, tranquillitas, conditio voluptatis dolorisve capax, timor ac
5. securitas etiam, mansuetudo, aequabilitas, hilaritas, castimonia, largitudo, nobilitas ac ignobilitas, hae sunt proprietates animantium
6. singulatim ex me derivatae. Septem Sapientes prisci, nec non quaterni Manues meae naturae cognati *fuere*, spirituales: unde propagatum in orbe terrarum genus humanum.
7. Qui hanc meam majestatem ac facultatem mysticam novit penitus, is indefessa devotione
8. sese devovet sine ullo dubio. Ego Universi fons, ex me Unversum procedit; sic arbitrati, me colunt sapientes contemplandi facultate
9. praediti. Me meditantes, me quasi spirantes, admonentes sese invicem, enarrantesque me
10. semper, delectantur atque exhilarantur. Hisce constanter devotis, colentibus me ex amoris officio, largior eam mentis devotionem, cujus
11. ope me isti adeunt. Benignitate erga hos motus ego tenebras ex ignorantia ortas dispello, in mea ipsius natura permanens, scientiae lucerna luminosa.

ARJUNAS *loquitur*:

12. Tu es summum numen, summa mansio,

lustramen praestantissimum. Te GENIUM aeternum, coelestem, Divis priorem, innatum, dominum, declarant omnes Sapientes ac coelestis Sapiens Nâradas itidem, Asitas, Dêvalas, Vyâsas; et tute ipsi mihi effaris idem. Omne hoc verum existimo, quod tu mihi dicis, Pulcricome. Tuam, sanctissime, visibilem praesentiam utique nec Divi norunt, nec Titanes; tute ipse tui tibi conscius te ipsum nosti, virorum praestantissime, animantium animator, princeps, Divorum Dive, mundi domine! Te decet plene effari divina, quae tibi insunt, miracula, quibus miraculis hosce mundos permeans consistis. Quomodo cognoscam ego te, mystice, vel indesinenter meditando? quibusnam tandem existendi modis concipiendus es a me, sanctissime? Copiose essentiam tuam mysticam ac majestatem, o mortalium votis expetite! porro etiam enarra: nulla me capit satietas, nectar quasi aure bibentem.

ALMUM NUMEN *loquitur*:

- Ehem! enarrabo tibi ergo divina, quae mihi insunt, miracula, praecipua quaeque delibando: nullus enim est finis amplitudinis meae. Ego sum spiritus, o Arjuna, omnium animantium corpori insidens; ego et principium, et medius animantium status, itidemque finis. Inter Aditiadas ego sum Vishnus, inter sidera Sol radians; Marichis sum inter Ventos, inter signa lunaria ego lunus. Inter volumina sacra sum hymnorum volumen, inter Divos sum Indras; inter sensus sum animus; animantium sum intellectus. Inter Rudros sum Sivas, divitiarum dominus inter Genios atque Gigantes; inter Vasues sum Ignis, Mêrus inter montium cacumina ego; et inter antistites

- principem me nosce, Prithae fili, Vrihaspatem.  
Inter exercituum duces ego Skandas, inter  
25. maria sum Oceanus. Inter magnos Sapientes  
Bhrigus ego, inter voces sum unicum mono-  
syllabum; inter precationes sum tacita pre-  
catio, inter montes Himâlayas; ficus religiosa  
26. inter cunctas arbores, et inter divinos Sapi-  
entes Nâradas; inter fidicines coelestes sum  
Chitrarathas, inter prophetas Kapilas ana-  
27. choreta. Utchaisravasem inter equos nosce  
me ex ambrosia genitum, Airavatam inter  
elephantos, et inter homines hominum mode-  
28. ratorem. Inter tela ego fulmen, inter juvenas  
sum vacca abundantiae, seminatoreque sum  
Cupido; inter serpentes sum Vasukis, Anan-  
29. tasque sum inter hydras, Varunas inter aqua-  
tilia ego, et inter progenitorum Manes Arya-  
man sum; inferorum judex inter coërcitores  
30. ego, Prablâdasque sum inter Titanes; tempus  
ego numeros modulantium, et inter feras leo  
31. ego sum, Garudasque inter volucres. Ventus  
inter lustramina sum, Ramas inter armigeros  
ego; inter pisces sum hippocampus, inter  
32. amnes sum Jâhnavis. Naturarum initium  
finisque, mediumque ego itidem, o Arjuna:  
summi spiritus cognitio inter cognitiones,  
33. oratio oratorum ego sum. Inter elementa  
sum littera *A*, atque copulatio inter verba

composito. Ego sum tempus aeternum, altor  
ego omnituens, et mors cuncta rapiens ego, 34.  
et ortus futurorum. Fama, Fortuna atque  
Vox inter feminina, Memoria, Prudentia,  
Constantia, Patientia; magnus hymnus pe- 35.  
rinde inter hymnos, initiationis carmen inter  
rhythmos ego sum. Inter menses ego Dorca-  
docephalio, inter anni tempora ver floridum.  
Alea sum fraudulentorum, splendor ego splen- 36.  
didorum; victoria sum, industria sum, vigor  
ego vigentium. In Vrishnidarum stirpe sum 37.  
Vâsudêvas, inter Panduidas opum contemtor  
(*Arjuna ipse;*) inter anachoretas porro sum  
Vyâsas, inter poëtas Usanases poëta. Casti- 38.  
gatio domantium sum, solertia sum aemulan-  
tium, silentiumque utique sum arcanorum;  
doctrina doctorum ego. Quodcunque tandem 39.  
omnium animantium semen, id ego sum, o  
Arjuna: non exstat ullum, quod sine me sit,  
ens mobile vel immobile. Nullus est finis 40.  
divinarum mearum virtutum, o hostium vex-  
ator! haec autem virtutis enarratio a me spe-  
ciminis vice prolata. Quaecunque mirabilis 41.  
est substantia, fausta vel eximia, eam ipsam  
intellige tu e splendoris mei portione ortam.  
At quid tibi tandem cum multiplici ista doc- 42.  
trina, o Arjuna? Stabilito ego hoc universo  
mundo singula mei portione, requievi.



## LECTIO XI.

—o—

## ARJUNAS loquitur:

1. Qui meae salutis gratia de egregio arcano illo, quod supra spiritum dicitur, a te prolatus est sermo, ejus ope error iste meus dissipatus.
2. Origo nimirum et interitus animantium auscultata sunt a me copiose ex te, Lotophyllops,
3. nec non majestas tua sempiterna. Qualem tu te ipsum declarasti, summe domine, sic cernere cupio istam formam augustam, viro-
4. rum optime. Quod si tu censens fieri posse, ut ea a me cernatur, potentissime, devotionis praeses, tunc mihi te ipsum conspiciendum exhibe sempiternum.

## ALMUM NUMEN loquitur:

5. Ecce, Prithae fili, formas meas centies, imo millies multiplicatus, varias, divinas, diversas colore ac specie. Adspice Aditiadas, Vasues, Rudros, Asvines gemellos, pariterque Ventos: multa nunquam antea visa adspice miracula,
7. o Bhârata! Huic in unitate comprehensum mundum universum adspice hodie cum rebus mobilibus immobilibusque in corpore meo, o Arjuna, et quodcunque aliud cernere cupis.
8. Attamen haud me potes cernere illis ipsis tuis oculis: divinum do tibi oculum; adspice mysterium meum augustum.

## SANJAYAS loquitur:

9. Sic loquutus, deinde, o rex, magnus devotionis praeses Haris conspiciendam exhibuit Prithae filio praestantissimam formam augustam, plurima ora ac lumina gerentem, plurimis miraculis conspicuam, plurimis coelestibus ornamentis onustam, plurima coelestia
10. tela vibrantem, coelestibus coronis vestibisque indutam, coelestibus odoribus perfusam:

omnimodo mirabilem Deum infinitum, quoquo versus spectantem. Per coelum a millenis solibus si existeret subito exorta lux, ca- 12.  
similis foret fulgori hujus magnanimi. Ibi in 13.  
unitate comprehensum mundum universum, multifariam distributum, tunc intuebatur in Dei deorum corpore Panduides. Deinde is 14.  
obstupefactus, arrectis pilis, opum contemtor inclinato capite Deum, palmas suppliciter tendens, affatus est:

## ARJUNAS loquitur:

Conspicio Deos, o Dive, in tuo corpore cunctos, pariterque animantium omnigenorum cattervas; BRACHMANEM dominum in loti calyce sedentem, Sapientesque cunctos, ac serpentes coelestes. Plurima brachia, latera, ora, lumina gerentem intueor te, undique specie infinitum. Nec finem, nec medium, nec vero etiam initium tui cerno, universi domine, omniformis! Tiaratum, clavigerum, discophorumque, splendoris cumulum, undique fulgidum cerno te, adspectu arduum, omni ex parte ad instar accensi ignis vel solis radiantem, immensum. Tu es simplex illud ac individuum, summum scibile, tu hujus mundi eximius thesaurus; tu inexhaustus, perennium legum sospitator, aeternus: tu GENIUS a me agnosceris. Initio, medio ac fine carentem, 19.  
infinito robore praeditum, infinitis brachiis instructum, lunam solemque oculis referentem, cerno te, ore flammantem, splendore tuo Universum hoc foventem. Inter polum telluremque hocce spatium sane expansum a te solo, nec non plagae coelestes cunctae. Visa stupenda hac tua forma terrifica mundus tergeminus est consternatus, magnanime. En, 21.

- istae Divum catervae te adeunt; nonnulli pavide palmas suppliciter tendentes mussant. "Ave!" dicentes magnorum Sapientum ac Beatorum catervae celebrant te hymnis perpulcris. Rudri, Aditiadae, Vasues, Sâdhyi,
22. Visvi, Asvines gemelli, Ventique, Fidicines coelestes, Genii, Divum ac Beatorum catervae, te suspiciunt, et stupefacti plane sunt cuncti.
23. Formam tuam ingentem, multa ora ac lumina gerentem. multa brachia, crura, pedes moventem, multa latera, multos dentes exsertos ostentantem, *formam istam, inquam*, intuentes
24. mundi consternantur, ac perinde ego. Coelum vertice ferientem, fulgidum, multicolore, ore hiantem, flammeis grandibus oculis, te quum intueor, percellitur animus mihi intimus, nec firmitatem invenio, nec tranquillitatem, o
25. Vishnus. Dentibus exsertis minantia ora tua conspicatus, conflagrationis rerum postremae similia, plagas coelestes non distinguo, nec laetitiam capio. Fave mihi, Deum domine,
26. mundi columen! Istique, te versus, Dhritarashtrae nati cuncti, simul cum terrarum orbis regum catervis, Bhîshmas, Drônas, nec non Solis filius (*Carnas*,) simul cum nostris quo-
27. que proceribus, in ora tua festinantes incurrunt, dentibus exsertis formidolosa. Nonnulli inhaerescens dentium interstitiis cernuntur
28. contritis membris extremis. Sicuti amnium multiplices torrentes versus Oceanum cursu directo ruunt, similiter isti generis humani
29. heroës incurrunt in ora tua flammantia. Sicuti in accensam flammam muscae involant, ad necem impetu abreptae, similiter plane ad necem incurrunt mortales in tua quoque ora,
30. impetu abrepti. Lambis, devorans undique mortales integros, faucibus inflammatis. Fulgoribus implentes mundum integrum radii
31. tui acres effervescunt, o Vishnus! Enarra mihi, quaeso, quisnam tu sis horrida forma praeditus. Salvere te jubeo, Deorum maxime! Fave mihi! Dignoscere cupio te primaevum: haud praesagio equidem, quidnam pares.

## ALMUM NUMEN loquitur:

DIES sum mundi eversor, adultus, mortales 32.  
extinctum huc profectus. Te solo excepto non superstitibus erunt, quotquot congressi in adversis exercitibus bellatores. Quare tu age 33.  
exsurge! carpe gloriam, devictis hostibus! Fruere imperio pleno! A me scilicet isti percussi jam olim: nil nisi instrumentum esto tu, Ambidexter! Drônique, Bhîshmamque, 34.  
Jayadrathamque, Karnam, nec non ceteros quoque bellando fortes a me percussos tu feri! Noli perturbari! Pugna! Vinces proelio riva-

## SANJAYAS loquitur:

Audito hoc sermone Pulricomi, palmas 35.  
suppliciter tendens, tremens, Arjunas salvere jubens denuo affatus est Krishnam cum leni murmure, pavore attonitus, corpore inclinato:

## ARJUNAS loquitur:

Stationem in te nactus, o sensuum domitor, 36.  
honore suo mundus gaudet ac dicto audiens est. Gigantes territi in diversas coeli palgas diffugiunt, omnesque te salutant Beatorum catervae. Et cur te haud venerarentur, magnanime, potiore BRACHMANE ipso, primaevum creatorem? O infinite! Deorum princeps! mundi sedes! Tu es simplex illud ac individuum, enti ac non enti quod penitus subest. Tu es Divus primaevus, GENIUS, antiquus; 37.  
tu hujus Universi eximius thesaurus. Tu es omniscius ac scibile, summumque domicilium. A te expansum Universum, o infinitis formis praedite! Aër, Yamas, Ignis, Varunas, Lunus, 39.  
animantium sator tu, proavusque. Salve, salveto millies! iterumque denuo salve, salveto! Salvere a fronte, deinde a tergo te jubeo, et 40.  
undecunque, o Universe! Infinita vi, immensa potentia praeditus tu universum perficis, ideoque es universus. Quum sodalem te arbitrarer, vehementer quodcunque dictum: 41.  
"Heus, Krishna! heus, Iaduis proles! heus tu, amice!" a me ignorante majestatem tuam



42. istam, temere vel prae studio etiam; et quacun-  
cunque in re iocandi gratia minus honorifice  
a me habitus es in ambulando, decumbendo,  
considerando vel epulando, sive secreto, innocue,  
sive hisce coram: ejus veniam exoro a te ego  
43. immenso. Pater es tu hujus mundi mobilis  
immobilisque, venerandusque magister gra-  
vissimus: haud tui par exstat, quomodo tan-  
dem superior alius quisquam vel in mundo  
44. tergemino, o unice praepollens? Ideo vene-  
rabundus, prostrato corpore, oro ego te ut  
mihi faveas, dominum laudibus celebrandum.  
Ceum patrem filio, ceum amicum amico, ceum  
amantem amatae te decet mihi, Dive, indul-  
45. gere. Nunquam antea visum miraculum con-  
spicatus, laetitia perfusus sum, simulque  
pavore percussus animus meus. Istam mihi  
visendam exhibe, Dive, formam! Fave mihi,  
46. Deorum domine, mundi columen! Tiaratum,  
clavigerum, discophorum, cupio equidem te  
perinde cernere. Illam ipsam formam qua-  
dribrachiam assume, o mille brachiis praedite!  
omniformis!

ALMUM NUMEN loquitur:

47. A me propitio tibi, o Arjuna, forma illa  
praestantissima mea exhibita est, per virtutem  
mysticam, quae mihi inest; splendida, uni-  
versalis, infinita, primaeva, quae praeter te  
48. ab alio nemine antea fuerat conspecta. Non  
librorum sacrorum lectione, sacrificiis, medi-  
tationibus, nec largitionibus, neque caeremo-  
niis etiam, neque acerrimis castimoniis tali

forma portis ego sum in mortalium aevo ad-  
spici ab ullo alio praeter te, heroica Kuruis  
proles. Ne tibi sit angor, nec perturbatio, 49.  
visa forma ista mea tam horrenda. Discussio  
terrore, laetus animi, rursus tu hanc ipsam  
meam formam, *quam desideras*, intueri.

SANJAYAS loquitur:

His verbis Vāsudēvas Arjunae annuens 50.  
consuetam suam formam visendam exhibuit  
denuo, consolatusque est territum eum, con-  
versus iterum in placidam speciem magnani-  
mus ille.

ARJUNAS loquitur:

Conspecta hac humana tua forma placida, 51.  
o mortalium votis expetite, jam tandem sum  
refectus, cogitationis meae compos, in condi-  
tionem naturalem redux.

ALMUM NUMEN loquitur:

Valde arduam ad aspectu istam, quam tu 52.  
conspicatus es, formam, vel ipsi Divi ejus for-  
mae visendae semper sunt cupidi. Neque ego 53.  
librorum sacrorum lectione, neque castimonia,  
nec largitione, nec sacrificio potis sum tali  
specie cerni, quali tu me conspicatus es.  
Cultu vero unice mihi oblato potis sum ego 54.  
tali specie, o Arjuna, cognosci et adspici pe-  
nitus, et adiri quoque, hostium vexator. Mea 55.  
opera qui perficit, in me intentus, mei cultor,  
ambitione exemptus, expers inimicitiae erga  
cuncta animantia, is ad me pergit, o Pan-  
duida.

## LECTIO XII.

ARJUNAS loquitur:

1. Sic perpetuo devoti qui cultores te observant, quive rursus individuum ac insensile: horum utri devotionis maxime sunt gnari?

ALMUM NUMEN loquitur:

2. Ad me directa mente qui me semper devoti observant, fide egregia imbuti, hi a me
3. devotissimi existimantur. Qui vero individuum, indemonstrabilem, insensilem observant, omnia permeantem, incomprehensibilemque, in fastigio stantem, immotum, firmum,
4. coërcita sensuum compage undique aequabiliter affecti: ii sane me nanciscuntur, omnium
5. animantium salute gaudentes. Labor horum operosior, qui cogitando ad insensile sese applicant; insensilis nimirum via vix a corpora-
6. libus impetratur. Qui vero omnibus operibus mecum depositis, in me intenti, nulli praeter me oblata devotione, me meditantes observant,
7. his ego extricator e vicissitudinum mortalitatis oceano fio brevi tempore, Prithae fili,
8. mecum cogitatione sua versantibus. Mihi animum oppignera, in me mentem colloca! Habitabis utique mecum, deinde apud Superos
9. sine dubio. Sin vero cogitationem non vales in me componere immotam, assiduitatis devotione tunc me conare adipisci, o contemtor
10. opum. Si ne ad assiduitatem quidem sufficiunt vires, meis operibus intentus esto; mei gratia vel opera perficiens consummationem

adepturus es. Quod si ne hoc quidem vales 11.  
facere, ad mei devotionem conversus, omnium  
operum fructus renuntiationem tunc facito,  
modeste animatus. Potior sane est scientia 12.  
assiduitate; prae scientia contemplatio aesti-  
matur; prae contemplatione renuntiatio; a re-  
nuntiatione tranquillitas proxime distat. Odii 13.  
immunis erga cuncta animantia, benignus,  
nec non misericors, non sui studio nec sui fi-  
ducia captus, idem in dolore ac voluptate,  
patiens, contentus, perpetuo devotus, tem- 14.  
perans, propositi tenax, qui mihi animum  
mentemque tradit, mei cultor: is mihi carus.  
A quo non turbatur genus humanum, et a 15.  
genere humano qui nec ipse turbatur; gaudii,  
iracundiae, terroris turbis qui solutus est:  
is itidem mihi carus. Nulla expectatione sus- 16.  
pensus, purus, dexter, medius inter contraria,  
nihil sollicitus, omnibus inceptis qui renunti-  
avit, mei cultor: is mihi carus Qui neque 17.  
exultat, neque aversatur, nec moeret, nec de-  
siderat; fausti vel infausti exitus incuriosus  
qui mei cultor: is mihi carus. Aequanimus 18.  
in hoste atque amico, tum in honore et contu-  
melia, in frigore et calore, in voluptate ac do-  
lore aequanimus, ambitione exemptus; par 19.  
sibi in vituperio ac laude, taciturnus, con-  
tentus re qualibet, domo carens, firmus consi-  
lii, cultui addictus homo mihi est carus. Qui 20.  
vero sanctum nectar hocce, sicuti dictum, ob-  
servant, fide imbuti, in me intenti cultores,  
ii vehementer mihi sunt cari.



## LECTIO XIII.

## ALMUM NUMEN loquitur:

1. Hocce corpus, Kuntidis nate, TERRENI nomine nuncupatur. Istud qui novit (*spiritus*,) eum pronuntiarunt TERRENI GNARUM
2. veritatis periti. Me porro scias TERRENI GNARUM esse in omnibus TERRENIIS, o Bhârata. Quae TERRENUM ac TERRENI GNARUM amplectitur scientia, ea vera scientia a me
3. aestimatur. Hocce TERRENUM quidnam sit, et quale, quibusnam modis mutabile, et unde id; et hie (*Terreni gnarus*) quidnam sit, qualiumque capax: id compendio ex me audi,
4. a Sapientibus multifariam decantatum rhythmis variis singulatim, in theologicis sententiis metricis concinnatis, circa principia rerum
5. versantibus, clare demonstratis. Quinque elementa, sui conscientia, intellectus, ac invisibile porro, instrumentaque corporalia undecim,
6. et quinae sensuum perceptiones; cupido, aversio, dolor, voluptas, multiplex conditio, cogitatio, pertinacia: haec per TERRENUM mutationibus obnoxium compendio exprimuntur. Modestia, sinceritas, innocentia,
7. patientia, rectitudo, magistri vrecundia, puritas, constantia, sui coërcitio; abstinentia a rebus, quae sensibus obversantur; secessio a sui studio; geniturae, mortis, senii, morbi,
9. doloris, culpae respectus; immunitas ab ambitione et ab affectu erga liberos, conjugem, domum ceteraque ejusmodi; continua cogitationum aequabilitas in optatis vel minus optatis eventibus; mihi deditus unica devotione cultus, fideliter observatus; in secretis locis commoratio, fuga oblectationis in hominum
11. coetu; perseverantia in cognitione ejus, quod supra spiritum est; fructus e veri cognitione

percipiendi perspectio: haec declaratur scientia; inscitia, quae ab hac diversa est. Quod 12. cognoscendum, id effabor, quo cognito aliquis ambrosia vescitur. Sine initio summum Numen; neque ens id, neque non ens dicitur: undique manibus pedibusque instructum id, 13. undique oculos, capita, ora habens; undique auditu praeditum, in mundo consistit, cuncta comprehendens; omnium sensuum facultatibus collucens, ab omnibus sensibus segregatum; affectu immune atque Universum sustentans, a qualitatibus exemptum et qualitatibus fruens; *utrumque*, extrinsecus et intus 14. in animantibus; immobile ac simul mobile. Propter subtilitatem id discerni nequit, tum e longinquo positum, tum quasi coram; haud 16. distributum animantibus, et quasi distributum tamen insidens; animantiumque sustentaculum id cognoscendum, edax et rursus genitale. Luminum quoque id lumen a 17. tenebris remotum praedicatur, ipsa scientia, cognoscendum ac impetrandum scientia, cordi cujusque infixum. Sic TERRENUM, ac similiter SCIENTIA et COGNOSCENDUM declarata 18. sunt compendio. Mei cultor, istud dignoscens, ad meam essentiam conformatur. Naturam 19. itidemque Genium scias initio carere ambos pariter, mutationesque qualitatesque scias e natura ortas. In actu ministerii rerum agendarum principium declaratur natura; GENIUS in doloris ac voluptatis perceptione principium declaratur. GENIUS naturae infusus 21. mirum particeps fit naturalium qualitatium: propensio erga qualitates caussa est generationum ejus e bono vel malo utero. Spectator 22. monitorque, sustentator, perceptor, magnus dominus, summus spiritus quoque dicitur in hoc corpore GENIUS ille eximius. Qui sic 23.

- novit GENIUM naturamque simul cum qualitatibus, is, quocunque tandem modo versetur,
24. non amplius regeneratur. Contemplatione in semet ipsis perspiciunt nonnulli spiritum sua ipsius ope, alii rationali destinatione, operumque destinatione rursus alii; alii vero talem ignorantes, quum ex aliis audivere, eum observant. Hi quoque exsuperant mortalitatem, doctrinae sacrae auscultandae studiosi. Quoties gignitur quacubet substantia, stabilis mobilisve, TERRENI et ejus qui terreni gnarus est, conjunctione id *fieri* scias, Bhâratidarum princeps. Eundem in omnibus animantibus consistentem summum dominum, istis pereuntibus haud pereuntem qui cernit, is vere cernit. Eundem vero cernens ubique praesentem dominum, non violat semet ipsum sua ipsius culpa; exinde pergit ad summum

iter. Naturae autem vi opera peracta omnimodo qui cernit, necnon se ipsum eorum non esse actorem, is vere cernit. Quando animantium privam essentiam in unitate comprehensam respicit, et inde quidem explicatam, tunc numen impetrat. Quia initio caret, et qualitatum expers est summus spiritus ille incorruptibilis, vel in corpore commorans, Kuntidis nate, neque agit, neque inficitur. Sicuti omnivagus aether propter subtilitatem non inficitur, sic ubicunque cum corpore congressus spiritus non inficitur. Sicut illuminat unus universum hunc orbem sol, sic TERRENUM universum TERRENI GNARUS illuminat, o Bhârata. Hunc in modum discrimen inter terrenum ac terreni gnarum, scientiae lumine, et emancipationem animantium a natura qui norunt, ii ad summum procedunt.

## LECTIO XIV.

## ALMUM NUMEN loquitur:

1. Egregiam porro effabor scientiam scientiarum praestantissimam, qua cognita anachoretæ omnes ad egregiam consummationem hinc sunt profecti. Hac scientia freti ad meae sanctitatis consortium progressi vel in nova creatione denuo haud gignuntur, neque in rerum dissolutione percelluntur. Mihi pro utero est magnum Numen: in hoc foetum depono equidem; origo omnium animantium hinc existit, o Bhârata. E quolibet utero, Kuntidis nate, quae formae prodeunt, harum magnum Numen est uterus, ego semen praebens pater. Essentia, impetus, caligo: hunc in modum definitae qualitates e natura ortae

vinculis constringunt, o heros, in corpore spiritum incorruptibilem. Ex his essentia, propter sinceritatem lucida ac sana, dulcedinis studio constringit, et scientiae studio, vir innocue. Impetum affectibus cognatum scias, e sitis ortum stimulo: is constringit, Kuntidis nate, agendi studio mortalem. Caliginem vero ex inscitia natam scias, fascinationem cunctorum mortalium: errore, desidia, veterno ea constringit, o Bharata. Essentia in dulcedine praepollet, impetus in actu, o Bhârata; scientiam involvens vero caligo in errore praepollet utique. Impetu caligineque devictis, essentia existit, o Bhârata; impetus existit, essentia et caligine devictis; caligo perinde,



11. essentia ac impetu *devictis*. Quando in hoc corpore, per omnes portas collustrato, subnascitur scientia, tunc noscat aliquis, essentiam adultam esse utique. Aviditas, alacritas, festinatio, inquietus agendi stimulus: haec impetu adulto nascuntur, Bharatidarum princeps. Hebetudo, tarditasque, error, stuporque pariter: haec caligine adulta nascuntur, Kuruis proles. Quando autem essentia adulta ad dissolutionem pergit mortalis, tunc ad sedes puras eorum, qui summum norunt, progreditur. Impetu *adulto* ad dissolutionem profectus, inter agendi studiosos renascitur; porro dissolutus caligine *adulta*, e bruto quodam utero renascitur. Operis honesti fructus fertur essentialis ac sine labe; impetus autem fructus, molestia; ignorantia, caliginis fructus. Ex essentia nascitur scientia, ex impetu aviditas pariter; error ac stupor e caligine existunt, nec non ignorantia. Sursum eunt in essentia permanentes, in medio consistunt impetuosius, in infima qualitate versantes deorsum eunt caliginosi. Quando neminem alium praeter qualitates actorem spectator *ille* respicit, et id novit, quod qualitatibus praestat, *tunc* ad meam indolem is accedit.
20. Qualitatibus hisce tribus exsuperatis mortalis, e corpore genitis, genitura, morte,

senio ac molestia liberatus, ambrosia vescitur.

ARJUNAS loquitur:

Quibusnam signis, qui qualitates hasce exsuperavit. dignoscitur, domine? quamnam vitam professus? et quomodo praevertit hasce tres facultates? 21.

ALMUM NUMEN loquitur:

Qui tum claritudinem, tum alacritatem, tum stuporem, o Panduida, non aversatur, quando ea sese expromunt, neque, quando recedunt, desiderat; assidens tanquam hospes, qui, persuasus qualitates *intra fines suos* versari, consistit, neque vacillat; idem in molestia ac voluptate, sui compos, cui nihil interest inter glebam, lapidem et aurum, aequus in rebus gratis ingratisque, aequus in vituperio ac sui laude, in dignitate ac contumelia aequus, aequus inter utrasque partes, amicorum vel hostium; qui cuncta incepta dimisit: is qualitates exsuperasse dicitur. Quique me non aliorum evagante cultus devotione veneratur, is, qualitatibus hisce exsuperatis, ad conditionem divinam conformatur. Numinis nimirum ego sum sedes, ambrosiaeque incorruptibilis, legisque aeternae, ac voluptatis immensae. 22. 23. 24. 25. 26. 27.

## LECTIO XV.

ALMUM NUMEN *loquitur*:

1. Sursum agentem radices, deorsum agentem ramos ficum religiosam *quandam* praedicant perennem, cujus folia sunt versus: qui hunc
2. novit, is librorum sacrorum gnarus est. Deorsum sursumque expansi sunt hujus *arboris* rami, qualitatibus adulti, e rebus sensilibus germinantes, ac deorsum radices sunt propagatae, operum vinculis constrictae in aevo
3. mortali. Talis ejus forma non concipi potest in hoc orbe terrarum, nec finis, neque constitutio. Hac fico religiosa cum radicibus late serpentibus ense acuto acquanimitatis excisa,
4. deinceps iter istud est anquirendum, quo perfecti non amplius revertuntur. Nimirum ad hunc primaevum GENIUM ego deduco, unde
5. flumen istud antiquum dimanavit. Qui, arrogantiae et erroris expertes, ambitionis vitium devicerunt, constanter versantes in eo, quod supra spiritum est, et a quibus cupiditates recesserunt; a gemino affectu exsoluti, qui voluptate ac dolore designatur: hi incedunt, haud aberrantes, per iter hoc perpetuum.
6. Non illud illuminat sol, nec luna, neque ignis, quo ingressi haud revertuntur: id (*est*) domicilium meum supremum. Mei portio quidem in animantium mundo, vitalis, sempiterna, animum cum quinis sensibus e naturae
8. gremio attrahit. Quodcunque corpus nanciscitur vel undecunque exit princeps *iste spiritus*, cum eo congregitur illis arreptis, sicuti
9. ventus odores ab ipsorum cubili *arripit*. Auditum, visum, tactumque, gustum, nec non olfactum inspectans ille, animumque, rebus
10. sensilibus ministrat. Exeuntum, vel perma-

nentem etiam, vel fruentem, qualitatibus consociatum stulti non respiciunt: cernunt vero scientiae visu praediti; annitentesque devoti 11.  
eum cernunt in semet ipsis commorantem, *sed* quamvis annitentes, qui spiritales nondum evasere, haud eum cernunt, intellectu destituti. Qui splendor in sole concretus mundum 12.  
illuminat totum, quique in luna, quique in igne: eum splendorem meum esse scias. Ter- 13.  
ramque penetrans, animalia sustento ego vigore meo, nutrioque herbas cunctas, conversus in succum, qui saporem iis impertit. Ego in 14.  
ignem conversus, animalium corpore diffusus, cum anima, quam ducunt vel efflant, conjunctus, quatuor generum cibum concoquo. Et 15.  
cujusque ego cordi insideo: ex me est memoria, scientia ac ratiocinium: in librisque sacris universis ego sum et cognoscendus, et doctrinae theologicae auctor, itidem librorum sacrorum interpres. Duo hi Genii in mundo 16.  
*exstant*, tum dividiuus, tum individiuus: dividiuus est animantium universitas: individiuus in fastigio collocatus dicitur. *Praeter hos* 17.  
autem est alius GENIUS supremus, summi spiritus nomine designatus, qui mundo tergemino penetrato, eum sustentat, incorruptibilis, princeps. Quia dividiuum ego exsupero, ac 18.  
prae individo etiam excello, ideo per orbem et in libris sacris celebratus fui GENII SUPREMI nomine. Qui, errorum immunis, talem 19.  
me cognoscit Genium supremum, is, universitatis rerum gnarus, me colit omni vitae ratione, o Bhârata. Sic maxime arcanum prae- 20.  
ceptum hoc a me declaratum est, vir innocue. Hoc intellecto, sapiens aliquis fiat, atque omni negotio defunctus, o Bhârata.



## LECTIO XVI.

## ALMUM NUMEN loquitur:

1. Securitas, ingenii sui lustratio, in scientiae destinatione perseverantia, largitudo, temperantia et religio, pia meditatio, castimonia,
2. rectitudo, innocentia, veritas, irae sedatio, liberalitas, calumniarum repudiatio, benevolentia erga animantes, alienus a lascivia
3. animus, mansuetudo, pudor, constantia, vigor, patientia, firmitas, puritas, nullum vindictae studium, modica de se opinio: *hae* sunt *virtutes* ejus, qui divina sorte nascitur, o Bhârâta.
4. Simulatio, superbia atque insolentia, iracundia, nec non sermo contumeliosus et ignorantia: *hi* sunt *mores* ejus, Prithae fili,
5. qui daemoniaca sorte nascitur. Divina sors ad emancipationem, daemoniaca ad vincula ducere censetur. Noli moerere! Divina sorte
6. natus tu es, o Panduida. Duplex animantium natura est in hoc mundo; tum divina, tum vero daemoniaca. Divina fuse declarata; daemoniacam, Prithae fili, jam ex me audi. Neque agendi nec cessandi rationem norunt homines daemoniaci; non puritas, nec vero etiam certa vivendi regula, nec veritas in iis reperitur. Hi mundo nihil veri, nullam stabilem constitutionem inesse aiunt, et praeside eum carere, perpetuo existentem, quin imo, solam
9. libidinem pro caussa ei subesse. In hac opinione defixi, mente pessumdata, parum intelligentes, ruunt vehementer in actus, in mundi
10. perniciem intenti. Libidini inexplibili dediti, fraude, superbia, temeritate muniti, stulte ineptias aucupantes, prorumpunt, vitam impuram professi, cogitatione sine termino evagante freti, leto omnia finire; libidinis satiandae studiosi: "Quatenus licet (*fruemur*
12. *hisce!*)" sic statuto. Sperscentenis laqueis impliciti, in libidinem iramque proni, quae-

runt, libidine sua fruendi gratia, opes iniquitate accumulatas. "Istud hodie a me captum, 13.  
 "illud nanciscar desiderium; istud adest, illud  
 "quoque mihi rursus eveniet lucrum; iste a 14.  
 "me caesus inimicus, caedamque caeteros  
 "etiam. Princeps ego sum, ego deliciis afflu-  
 "ens, consummatus ego, praepollens, felix;  
 "opulentus sum, generosus: quis alius mei 15.  
 "similis? Sacrificabo, largiar, commissabor."  
 Talia sibi persuadent, ignorantia occaecati. Multiplici cogitatione perturbati, erroris reti- 16.  
 bus involuti, proclives in libidines suas explendas, praecipitant in infernum impurum. Opinione de se elati, opibus, superbia, temeritate muniti, operantur nimirum sacris hi ad simulationem sanctitatis haud rite perfectis; sui studio, violentiae, arrogantiae, libidini, 18.  
 iracundiae dediti, me in sua ipsorum aliisque personis perosi: obrectatores. Hosce ego in- 19.  
 fensos *mihi*, atroces, infimos hominum in mortalitatis vicissitudinibus coniicio identidem infaustos in uteros daemoniacos. Daemoniaco 20.  
 utero inclusi, dementes, e generatione in generationem, me haud nacti quidem, Kuntidis nate, denique infimam viam ingrediuntur. Triplex inferni ea est porta, qua semet ipsos 21.  
 pessumdant: libido, iracundia, nec non avaritia, idcirco istam triadem quis devitet. Hisce 22.  
 liberatus vir, Kuntidis nate, caliginis portis tribus, sectatur suam salutem, deinde viam supremam ingreditur. Qui, legis scriptae prae- 23.  
 ceptis neglectis, vitam degit ad libidinis arbitrium, is neque consummationem adipiscitur, nec felicitatem, nec viam supremam. Igitur 24.  
 lex scripta auctoritas tibi *esto* in rerum agendarum vel omittendarum discrimine, Cognito legis scriptae praeceptis imprato opere, peragere istud huic te decet.

## LECTIO XVII.

## ARJUNAS loquitur:

1. Qui, legis scriptae praeceptis neglectis, sacra faciunt fide imbuti: quatenus horum est statio, o Krishna? utrum essentia, an impetus vel caligo?

## ALMUM NUMEN loquitur:

2. Triplex existit fides mortalium. Nascitur ea e cujusque indole: essentialis, nec non impetuosa, et caliginosa. Hanc ausculta. Ingenii cujusque imago est ejus fides, o Bhârata. Fide praeditus quilibet homo, cui rei fidem
4. habet, talis est utique. Sacra faciunt homines essentialis Divis: Geniis Gigantibusque impetuosius; Manibus Lemerumque gregibus alii
5. sacra faciunt caliginosi homines. Qui lege scripta haud comprobatis sese castigant castimoniis homines, cum simulatione ac sui fiducia copulati, libidine, commotione, violentia obsessi, vexantes corpori insidentem compagem vitalem, dementes, et me perinde intimis corporis recessibus insidentem: hosce scias daemonibus addictos. At enimvero cibus etiam singulis triplex gratus est; triplex sacrificiam, castimonia, nec non largitio. Horum hanc
8. distinctionem ausculta. Aevum, substantiam, robur, sanitatem, voluptatem, hilaritatem augentes, sapidi, mites, solidi, suaves cibi essentialibus hominibus grati sunt. Acres, acidi, salsi, nimis fervidi, pungentes, acerbi inflammantesque cibi impetuoso placent, doloris,
10. molestiae morborumque foecundi. Vapidae, insipidae, et quae foetore corruptae sunt, vel rejectae etiam et obscoenae dapes caliginosis
11. gratae sunt. Quod ab iis, qui nullum inde praemium captant, offertur sacrificiam cum rituum respectu, nullo alio consilio menti infixum

nisi ut sacrificandi officium expleatur, id est essentialis. Praecepta autem praemii expectatione, simulandaeque pietatis gratia etiam quod perficitur, Bharatidarum optime, id sacrificium scias esse impetuosum. A ritu alienum, celebratum sine cibi distributione, sine carminibus solemnibus, mercede sacerdotibus negata, fide destitutum sacrificium caliginosum nuncupatur. Reverentia erga Deos, Brachmanes, magistros doctosque, puritas, rectitudo, vita ad theologiae studium conformata, innocentia: haec ad corporalem castimoniam referuntur. Sermo nullam commotionem excitaturus, veridicus et comitatus plenus nec non tacitae lectionis (*librorum sacrorum*) consuetudo: haec ad oris castimoniam referuntur. Mentis serenitas, benignitas, silentium, sui coercitio, indolis lustratio: haec ad spiritalem castimoniam referuntur. Fide insigni castimoniam hanc tripartitam servatam, ab hominibus nullum inde praemium captantibus, essentialis nuncupant. Honorem, dignitatem ac reverentiam sibi comparandi gratia, nec non cum simulatione pietatis quae castimonia exercetur, ea in hoc aevo declarata est impetuosa, levis, infirma. Quae ex inepto commento ad sui ipsius cruciatum exercetur castimonia, vel aliis damni inferendi gratia, ea caliginosa pronuntiatur. Hac persuasione, largiendi officium nobis incumbere, quae largitio fit ei, qui haud gratus est apud potentes, justo loco ac tempore, et pro merito, ea largitio essentialis memoratur. Quae vero favoris mutui captandi gratia, vel praemii respectu quoque fit, atque reluctantem, ea largitio impetuosa memoratur. Quae inopportuno loco ac tempore fit largitio atque inter indignos, sine comitate, cum contumelia, ea caliginosa



23. pronuntiatur. OM, ID, ENS: hunc in modum designatio numinis triplex memoratur, a quo Brachmani, librique sacri ac sacrificia olim  
 24. ordinata sunt. Ideo hac syllaba ôM pronuntiata, sacrificii, largitionis ac castimoniae actus religione imperati inchoantur semper a theolo-  
 25. gis. "Id ipsum est," sic statuto, sine praemii expectatione sacrificii et castimoniae actus, nec non largitionis actus varii perficiuntur ab  
 26. iis, qui emancipationem suam desiderant. De

veritate ac honestate istud vocabulum ENS adhibetur; de laudabili opere similiter adhibetur, Prithae fili, eadem vox. In sacrificio, 27. castimonia, largitione constantia quoque ENS appellatur; nec minus opus horum gratia susceptum ENTIS nomine nuncupatur. Quod 28. cunque sine fide peragitur, sive sacrificium sit, seu largitio, seu castimonia, sive opus, NON-ENS dicitur, Prithae fili: neque id valet post mortem, neque in hoc aevo.

## LECTIO XVIII.

### ARJUNAS loquitur:

1. Abdicationis, o heros, veram naturam cupio cognoscere, dimissionisque, sensuum domitor, singularum separatim, o Kesis interfecto.

### ALMUM NUMEN loquitur:

2. Optioni permissorum operum abdicationem ABDICATIONIS nomine vates intelligunt; omnium operum praemii dimissionem praedicant  
 3. DIMISSIONEM sermonis periti. Dimittendum culpaе instar esse opus *quodlibet*, nonnulli docuere philosophi; ad sacrificium, largitionem, castimoniam pertinens opus haud dimittendum, rursus alii. Decretum meum jam ausculta super dimissione, Bharatidarum optime. Dimissio videlicet, virorum princeps,  
 5. triplex pronuntiata est. Ad sacrificium, largitionem, castimoniam pertinens opus haud dimittendum, faciendum id utique. Sacrificium, largitio, nec non castimonia, sunt lustramina sapientum. Sed et ista opera, (v. c. *bellum militi gerendum et s. p.*) ambitione

fructuque dimissis, peragenda sunt, Prithae fili; hoc est decretum meum certum ac supremum. Necessary vero operis abdicatio haud 7. consentanea est: istiusmodi operis intermissio a stultitia profecta caliginosa praedicatur. Difficile esse reputans, si quis opus quoddam 8. prae formidine corporalis molestiae dimittat, is, facta dimissione impetuosa non sane dimissionis fructum percipiat. "Peragendum 9. est!" sic statuto, quodcunque opus necessarium peragitur, o Arjuna, ambitione fructuque dimissis: haec dimissio essentialis aestimatur. Neque aversatur minus prosperum opus, nec 10. prospero inhaeret dimissor, essentiae consociatus, prudens, dubitatione excutis. Nequaquam fieri potest, ut *homo* corpore indutus opera dimittat omnino; qui vero operum fructum dimittit, is DIMISSOR, hoc nomine appellatur. Inoptatus, optatus, mixtusque, triplex 12. operis fructus obtingit non dimittentibus post obitum, at dimittentibus non uspiam. Quin- 13. que haec, o heros, principia disce ex me, rationali demonstratione explicata, ad consum-

14. mationem cujuscunque operis necessaria: regimen, deinde actor, et instrumentum speciatim diversum, varique singulatim habitus, Fatumque quinto loco accedens. Corpore, voce, animo quodeunque opus aggreditur homo, seu justum, sive iniquum, quina haecce sunt ejus
15. principia. Quod quum ita sit, qui actorem semet ipsum duntaxat cernit prae mentis ruditate, non is vere cernit stolidus. Cujus indoles non inflata est sui fiducia, cujus mens non polluitur, is, vel occisis hisce mortalibus, neque occidit, neque vinculis constringitur.
16. Cognitio, res cognoscenda, cognitor: hoc triplex est agendi momentum; instrumentum,
17. opus, actor: haec triplex operis summa. Cognitio, opusque, actorque, trifariam *singula* pro qualitatibus discrimine declarantur: qualitatibus ex ordine enumeratis haec porro ausculta.
18. Qui *cognitione quis* in omnibus, quae exstant, unicum existendi elementum incorruptibile cernit, indiscretum in discretis, eam cognitionem scias essentialem. Singulatim autem quae cognitio varios existendi modos peculiare novit in omnibus quae exsistunt, hanc
19. cognitionem scias esse impetuosam. Quae vero ad singulum negotium applicata est, quasi sit universitas rerum, principiis carens, veri summae haud consentanea atque angusta,
20. ea *cognitio* caliginosa nuncupatur. Quodeunque necessarium opus, ambitione seposita, sine ira et studio peragitur ab homine fructum
21. haud captante; id essenziale dicitur. Quod vero opus ab homine libidines captante vel etiam fiducia sui elato peragitur, cum magno
22. molimine, id impetuosum nuncupatur. Sine respectu pendentis inde perniciosi, injuriae et propriarum virium stulte peragitur opus: id
23. caliginosum nuncupatur. Ambitionis expers, minime magniloquus, constantia ac fortitudine praeditus, in eventu prospero sive improspere
24. immutatus actor essentialis dicitur. Affectibus commotus, operis fructum captans, avidus, ad injurias inferendas pronus, impurus, exultationi et moerori obnoxius actor impetuosus

praedicatur. Ineptus, vilis, contumax, malignus, otiosus, piger, animum despondens morasque necens actor caliginosus dicitur. 28.

Mentis divisionem nec non constantiae secundum qualitates tripartitam ausculta, declaratam plene ac singulatim, contemtor opum. 29.

Quae aggrediendi ac recedendi opportunitatem, quid faciendum sit vel non faciendum, periculum ac securitatem, nexum solutionemque novit mens, ea, Prithae fili, est essentialis. 30.

Qua *quis* justum et injustum, tum etiam quid faciendum et non faciendum, incongrue judicat, ea mens, Prithae fili, est impetuenta. 31.

Quae injustum pro justo habet caligine involuta, et omnes res in contrarium vertit: ea mens, Prithae fili, est caliginosa. 32.

Qua *quis* sustentat animum, spiritum vitalem, sensus actusque in devotione nusquam evagante: ea constantia, Prithae fili, est essentialis. 33.

Qua vero constantia quis honestum, utile, dulce sectatur, o Arjuna, cum ambitione, fructuum cupidus: ea constantia, Prithae fili, est impetuenta. 34.

Qua veterum, pavorem, sollicitudinem, moerorem, recordiam non excutit insipiens: ea constantia, Prithae fili, est caliginosa. 35.

Voluptatem vero nunc triplicem audi ex me, Bharatidarum princeps. Ubi quis consuetudine delectatur, atque ad molestiae finem pervenit; quidquid, circa marginem veneni instar, in fundo nectaris est simile: ea voluptas essentialis declaratur, e mentis ipsius serenitate nata. 36.

Quidquid propter copulationem sensuum cum rebus sibi subjectis circa marginem nectaris est simile, in fundo veneni instar: ea voluptas impetuenta memoratur. 37.

Quae circa marginem et in consequentibus voluptas delusio est animi, veterum, inertiam, temeritatem augens, ea caliginosa nuncupatur. 38.

Non ullum exstat sive in terris, sive, altera ex parte, in coelo et inter Divos ens, quod immune sit naturalium harum trium qualitatum. 39.

Brachinanorum, militum, opificum servorumque, o hostium vexator, munera distributa sunt secundum qualitates e cujusque 40.

41.



42. indole nascentes. Tranquillitas, continentia, puritas, patientia, nec non rectitudo, scientia universalis et peculiaris, fides rebus divinis habita; *haec sunt* Brachmanorum munera, ex  
 43. ipsorum indole nata. Virtus bellica, splendor, constantia, habilitas, statio in proeliis intrepida, liberalitas et imperatoria dignitas: *haec sunt* militum munera, ex ipsorum indole nata.  
 44. Agricultura, armentorum cura, mercatura: *haec sunt* opificum munera, ex ipsorum indole nata. Ministeriale munus quoque servi est  
 45. *proprium*, ex ipsius indole natum. Suo qualicunque munere contentus consummationem impetrat homo. Suo munere contentus quomodo consummationem nanciscatur, id nunc  
 46. audi. Unde est origo animantium, a quo Universum hoc expansum, *hunc* suo *quisque* munere veneratus, consummationem adipiscitur  
 47. mortalis. Satius est suo officio, etsi deficientibus viribus, fungi, quam alienum officium accurate implere. Sua ipsius indole determinatum opus peragens non incidit in peccatum.  
 48. Connatum opus, Kuntidis nate, quamvis cum culpa consociatum, ne quis deserat. Omnia incepta mortalium nimirum culpa sunt involuta,  
 49. sicuti ignis fumo. Inambitiose animatus, undique se continens, nullo cupidinum stimulo incitatus, ad otii consummationem summam  
 50. abdicatione progreditur. Consummationem adeptus, quomodo Numen perinde adipiscatur, id ex me disce brevi comprehensum, Kuntidis nate: quae sedes scientiae summa  
 51. est. Mente pura devotus, sonos et reliqua ejusmodi dimittens, propensione et aversatione procul habitis, solitudinem petens, levi victu  
 52. utens, voce corpore, animoque coërcitis, in contemplationis devotionem intentus, semper  
 53. ad immunitatem ab affectibus applicatus, qui sui fiduciam, violentiam, superbiam, libidinem, iram, avaritiam expulit, sui commodi incuriosus, tranquillus, *is* ad divinam conditionem  
 54. conformatur. Numinis consors, serenus, nec moeret, nec desiderat; aequabilis erga cuncta  
 55. animantia mei cultum accipit summum. *Eo*

cultu me eognoscit quantus qualisque sim, penitus. Deinceps me penitus eognito, adit me protinus. Is quoque, qui cuncta opera  
 56. continuo peragit, me fretus, meo favore nanciscitur viam aeternam, nunquam fallentem. Cogitatione cunctis operibus in me depositis,  
 57. mei studiosus, mentis devotione fretus, mei contemplator semper esto. Me contemplans  
 58. omnia discrimina meo favore trajicies; at vero, sin tu prae tui fiducia me non auscultaveris, peribis. Quod, fiducia tui fretus, te haud  
 59. pugnaturum esse statuis, frustra est hoc propositum tuum: natura te impellet. Proprio  
 60. munere ex indole tua orto, Kuntidis nate, constrictus, quod non vis facere errore duetus, id facies vel invitus. Dominus cunctorum  
 61. animantium in cordis regione, o Arjuna, consistit, cunctos animantes, rota hac volubili vectos, deludens Magia sua. Hunc igitur  
 62. *tanquam* perfugium adi omni reverentia, o Bhârata; hujus favore summam tranquillitatem, stationem adepturus es sempiternam. Sic tibi scientia tradita est a me, arcano magis  
 63. etiam arcana. Hac integra perpensa, quomodo tibi placet, ita facito. Omnium maxime arcanum amplius audi meum praestantissimum sermonem; gratus es mihi, certus consilii:  
 64. ideo effabor tibi *quod* salutare sit. Mihi mente deditus esto, mei cultor; mihi lita, me salvere jube; me utique adibis. Verum tibi polliceor. Carus tu mihi es. Cunctis religionibus  
 65. dimissis me *tanquam* unicum perfugium sectare: ego te ab omnibus peccatis liberabo. Noli mocrere! Hoc a te nec profano, neque irreverenti unquam, neque contumaci est evulgandum, neque ei qui mihi obtrectat. Qui  
 66. hoc praestantissimum arcanum mei cultoribus tradet, summo honore mihi tributo, is me adibit sine dubio, neque isto mortalium quisquam gratiora mihi faciet, neque erit mihi  
 67. isto alius quisquam carior in terris. Quique  
 68. perleget hocce sanctum colloquium inter nos ambos, ab eo scientiae sacrificio adorari ego potero: sic stat sententia. Quique fidei plenus  
 69.  
 70.  
 71.

homo sine obtrectatione id modo auscultaverit, is quoque, liberatus, faustos, mundos eorum nanciscetur, qui piis operibus functi sunt.

72. Num istud auscultatum a te, Prithae fili, in unum intenta cogitatione? num ignorantiae confusio discussa ex te, contemtor opum?

ARJUNAS loquitur:

73. Discussa confusio, recordatio est accepta a me tuo favore. Confirmatus sum, dubio diremto: exsequar sermonem tuum.

SANJAYAS loquitur:

74. Sic ego Vâsudêvae Prithidaeque magnani-

mi colloquium hocce audiebam, mirabile, pilorum horrorem efficiens. Vyâsae favore 75.  
postquam audiivi istud mysterium ego summum, devotionem *nimirum*, devotionis principe ipso Krishna coram enarrante, o rex, 76.  
recordatus, denuoque recordatus colloquium istud mirabile Pulricomi Arjunaëque, sanctum, gaudeo quovis temporis momento. Is- 77.  
tamque recordatus, denuoque recordatus formam, ultra quam dici potest, mirabilem Haris, stupore ingente percellor, o rex, et gaudeo iterum iterumque. A qua parte *pugnat* de- 78.  
votionis dux Krishnas, a qua parte Prithae natus arcitenens, ibi Faustitas, victoria, principatus, cuncta ea stabilia. Sic stat sententia.





AN ESSAY  
ON  
THE BHAGAVAT - GEETA,

BY THE REV. R. D. GRIFFITH.

~~~~~  
"We can do nothing against the truth; but for the truth."—II. Cor. xiii. 8.  
~~~~~

THE publication of the Bhagavat-Geeta, as it appears in the foregoing part of this work, is in accordance with the spirit of the present age, and may be regarded as serviceable in no inconsiderable degree, to the interests of Truth and Religion. The former circumstance is its vindication:—the latter its recompense. Hindoo philosophy from its intrinsic elements, not less than on account of the antiquity which is assigned to it, and the immense influence which it exerts, challenges studious attention. By most, but those who know it best, it has been undervalued, and consequently misrepresented to an extent almost incredible, except on the ground that they to whom the charge belongs, labored under a false and obstinate bias, or some other disadvantage of habit or association. Of Baldeu's translation of the Veda, Holwell declares, that it is a monster that shocks reason and probability, occasioned by his not attending to the allegory. These errors he justly conceives, do not arise from misinformation merely, but from not drawing the veil;—from not penetrating into the true doctrines of India.

The philosophy of the Hindoos, however, is destined to receive more appropriate treatment, and to lead to results of higher consequence. Truth wherever it lie, and in whatever form it be developed, must sooner or later become the handmaid of Christianity; and this with a directness and

power, proportioned to its depth and spirituality. The most potent principles, are not always the most palpable; as sometimes the most precious gems, are found furthest from the surface of the soil that contains them.

It must not be assumed from these remarks, that we accord an unqualified approval to the Bhagavat-Geeta. The sentiments with which we regard it, may not be so designated. Truthful and animating as are some of its principles, and irresistible and ennobling as are some of its precepts, we look upon the system propounded by Krishna, with painful feelings. The spectacle of minds of the first order, struggling for a freedom of which they had the presentiment, but not the means to realize; intellects of transcendent power, combining the glimmerings: appropriating the dim and shadowy intimations of those eternal verities, the full light of which comes to mankind, only through the Scriptures of God, may well provoke respectful sympathy. Every error presupposes some truth, and every system of mythology, however speculative, superficial or ill-formed, has for its nucleus and support, principles which lie deep and inalienable in the convictions, and destinies of humanity, and in the order and constitution of the government of the Most High. "Nulla falsa doctrina est, quæ non aliquid veri permisceat."—Aug. Quaest 1, 2. C. 40.

The work however is to be appreciated accord-



ing to the standards to which other systems of metaphysics and morals are subjected. The *experimentum crucis* in this, as in other cases must decide. We cannot but confess then, that a preliminary difficulty of considerable importance presents itself: i. e. that which relates to the credibility of the whole episode. Our commendations of the Bhagavat-Geeta, receive a disagreeable and unlooked-for check, by the objection that the evidences of its claims to be ranked amongst those systems which should control our feelings, and command our credence, are weak; in other words, that its reputation is fabulous, though its purport happens to be so notably excellent: that there are flaws in its title, though its contents are mixed up with doctrines of the highest speculative value. To overlook this difficulty were to make a false step, and in this particular, as in those on which we may subsequently animadvert, we shall only do that, which we invite all reasonable and candid men to do, with our own Sacred Scriptures.

The reputed circumstances of its origin, invests the poem with the disadvantages of fiction. Thinking men well demur ascribing to it more weight than they could assign to any other essay of the imagination, which had truth for its substratum only. The poem is a dialogue supposed to have taken place between Krishna, an incarnation of the Deity; and Arjoon a son of Pándoo. The subject of the poem is a famous civil war, between two branches of the houses of Bhârat. When the forces on either side were marshalled for the contest, Arjoon stricken with compunction and regret at the sight of kindreds so illustrious and intimate, being prepared for war, seeks counsel and commiseration of his God: hereupon the entire dialogue ensues. We conceive that in this mode of introducing the episode, there is betrayed a want of taste and probability. The likelihoods of the whole account are destroyed by the incredibility of the narrative: the accessories of the poem, invalidate its authority. The God and his pupil discoursing on the profoundest mysteries of metaphysics and religion, amid the tumult and excitement of two powerful armies breathless to be avenged on each other! That was not the season for teaching the dogmas of an occult philosophy, nor for the delivery of a series of abstruse lectures on speculative theology. The crisis forbid it; the juncture and the exercise, were incompatible. We are forced to discredit the testimony.

How unlike the circumstances of the proclamation of the Law on Sinai; the accompaniments of that event befitted the occasion. Thunder and lightning and earthquakes, and the other dreadful phenomena by which it was signalized, became the majesty of God, and the sacredness of the transaction. And how opportune, how seemly, how dignified the intercourse which Christ the Lord Jesus, "God manifest in the flesh;" held with those whom He taught! In the circumstances of His sojourn amongst mortals, there was nothing that shocks our predilections, or disarms our confidence. Men in their search for wisdom do not wait for it at the oracle which falsifies itself.

The incongruities of a system with itself, or with other systems of equal repute and influence, are fatal to an unreserved and indiscriminating reception of it. Its authenticity will be attested by its consistency. Principles and facts that neutralize each other, are not to be received: they convict the system, with which they are identified, of fallacy, if not of artifice. And out of a variety of rival schemes, that solicit confidence, assert orthodoxy, and are clothed with the mysterious sanctions of an equally high antiquity, how may we justify our preferences. All of them cannot be true. The mere supposition offends our common sense. By what criteria then, are we to be guided in our choice, how may we show reason for our faith? The followers of the Bedang, (says Dow,) affirm that there is no soul in the universe but God: the sect of Neadirsen strenuously hold that there is; as they cannot conceive that God can be subject to such afflictions, and passions as they feel in their own minds or that He can possibly have a propensity to evil. Here is a most inconvenient discrepancy: which of the two sects holds the truth? Now it is precisely from such a difficulty that the Bhagavat-Geeta must be liberated, in order to the establishment of its higher claims.

The internal contrarieties of the Geeta, will present themselves to the reader as he proceeds in its examination: we simply observe that they run through the entire poem; a dark vein vitiating the whole statue, which neither the chisel, nor design of the artist, can compensate. Of this Wilkins himself was painfully aware. In the fifth paragraph of his preface, he bespeaks the suffrage of the critic, by an honest acknowledgement of this defect. "The reader will have the liberality to excuse the obscurity of many passages, and the

confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Bráhmáns of the present times; and that, small as the work may appear, it has had more comments than the Revelations."

The orthodoxy of the Geeta in many of its fundamental tenets, much less as a whole, no intelligent Hindoo would allow. The philosophy of Patanjali, forms its basis. But this eminent man was not more celebrated as an authority in metaphysics and theology, than were Vedu-vasu Goutama, Kupila, and others of the founders of the Hindoo schools—between whom and Patanjali there are declared the most direct and stubborn contradictions. Patanjali taught that "Spirit has no intercourse with visible objects—the intercourse is that of the mind." Vedu-vasu on the other hand, inculcated that God is matter, as well as life. "Bramha is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow that he is indebted to some other for the clay." Patanjali says, that "God is to be seen by the Yogee." Kupila objects, that when the Veda speaks of spirit, as being visible it merely means that "it is perceived by the understanding only." Patanjali says the universe arose from "the will, or the command of God, who infused into the system a power of perpetual progression." Goutama maintains that "atoms are eternal." These few discrepancies will suffice for showing that the tenets of the Geeta are not universally adopted. They are to be entertained with reservation. We are forbidden yielding to them the deference due to a standard of accredited and undeniable authority. It was doubtless on perceiving these contrarieties that D. Ohsonville, in the preface to his French translation of the Bhagavat, makes the following observations respecting the Brahminical sects and sacred books. "The Indians are divided into two orthodox sects, which, however, violently oppose one another, the one asserting the supremacy of Vishnu, the other of Siva. The Puranas differ in their interpretations of the Vedas, some

of them giving the supremacy to Brahma, some to Vishnu, and some to Siva. These books are properly speaking, pieces of controversial theology. The Brahmans, who composed them, disputing to which of their three gods the supremacy belongs, support the pretensions of each by an enormous mass of mythological legends, and mystical opinions, in favour of the God whom the author adopts. All are equally supported by the authority of the Vedas."

It is with no small complacency then that the glorious Gospel of the blessed God is pronounced exempt from the confusedness and contradictions from which it is impossible to absolve the work under review. We verify it by miracle and prophecy: proofs that wall it round about with divine defences. In the arrangement of the demonstrations of its divinity however, we may safely forsake these its more popular and patent signs; and allege its intrinsic credibility, arising from its adaptation to the faculties of man, and its concurrence with the teaching of nature. Christian revelation, takes up and expounds the theorems implied in the moral bias of humanity. To the lights of reason, the constitution of the mind, and the administration of providence, it offers no collision; on them it inflicts no discredit. More than this may be predicated for Christianity: it imparts a deeper impression, and calls out into greater vividness, the traces of God's character and will, where they are dim and effaced. Before this tribunal, conscience is encouraged to a louder declaration; the sun and the moon and the stars, are charged to a more emphatic testimony; and reason is consciously protected in the full exercise of her own sovereign rights. In the Gospel, christian revelation is propounded in its most perfect form; but does not insult the decalogue of Sinai, nor the enactments of Eden, nor any of the yet more rudimental elements of obligation, which these presuppose. Harmonious in itself, it accords with the principles and ordinations on which it is superinduced. It tacitly premises all that is true and good in nature and history. It gives to the sensibilities of the heart a more distinct articulateness, and invests them with a more solemn authority. It evolves into greater detail and manifestness all that we deplore in the records of the world's sorrows; and fixes for ever, the only realities that answer and appease the wants of rational beings.

It is worthy of special observation, that in the



Institutes of Menu, there is no mention of the great heroes of the Mahabharat. Precepts and examples of former monarchs are appealed to, but neither Pandun or Kuru is named. For this notice we are indebted to No. XV. of the Calcutta Review. In these Institutes "there is no allusion to the sacrifice of Yudhistira in proof of universal sway to the mighty maec of Bhima or the unerring bow of Arjuna!" It is significantly added. "We are well aware that the vagueness of Hindoo Chronology and the difficulty of assigning a certain date to King and sage preclude us from building any reasonable hypothesis on the above remarks. But still the absence of any reference to the great war of the Kurus and Pandus or to the expedition of Rama is worthy of notice, and has not so far as we are aware been taken up by any of the great orientalists" 165, 166 p. We leave it for others to determine how far this circumstance detracts from the antiquity and sacredness of the Geeta.

After having weighed and noted, these initial strictures, we think that the reader will be better prepared for a fair and dispassionate examination of the substance of the poem. We cannot disregard the premonition that our course is through thicket and jungle—that the fragments of truth which are to reward our search, are to be arrived at but at the cost of much effort, and that after all, we may be better served elsewhere. Humboldt's analysis is to our mind as skilful and convenient, as any of which this relie is susceptible. We shall avail ourselves of the order in which he has classified its several topics.

I. The second, third and twelfth chapters of the Geeta comprise what might be called the *Psychology* and the *Ethics* of the system; in the exposition of which, the preceptor cautiously descants on the essential distinction between mind and matter; with no obvious design beyond that of inculcating the doctrine, that actions derive their qualities from matter, and are in all respects involuntary and inevitable. The former science was cultivated to a remarkable degree of refinement by the ancient Brahmans. Like the philosophers of Greece however they were divided into various sects distinguished by opinions the most opposite and irreconcilable. The following notices in the lectures before us, are considered of pre-eminent value.

"How can a man that believeth that this thing (the soul) is incorruptible, eternal, inexhaustible,

and without birth think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul having quitted its old mortal frame entereth into others which are new. The weapon divideth it not,—the fire burneth it not,—the water corrupted it not,—the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immoveable; it is inconceivable, and unalterable." II. 21—25.

This pure incorruptible essence is represented as oppressed and shackled by its affinity with matter: and as approximating its highest perfection, in proportion as it is disengaged from material and sensuous "bonds"—nevertheless action though it be an encumbrance to the soul, is to be preferred to inaction. "Perform the settled functions, action is preferable to inaction; the journey of thy mortal frame may not succeed from inaction." III. 8. Moreover inaction is an impracticable thing. "No one ever rested a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature" III. 5. The highest wisdom therefore regards all actions, as phenomena of matter distinct from man's own being. "The man who is acquainted with the nature of the two distinctions, cause and effect, having considered that principles will act according to their nature giveth himself no trouble." III. 28. This indifference to the consequences of action is not absolute and insensate. It consists in transferring all action to the supreme being; leaving issues and responsibility with him! "Throw every deed on me, and with a heart over which the soul presideth, be free from hope, be unassuming, be free from trouble." III. 30. "They also who preferring me leave all works for me, and free from the worship of all others contemplate and serve me alone." XII. 6. "Let the motive be in the deed, not in the event: be not one whose motive for action is the hope of reward, have no inordinate desire after inaction." ("In ipso opere momentum tibi sit, at nunquam in ejus praemiis. Noli ad opera praemiis impelli, nec otii ambitiosus esto.") II. 47, 48. From these dogmas are consequently extracted the paradox that

"He who beholds inaction in action,  
And action in inaction;  
He is wise among men,  
He is devoted, he has absolved all action." IV. 18.

The man who realizes this is pronounced free from the taint of sin, and remaineth like the leaf of the lotus unaffected by the waters. V. 10.

It is difficult to find passages of equal sublimity in any work on Hindoo philosophy, to which we have access. Narud, in the Bedang, is represented as interrogating Brahma on the nature of the intellect. "What dost thou mean O Father by intellect?"

BRAHMA.

"It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time."

NARUD.

"What becomes of it after death?"

BRAHMA.

"It animates other bodies or returns like a drop into that unbounded ocean from which it arose." "When the yogee renounces all assistance from the understanding and remains without the exercise of thought he is identified with Brahma, and remains as the pure glass when the shadow has left it." (Vedu-vasu) To a yogee says Kupuli—in whose mind all things are identified as spirit what is infatuation? what is grief? He sees all things as one, he is destitute of affections, he neither rejoices in good nor is offended with evil."

The Greeks and Romans speculated on the immateriality, incorruptness, and eternity of the soul. These were questions forced upon their notice by the very instincts and misgivings of their nature; but their illustrations are clogged by argumentative and rigorous habits of thought. The regions familiar to an oriental wing, they seem not to have reached. The brevity and impressiveness of Krishna's description of man's nobler part, we have in vain striven to match, out of their writings. Plato as translated by Cicero, in his first Tusculan, gives to the human soul the attributes of the Divine Being, and supposes it to have been from Eternity, uncreated and self-existent. His words are heavy and unenticing, though doctrinally important. Speaking of the principle of motion, or the soul; he says "principii autem nulla est origo, nam e principio oriuntur omnia—ipsum autem nullâ ex re aliâ nasci potest; nec enim esset id principium quod gigneretur aliunde. Id autem nec nasci potest, nec mori." (Cap. 2, 3.) In this passage and in others, the immortality of the soul,

is not supposed to arise from any foreign or external cause, but is resolved into the natural and inherent powers of the soul itself. *ἐπειδὴ δὲ ἀγέννητον καὶ ἀδιάφθορον αὐτὸ ἀνάγκη εἶναι—τοῦτο δὲ οὔτε ἀπόλλυσθαι οὔτε γίνεσθαι δυνατόν, ἐξ ἀνάγκης ἀγέννητόν, τε καὶ ἀθάνατον ψυχὴ ἀνείη.* The *energy* of Aristotle, was a word of mighty import, in that author's philosophy, since his doctrine on that subject is a link in the grand chain, by which he connects earth with heaven, and mortals with the deity. As such it corresponds to the *action* discoursed on in the slokas, cited above. "Energy refers to action, and that is said to exist in energy, which executes its peculiar work, or performs its peculiar functions. The state of energy is the most perfect state of existence in which any object can be exhibited. Though energy always implies action, yet all actions are not energies. The kind of life, which the best and happiest men lead occasionally in the unobstructed exercise of their highest powers, belongs eternally to God, in a degree that should excite admiration in proportion as it surpasses comprehension." (Gillies' Arist. I. 153, 155.)

This regard of the consequences of actions was taught by Zeno and his disciples with an authoritative earnestness resembling that of Krishna. "Nevertheless they seem to have been all of this persuasion that the frightening of men with punishments after death was no proper or accommodate means to promote virtue, *because that ought to be pursued after for its own sake*, or the good of honesty, *as vice to be avoided for that evil of turpitude which is in it, and not for any other external evil consequent thereupon.*" (Cud. II. 26.)

We do not doubt that the constitution of man is made up of material and spiritual properties; that he consists of a body and of a soul. His outer frame is the organized machine of an immaterial principle. For the notion that mind is the effect of the physiology and structure of the body, and is not separable from it, we have but the utmost abhorrence. The soul we hold to be superadded to its perishable and earthly vehicle; and that it is consequently capable of an existence independent on it. Shape, solidity, extension, magnitude, are the cognizable properties of the one. Consciousness, volition, reason, memory, the descriptive phenomena of the other. They are alike known only by their qualities: the one by such as are recognized by bodily senses, the other by such as are discerned by individual consciousness. Every atom



of the human body however minute—every filament however attenuated—every nerve however delicate, present the signs by which we define matter. And thought and imagination and feeling, intimately as they are linked with man's frame, are essentially distinct from it. These two never interchange their attributes. They do not reciprocate their laws—

“Souls uncorrupted live, how'er we die,—  
The gift and image of the Deity.  
From earth we come, our bodies turn to nought  
Dissolved in dust,—the soul high heaven has caught!  
Equal all parted souls! 'neath God's command,  
Common their endless home and native land;  
A meeting-place for paupers and for kings.  
Short is the time we live, but still it brings  
Important seasons on its rapid way,  
The soul, undying, towers beyond decay!”

Of those passages which contain the *ethics* of the poem, so much cannot be said. It would seem that men have always been slower in coming to moral truth, than they have been in arriving at metaphysical truth. Questions the most subtle and complicated respecting the faculties and laws of mind, were settled with a precision and correctness, which leave us nothing to wish for, long before the nature and obligation of duty, were rightly comprehended. The case before us is in illustration. The instructions of Krishna on this subject, we are bold to say, are confused to no small extent, and in practice such as are never, and can never be realized. After anything as we think, but a heedless examination of these lessons, we most conscientiously sympathize with the bewildered and baffled Arjoon. “Thou as it were confoundest my reason with a mixture of sentiments, wherefore choose one amongst them by which I may attain happiness, and explain it unto me.” III. 2.

The consequences of action are to form no part of the motive to its performance: the motive is to be in the *deed* regardless of the results! This seems to be the cardinal principle of the entire scheme. It is to be observed however, that the *sanctions* of law, are as necessarily one of its elements, as its obligations. This is exemplified in the economy of a household, and a civil government, as well as in the administrations of God. A child is urged to duty not only by pressing on him the claims of a parent, but by warning him of the evil consequences that will follow its neglect. To the observance of civil law, we are impelled, not less by the good with which it will be awarded,

than by the mischief which the breach of it will entail. And God in all his dispensations has “set before us life and death,” with as much clearness and emphasis, as he has made assertion of his rights. Law may make appeal to some higher principles of our nature: yet the sanctions of law are amongst the most cogent persuasives to obedience. It is a deep seated principle of our nature and is inseparable from it. It obtained in paradise. It attends our apostacy—and however debased humanity may be, the desire of good and the dread of suffering, are amongst its loudest calls to a duteous, and right decision.

Man is a *provident* being. Does he not act on experience? Forethought is a characteristic of wisdom. In the noblest of our species, its exercise has been the most vigorous and penetrating. Were it not so, there would be no enterprize, and no counsel amongst men. This property of mind, was surely not created to be insulted and trampled down. Moreover, the fact that fixed results are annexed to specific actions, seems to us to be more than presumptive of its being the intention of God, that they should enter into the motives of conduct. Chequered and prolonged intervals may transpire between the act and its retribution; but it will come. Of its coming we are intuitively advised even before the act is committed. The succession between the conception of the act, and the result of the act, is too instantaneous and certain for any human being, whose higher nature is not ruinously corrupted, to be able to divorce the one from the other. The principle inculcated in the text is one with which the relationships of life are not content. The bond which connects servant with master,—child with teacher—friend with friend, is near its dissolution and never thrives under the mere verdict of duty: it is too cold and artificial. When the ties of parents to offspring—of husband to wife—of subject to sovereign—of man to God, are to be revered and cherished only out of the constraints of duty, it argues that they are well nigh dead. Man constituted as he now is, must have other considerations to bear down upon his feelings, before his course be steady or virtuous. Obligation simply, is impotent as a permanent motive. “If it be objected that a mercenary feeling is implied in this idea and expectation (i. e. of reward) we disclaim, once for all, that religion ever proposes itself to an abstract disinterestedness in man. Such a tenet holds not with

the first speculative view of law. It contradicts all the love of happiness, and fear of misery, which are our earliest conscious emotions. It is at variance with our probationary position during the present life. It wars with every sanction of obligation. The greatest exercise of reason, the best conduct of understanding, to which we can have recourse, is to seek the most extensive measure, and the most durable continuance, of good." (Hamilton's Congregational Lecture, 199 p.)

The refined *fatalism* that lies at the root of this portion of the poem, is pointed out by Humboldt. The doctrine of the unavoidable nature of actions, he observes "implies a necessary fatalism, as matter which is equally eternal with the godhead, must by necessity revolve for ever the wheel of its changes by means of which the godhead which comprehends every individual existence in itself, is properly speaking to be considered as the only moral agent." p. 126. To this the system conducts us;—on this dreary and uninviting shore, we are at length landed. To us it is no matter of surprise that with the recent revival of Hindoo philosophy in Bengal, and to some extent nearer our own dwelling, this repulsive doctrine has been so obstinately embraced. Should the sentiments inculcated in the Geeta obtain intelligent general dissemination; we see no alternative but that before long, the country will be plunged into the most hopeless infidelity; the other extreme of the coarse and corrupt idolatry by which it is now pervaded. The arguments which have been from time to time employed for the confutation of ancient and modern fatalists, might be profitably brought forward here, did it comport with the objects of this essay. It will suffice to observe, that the doctrine interferes with human responsibility and freedom; and whatever clashes with them, subverts itself. The transference of our actions and condition to Deity, subtracts from our moral feelings all healthful stimulus; it sheds upon us an unmanly indifference; it disorganizes the probationary and tentative economy with which we are allied; it blasts the charities of man's heart; it strips the spirit of ardour—it paralyzes its elasticity;—it breaks its wing. The sensuous and the spiritual—the temporal and the abiding—the precarious and the certain, must have their turn in enslaving man's passions and deluding his hopes—the patient and sullen endurance of which is enforced by the revolting assurance, that life and its vicissitudes are

beyond our control. The Fates (*Parcæ*) had their Temple at Corinth, into which it was not lawful for any one to enter. The interdict was generous at all events!

II. Having dilated upon the superiority of mind to matter, and pointed out the perturbations which arise from actions even when performed with the most energetic disregard of their results; the Divine preceptor directs his disciple to the proper idea of the absolute and Supreme Deity; in the knowledge and contemplation of whom, mind finds its purest employment, and the only sufficient antidote against sensuous and material influences. This to our mind, is by far the most philosophically elaborated portion of the Geeta. The sentiments which relate to this sublimest of all themes, are scattered here and there in the poem, just as we might suppose they would be, in a full hearted and unpremeditated dialogue. We shall in this instance pursue our notices after the manner with which its other topics are treated, viz. cite those slokas of the Geeta which are pertinent, and after having added any passages from similar systems, whether oriental or western, that may bear upon it; we shall offer any comment thereon, which may serve for its true, and impartial appreciation.

"Learn that he by whom all things were (expanded) is incorruptible (*indelible*) and that no one is able to effect the corruption of this thing which is inexhaustible." II. 17.

"Know that good works come from Brahm whose nature is incorruptible; wherefore the omnipresent Brahm is present in the worship." III. 15.

"The ignorant being unacquainted with my supreme nature which is superior to all things and exempt from decay, believe me who am invisible to exist in the visible form in which they see me."

"I am not visible to all because I am unrevealed by the supernatural power that is in me, The ignorant world do not discover this that I am not subject to birth or decay."

"I know O Arjoon all the things that have passed, all that are present, and all that shall hereafter be." VII. 23, 56.

In the shaster translated by Dow, it is asked by Narud. "What shall we think of God?" To which Brahma replies. "Being immortal, he is above all conception; being invisible, he can have no form; but from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where."



In the Tiruvay Mozhi, a work in the Tamil language, on which the tenets of the modern Vaishnava sect are founded, the Divine Being is described in terms of singular force—

“His knowledge is eternal and immeasurable: but he is void of knowledge derived from the organs of sense.

“He is intelligence, he is perfect goodness, by the past, the present or the future he is not affected; he who is my life hath no superiors.

“He who is himself all things and all persons, whom as every sect believe is not connected with the five senses, who is the consecrated image of the mind.

“The life of the soul; even here may be attained by attaining the power of perfect devotion abstracted from all sublunary things.” Ellis’ Cural. p. 32.

The Tiruvasagam, a Tamil work of highest repute, which maintains the doctrines of Advaita sect; has a similar description of the Supreme God.

“Thou who art pure intelligence, requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee.”

“Thou art not fully comprehended even by the contemplative sages, the gods, or any order of beings.

“Thou comest in the words, and in the sense of the Scriptures and art for ever fixed in my mind—

“Like undammed water thou flowest into my thoughts O Siven of Tiruperundurei!

“O Lord! thou hast taken thy abode within me, what more can I ask?

“The expanded ether, water, earth, fire and air, these thou art not;

“But without form, art hidden among them; I rejoice that I have seen thee now, with the eye of my mind.”

The Supreme Deity was characterized by the Greeks and Latins by similar titles and descriptions; e. g. the “architect of the world” (ὁ Δημιουργός)—the “prince and chief ruler of the universe”—“the first mind”—“the Principle of Principles” (Ἀρχή Ἀρχῶν)—the unmade self originating, and self subsisting Deity.” “A monad” “Unity itself” (Τὸ εἷν αὐτό) “That which is above mind and understanding”—“that Supreme and Eternal Being which is immutable and can never perish.” “One God and all Gods” (Deus unus, et omnes) “One and all things.”

From the passages quoted above, from the Geeta, and those by which they are followed, the belief is pressed upon us, that in the earliest times Brahminical philosophy held as its grand idea the *absolute unity* of the Supreme God, and that their religions ritual corresponded therewith. Idolatry is an after-growth, springing from minds incapable of entertaining the elevated abstract notions of the primitive creed. This declension explains itself. The obscuration and weakening of the idea of the Divine unity, were indicated first, by the imper-

sonation of the several discoveries made of the Supreme Being, in his operations and effects. *These impersonations were not so many distinct and independent deities, but representations of one and the same great Deity, contemplated under particular aspects.* This is the true key to the ancient mythology of all countries. The next step in the downward course, was to insulate these representations of the particular attributes, and operations of God, into independent objects of worship; and hence the indefinite multiplication of idols. Idolatry therefore we hold to be a gross accommodation of the pure and sublime religion of India, to the capacities of the uneducated people. Hindoos themselves hold this opinion, and not without good authority—“Corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding.” Maharnirvana, quoted by Rammohun Roy. “For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, and to them either male or female forms, and other circumstances, are fictitiously assigned. Yamadagni, cited by Rammohun Roy, p. 34. “The three chief divinities are repeatedly admitted to be nothing more than personifications of the powers of God in action. With the vulgar the personifications become realities—the types become the things typified. This is the natural progress of all idolatry, even where it has been grafted upon the simple truths of Christianity; and there is no difficulty in understanding how it should have taken this course in Hindustan.” Mill’s British India, Vol. I. p. 383. Wilson’s Note. A few references will confirm our hypothesis.

NARUD.

What is his likeness?

BRAMHA.

He hath no likeness: but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms.

NARUD.

What image shall we conceive of him?

BRAMHA.

If your imagination cannot arise to devotion without an image; suppose with yourself that his

eyes are like the Lotus, his complexion like a cloud, his clothing of the lightning of heaven, and that he hath four hands.

NARUD.

Why should we think of the Almighty in this form?

BRAMHA.

His eyes may be compared to the Lotus, to shew that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion, being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His clothing is of lightning to express that awful majesty which surrounds him: and his four hands are symbols of his strength and almighty power." Bedang—Dow's Diss. p. 48.

பண்டுநான்பரித்தேறிந்தபன்மலர்களெத்தனை.  
பாழிலேசெபத்துவிட்டமந்திரங்களெத்தனை.  
மீண்டனாய்த்திரிந்தபோதிறைத்தநீர்களெத்தனை.  
மீளவுஞ்சிவாலயங்கள்சூழ்வந்ததெத்தனை.  
அண்டர்கோனிருப்பிடமறிந்துணர்ந்தஞானிகள்.  
கண்டகோயிற்றெய்வமென்றுகையெடுப்பதில்லை  
யே. சிவவாக்கியம்.

"Formerly how many flowers have I gathered and scattered,  
How many prayers have I repeated in a vain worship?  
While yet in the life of my life, how much water have I poured  
out?  
And moreover how often have I encompassed the fanes of Siva,  
This I have left off, for the wise who know the true God, the Lord  
of heavenly beings,  
Believe not the idol of the temples (apparent to the eyes,) to be  
God, nor lift up to it the hands.

Eusebius has assured us that the ancient Brah-  
mans worshipped no images "Many thousands  
of them who are called Brahmanas, who according  
to the doctrine of their ancestors and their laws,  
do not shed blood, *neither do they worship idols.*  
*οὐτε θοάνα σεβονται.* Prep Evang. Lib. VI.

Abul Fazel, who examined the Brahminical  
theology with the greatest attention, arrived at the  
same conclusion. "They all believe in the unity  
of the Godhead and although they hold images in  
high veneration, it is only because they represent  
celestial beings, and prevent the thoughts of those  
who worship them from wandering." (Aycen  
Akbery, Vol. III. 3.)

It were well if they whose office it is to propa-  
gate the Christian system amongst the idolatrous

population of this country, would keep these facts  
in mind. The enterprize were more worthy and  
effectual, to direct the minds of the Hindoo to the  
fragments of truth which their superstitions overlay;  
than to exasperate their temper and outrage their  
prejudices, by rude declamation and ridicule. The  
transition to Christianity would be easier (much  
easier than we are wont to consider) on pointing  
out the doctrinal correspondence between their  
system and our own, than by denying the former  
those claims, which history and the constitution of  
our common nature so obviously warrant. The  
objection that idolatry gives form to that which  
has no form, and visibility to that which is invis-  
ible, does not serve us: for the same might be urged  
against our own scripture and customary repre-  
sentations of God. Hands and eyes, and feet and  
other material organs are ascribed to him, "whom  
no man hath seen, or can see." We are also re-  
minded of the Hebrew descriptions of Deity by  
several of the verses of the Geeta. There was no  
alternative to the use of such phraseology—it is a  
recognized and inevitable necessity, to express the  
most spiritual conceptions by terms primarily be-  
longing to sensible things; "*propter egestatem  
linguæ et rerum novitatem.*" (De Re. Natura)—It  
is not simply a device of the imagination, but an in-  
stituted and unavoidable instrumentality. Krishna  
represents himself as "the splendour of the stars—  
the light of the flame—the life of the living."  
Deducting something for the license of oriental  
poetry, we almost fancy that we are in the tenth  
Lecture listening to a fervent recitation of some  
of the passages of our own sacred Books. "Thou  
art my rock and my fortress." "Thou hast been  
a shelter for me, and a strong tower from the  
enemy." "The Lord God is a sun and shield" "God  
is Light." "The Father of lights, with whom there  
is no variableness neither shadow of turning."

III. The transcendant qualities of the Supreme  
nature, naturally led to the contemplation of the  
universality of its manifestations. The paragraphs  
which relate to this subject, contain the *Pantheism*  
of the system; which term is not intended to denote  
the vulgar doctrine of the *identity* of God with the  
material universe, but that in every portion and  
phenomenon of it, God is to be *realized*; in other  
words, that the universe is full of God; that  
wherever we may go and on whatsoever we may  
think, there and then God is to be felt and recog-  
nized. We confess that it is to us difficult to resist



the suspicion, that the ancient Hindoo sages, must have had immediate or traditional access to some Hebrew record, not enrolled with our canonical books, or even to some mutilated and stray fragments of the canonical scriptures themselves. The highly sublimated *Pantheism* which the Geeta contains has its counterpart only in the divine teachings of our two Testaments, especially in the Gospels and Epistles of the seraphic John, who was permitted to rest on the bosom of the Redeemer—into whose ear were poured the unconfessed yearnings of the Son of God—that John to whom was confided the apocalypse of eternity—the foresight of the working of the mystery of iniquity—the doom of the damned and the final supremacy of Jehovah.

“Vasoodeva is the universe.” VII. 20.

“I am O Arjoona, that which is the seed of all things\* in nature and there is not any thing, whether animate or inanimate, that is without me.” X. 39.

“Behold O Arjoona, my million forms divine of various species and diverse shapes and colors.”

“Behold in this my body the whole world animate and inanimate, and all things else thou hast a mind to see.”

“But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye with which behold my divine connection.” XI. 5, 7, 8.

“The Son of Pandoo then beheld within the body of the God of Gods standing together the whole universe divided forth into its vast variety.” XI. 13.

“The actual impersonation of the Deity, comprehending the whole universe within his visible form, is (says Milman) unquestionably the most extraordinary flight of poetic daring, in the range of poetry. It is the whole essence of symbolical religion embodied in language—a highly abstract metaphysical creed represented as reality—the most subtle fiction of the reason arrayed in form and substance.” (supra, 118 p.) We regard it however as more than an imaginary illustration of the pantheistic creed—it is its *doctrinal exposition*.

On this account, some philosophers have supposed that that in which bodies are placed—which is immoveable, immutable, prior in existence to all body, is God himself. The following passages are quoted by Mosheim in his notes on Cudworth,

\*In one Place Krishna is denominated the FATHER and MOTHER of the world. IX. 17. In like manner Jupiter is called the FATHER and MOTHER of all things. “*παντῶν μὲν συ πατηρ, μητηρ*”—Orphic verses. Indeed the Greek poets use the word *θεος* for GOD, or GODDESS. So the Latins, e. g.

“Descendo ac ducente Deo, flammam inter et hostes, Expedior.” Lib. II. 632.

In which Virgil applies the MASCULINE to VENUS.

(III. 242.) “God himself is called place, (*τοπος*) because he contains all things and is contained by nothing whatever, and because he is himself a refuge for all things, and is contained and filled by himself alone.” “God contains all *things in his bosom*, and passes through all the parts of the universe” (Philo.) This learned Jew, says in another passage “God is every where and nowhere.” “God holds the whole world in his hand like a nest, whose throne is heaven, and footstool earth, and he is not in place, being the extreme limit of the universe.” (Tertullian.) The reader can scarcely fail to remember a similar passage in Paul’s discourse to the Athenians. “In him (*ἐν αὐτῷ*) we live and move and have our being.” Acts, xvii. 28.

The foundational and all pervading relationship of God to the universe is signified by other expressions—e. g. “Amongst letters I am A.” X. 38.

This symbol is probably derived from some mystical properties assigned to the Alphabet—Tiruvulaver employs the same metaphor.

அகரமுதல்வெழுத்தேல்லாமாதி.

பகவன்முதற்றேயுலகு.

குறள். க.—க.

“As ranked in every alphabet the first  
The self-same vowel stands, so in all worlds  
Th’ Eternal God is chief.” Ellis.

In the Tamil translation of the Vedam this belief is more fully expanded.

விண்மீதிருப்பாய்மலைமேனிப்பாய்கடல்சேர்வாய்  
மண்மீதழல்வாயிவற்றுள்ளெங்கு மறைந்துறை  
வாய்.

எண்மீதியன்றபுறவண்டத்தாயெனதாவி.

யுண்மீதாடியுக்காட்டாதேயொளிப்பாயோ.

“Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean.

“Thou revolvest in the earth, but among all these though every where present, thou art every where hid.

“Thou art among other worlds, among systems beyond the reach of thought.

“And thou sportest also in my soul—wilt thou ever there remain concealed without manifesting thy form.”

The Hebrew cabbalists had a similar formula to express the whole compass of a thing, e. g. “Adam transgressed the whole law from Aleph to Taw”—i. e. from beginning to end. “When the holy God blessed the Israelites he did it from Aleph to Taw e. g. perfectly. In like manner the Greeks signified the all pervading agency of Him “by whom all things consist” by the first and last letters of the

Greek alphabet. "I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come the Almighty." Rev. i. 8.

He who realizes the all pervading presence of the Supreme God—who penetrates beneath the material veil, whereby the Divinity is shrouded from profane, unsanctified mortals; attains to the highest perfection. To define this perfection, and lay open the way of appropriating it, was the sublime occupation, to which the God lent himself, for the behoof of the remorseful and palpitating Arjoon.

"He who beholdeth the individual existence of the creatures as standing in unity,

And as expanded from thence, he attains deity." XIII. 30.

"The man who by his works, worships Him from whom the principles of all being proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection. XVIII. 46.

"The Yogee who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth" VI. 31.

How may we account for such sentiments being embedded in a system of pagan philosophy—for a Pantheism so spiritual, and preterhuman, as that propounded in the Geeta, but on the hypothesis we have assumed? These are surely stray scintillations from that source of light, whose full-flooding streams, run through the revelations of our own Scriptures: these are offsets of a better foliage, and more wholesome fruit, than aught that springs from the soil of a disordered and alienated humanity. They have the euphony and phrase of our own loved Bible. They quicken our aspirations for the good, and true, and unearthly. We seem to be listening to some antiquated teacher of the morality and faith of the Christian Gospel; some venerable, but ill understood expounder, of the everlasting verities of our own creed.\*

\*An intelligent friend has favored the another, with the following remark. "I should not LIMIT the origin of these purer sentiments, to a knowledge of any portion of the Christian Scriptures but would refer it, to the patriarchal times—to the divine instruction then common to the human race; perhaps long before Moses; even when the race constituted one family." To this opinion, there is no valid objection; albeit, the most learned oriental scholars, feel themselves incompetent to determine the age of the Vedas. Colebrooke has demonstrated from the position assigned to the northern solstitial point, in the *RYOLISH* of one of the Vedas; that the composition of those books, was anterior to the fourteenth century before Christ; a period only two centuries later than the time of the Jewish Lawgiver. The doctrines however, of which the Vedas are the depository, must have obtained prior to the Vedas themselves; so that we safely thread our way back, to a date at least cotemporaneous with Moses. The unwillingness to assign an antiquity so high, to the sacred writings of the Hindoos, springs from a very gratuitous delicacy. It was no disparagement to the Israelitish leader, to be "learned in all the wisdom of the Egyptians." Why may not the regions east of the Nile, have equalled, if they did not excel, the Egyptians, in that knowledge, of which there is this incidental record?

*Reunion* with God is the grand ultimatum of the evangelical economy; the climax and the close of a holy life; the consummation of all that the Great Eternal ever meditated; of the loftiest dignity of which man is susceptible. It is the final resting place of the faculties,—the return of the erring spirit to the ineffable abode, whence it had been estranged. This is the beatitude of seraphs. Beyond it man may not look; of aught higher, and purer, he has no conception. It is the subsiding of the troubled soul, into the primal will. It is from this, that the incitements of piety draw their benigntest energy; and the urgency of a godly life, bears so much more of allurements, than coercion. The saints of the most High, realized that, after which the Hindoo mystic struggles but in vain. "Enoch walked with God"—intimacy, endearment, communion, were the elements of that reverend intercourse. The Redeemer sought for no higher vouchsafement at the hands of his Father, than that they whom he had received out of the world, may participate in this union. "That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us. I in them and thou in me, that they may be perfect in one." Of the intense and vitalizing sympathy, subsisting between the emancipated soul, and Him in whom we rejoice, as the Supreme, John in his Epistles, spake in terms, if possible, more stirring and pregnant; terms significant of experiences too ethereal for our sluggish, and earthbound capacities, to appreciate. "Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. God is love, and he that dwelleth in love, dwelleth in God, and God in him." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and Eternal life."

In order to reclaim and assist man, to this recondite spiritual realization of God; God was pleased to send Christ into the world, "in whom dwelt all the fulness of the Godhead bodily." In Him, we have the living substantive embodiment of the attributes of Jehovah. That which Krishna fraudulently arrogates, the adorable Christ rightfully possessed. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of



God, in the face of Jesus Christ." The relinquishment of the mediatorial offices of the Redeemer to whom is entrusted the administration of the present economy; whom God hath set as King upon Zion—the mountain of his holiness—will be introductory to the plenary, and open assertion of the Divine Supremacy; the ushering in of that era, which the unbelief and pollutions of the world, have so long delayed; the revelation of the all pervading, the all sustaining agency, of the Almighty, which sensible and material objects, have so fatally obscured. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him: that *God may be all in all!*"

This return to God, we thankfully hail as the termination of the good man's efforts, and the covenanted reward of the services of the Redeemer. We may innocently borrow from the text we are reviewing,—this is "*perfection.*" And to our minds, there is nothing more exhilarating, than the belief, that all the events that are transpiring, tend to that consummation,—that every step in the progress of mind,—every advance in civilization,—every addition to scientific and historical discovery,—every accession to political and intellectual freedom,—every new insight to the purport of God's word,—every new developement of God's church,—every fresh facility for personal and social culture, expedite and guarantee the coming of this glorious period; when in the works of his hands, in the course of his providence, the ordinances of his church, the operations of his spirit; when in us, and about us, in the heaven and in the earth, God shall be perceived and realized, when grateful and adoring obedience, shall be blended with an enlightened, and absorbing recognition of the Supreme!

"Sermons in stones—books in the running brooks,  
Tongues in trees—and good (God) in every thing."

"Let every Brahman with fixed attention, consider all nature; both visible and invisible, as existing in the Divine Spirit; for, when he contemplates the boundless universe existing in the Divine Spirit, he cannot give his heart to iniquity."

"The divine spirit alone, is the whole assemblage of gods, all worlds are seated in the Divine Spirit, and the Divine Spirit no doubt produces, *by a chain of causes and effects consistent with free will*, the connected series of acts performed by embodied souls."

"Him some adore as transcendently present in elementary fire; others, in Menu, lord of creatures, *or an immediate agent in the creation*; some, as more distinctly present in Indra, *regent of the clouds and the atmosphere*; others, in pure air; others as the Most High Eternal Spirit." Menu. XII, 118, 119—123.

IV. The *Triad* to which the subordinate deities of the Hindoo Pantheon are reducible, is full of significance. It supplies no mean testimony to the grand doctrine of the Trinity, as held by orthodox Christians. We could have hoped that the scattered and incidental notices, that are on record of that peculiarly interesting form of it, which we have couched in the sacred syllable *Om*, had been collected into an orderly and systematic treatise. Our own resources are far too scanty, to allow us to do more, than take a very superficial glance at it.

Krishna desirous of indoctrinating Arjoon, as to the path, which the sages denominated "*never failing*;" (VIII. 11.) says "He who having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in exercise of devotion, repeating in silence *Om!* the mystic sign of Brahm, shall, on his quitting this mortal frame calling upon me, without doubt, go the journey of supreme happiness." VIII. 12, 13.

Even three suppressions of breath made according to the divine rule, accompanied with the triversal phrase (*bhurbhuvahswah*) and the triliteral syllable, (*Om*) may be considered as the highest devotion of a Brahman." Menu. VI. 70.

The orthography of this mystic epithet, is variously determined. "In a desire of expressing yet more adequately the monadic character of Deity, the mystical name *Om*, (says Humboldt) seems to have had its origin, as it combines *three sounds a u and the nasal, in one sound, and character.*" In the above quotation from Menu, the syllable is called *triliteral*. By Sir W. Jones, and Colebrooke, its orthography more precisely corresponds with its pronunciation; by them it is expressed by the three letters *A-u-m*. All however are agreed, that this syllable was an accredited and not unapt symbol of the Hindoo Triad. The confluence of three sounds into one, may be considered as one of the choicest and most simple exponents ever fixed upon, for representing the sublime doctrine of three divine persons, possessing one common essence.

"Let us now descend to some particular observations on the resemblance of Zeus or Jupiter, to the triple divinity Vishnoo, Siva, Brahma; for that is the order in which they are expressed by the letters A-U-M, which coalesce and form the mystical word Om; a word which never escapes the lips of a pious Hindoo, who meditates on it in silence. Whether the Egyptian *On*, which is commonly supposed to mean the Sun, be the Sanscrit monosyllable, I leave others to determine." (Sir W. Jones, on the Gods of Greece, Italy, and India, 33.)

The syllable Om (Aum) intends every Deity. It belongs to Parameshthi, him who dwells in the supreme abode; it appertains to Brahme, the vast one, to Deva, God; to Adhytama, the superintending soul." (Veda translated by Colebrooke, Mill I. 388.)

The correspondence both in import, and construction, between the Om of the Hindoos, and the Jehovah of the Hebrews, is too exact and uncommon, to be accidental. The title Jehovah יהוה is denominated the *Tetragrammaton*, because of the four letters, of which it is composed. It is to be noted however, that there are but *three distinct letters* in the word, which are *jod*, *he*, and *vaw*; the last being only a repetition of the second. The initial *jod*, denotes the *fons et principium* or first hypostasis; the *he*, being a double or compounded letter, is properly employed to express the second hypostasis, who unites in his own person, the divine and human; while the medial *vaw* which is copulative, combining the letters preceding and subsequent, denotes the Holy Spirit. This curious information, is quoted by Kireher on rabbinical authority. (Maurice's Antiquities Vol. IV. *passim*) That the terminal *he* of the title Jehovah, was used *paragogici* by the Hebrews, and is not a proper component of the epithet, appears from the circumstance, that in the old Testament it is written without it. (*Gesenius Lex.\**) Accordingly it was pronounced by Jerome and Origen, *Jao*—by the Samaritans Javé, and in the poetic portions of the Bible, it is expressed by the word *Jah*. It will not be irrelevant to observe here, that the *trident*, the distinctive mark borne on the forehead of the *Vishnavas*, corresponds to the Hebrew letter *sh*,

which amongst the Jews, was symbolical of the Trinity. As such it was cut on the outside of the head phylacteries of that people, so as to be distinctly visible, and strikingly to attract the eye. In the ancient *Samaritan* character, the strokes of this letter are still more equal, and the idea of equality thereby, more exactly expressed. We only add respecting the orthographical correspondence of the Hindoo and Hebrew appellations, of the Supreme Deity, that "*Jehovah*" has no plural termination, does not admit the article, nor is employed *in statu constructo*. "*Non flectitur in pluralem non admittit articulum neque affixa. Non ponitur in statu constructo.*" Simonis Onomasticum. 315 p.

The veneration in which the Hebrews held the *Tetragrammaton*, was equalled by nothing, save that with which the Hindoo regards the mystic "*Om*." By that awful name, according to the Rabbies the most stupendous prodigies could be performed, and it was said to be guarded by lions in the inmost recesses of the temple. Basnage, His. Jews, p. 194. "This name includes all things; he who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name; it governs the world, other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General; from this, they receive their orders, and this they obey. He who knew all the mysteries of God's name, would be ignorant of nothing, in all the ways of his justice and providence." Calmet. The Hebrews, for several centuries before the Christian era, regarded this name as too sacred to be uttered, and an after times, it was the *nomen æpopticon*, the ineffable name, which they scrupled to pronounce. (see Gesenius.)

The sacredness and mystery, in which this name of God was enshrined, were not a superstitious and imaginative figment of the cabbalists; they are traceable to divine authority. "I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name Jehovah was I not known unto them." Ex. VI. 3. By which the Almighty did not mean, that the former patriarchs had been ignorant of him, as God the Creator; but that he had not revealed himself under this name, which so fully and impressively indicates his transcendent and incommunicable nature.

The orthodox theologian, will receive the coincidence which we have noted, as a fresh, and by no

\*We regret that we have not access to Tholuck on the Hypothesis of the Egyptian, or Indian origin of the name Jehovah." It is referred to by Gesenius, as of high authority.



means insignificant, contribution to the doctrine of the Trinity. Not indeed that that doctrine needs aught for its most conclusive substantiation; but because any new proof, supplied from historical materials, of the idea on which it rests, having been entertained, and symbolized by philosophic sages of the highest antiquity; places it on higher vantage ground, and to sceptical minds, invests it with weightier recommendations. Moreover, every testimony, (especially that which is unsolicited,) to a doctrine of so much importance, should be received with gratitude, and may be scrutinized with profit; because of the new aspects and relations of an inexhaustible truth, which it may disclose. The fundamental formula, by which the Hindoo Triad is expressed, explains and defends that, which in dogmatic theology, is employed to notify the profound and mysterious reality, which constitutes the basis of the Christian system. Indevout speculation on this subject, none can deprecate more than we do: hazardous tampering with it, we hold to be as impious, as would be a heedless and unenquiring oversight. It were well then, if they who have not been guided by better lights, nor aided by preceptors of more noble and truthful bearing than those offered in the arcana of philosophic Hindooism, to the doctrine that "in one Divine essence or nature there are three persons, distinguished from each other, by certain characteristics, and indivisibly participating in that one nature;" (Twisten's Lectures, sect 5.) would address themselves, to a thoughtful and unprejudiced examination of it, as it is expounded and verified in Christian Theology.

V. The belief of the *Metempsychosis*, is so universal and settled in India, as to be almost beyond controversy. In the Geeta, it is assumed and argued on; it is interwoven with the many incitements to an ascetic and holy life; and enters so vitally into the genius of Hindoo philosophy, that its overthrow, would ensue, upon that doctrine being disengaged from it. We do not purpose enlarging upon the details of the *Metempsychosis*, as developed in the popular superstitions; neither shall we care to express at any length the abhorrent and afflictive associations, which it suggests. Our object will be compassed, by simply selecting some passages from which the antiquity and precise import of the doctrine might be gathered; and then, by showing its incompatibility with the recognized and admitted conditions of humanity.

"Death is certain to all things, which are subject to birth; and regeneration to all things which are mortal." II. 27.

"Wise men who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of Eternal happiness." II. 15.

"Both I and thou have passed many births O Arjoon! mine are known to me, but thou knowest not thine, O destroyer of Enemies."! IV. 5.

"He O Arjoon! who from conviction, acknowledgeth my Divine birth and actions to be even so, doth not upon his quitting his mortal frame, enter into another, for he entereth into me. IV. 9.

"A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again, in some holy and respectable family; or perhaps in the house of some respectable yogee. ("vel etiam e devotorum sapientium stirpe nascitur." Schlegel.) VI. 41, 42.

"For sinful acts, mostly corporeal, a man shall assume after death, a vegetable or mineral form; for such acts mostly verbal, the form of a bird, or a beast, for acts mostly mental the lowest of human conditions." Menu. XII. 9.

"Souls endued with goodness, attain always the state of Deities; Those filled with ambitious passions, the conditions of men; and those immersed in darkness, the nature of beasts; this is the triple order of transmigration." Menu. XII. 40.

பிறவிப்பெருங்கடனீந்துவர்கீந்தா ன்  
இறைவனடிசேராதார் குறள். க. டி.

"Of those who swim the wide extended sea,  
Of mortal birth, none ever can escape,  
But they who to the feet of God adhere." Ellis.

Several writers, both ancient and modern, have supposed that Pythagoras introduced the *Purva Janma* or *Metempsychosis* into India. Some of the Hindoo works, however, in which the doctrine is propounded, bear a date much earlier, than that of the expedition of that Philosopher to India. Moreover, the avowed presumption of the Brahmans, that no science of any consideration, can lodge in the mind of a man of any other caste, much less in that of a foreigner, deprives the opinion of all weight. The opposite appears to have been the case. Pythagoras observed the Brahminical abhorrence of the murder of animals, and that the cultivated classes of the Hindoos, religiously abstained from eating whatsoever had been alive. He would moreover, have learnt that those scruples arose from the apprehension that deceased ancestors were condemned to inhabit the bodies of animals; and that contact with flesh and blood, imparted the deepest defilement. These sentiments, he doubtless imported and inculcated in his own country. That the Hindoos taught the *Purva Janma* in the most ancient times, is attested by foreign witnesses, amongst whom may be mentioned Porphyry and Strabo. (See Inquiry into the Brahmin Philosophy in Mickle's *Lusiad*.)

The Egyptians believe that when the body de-



cays, the soul passes into some other animal, which is then born, and that after it has made the circuit of beasts, birds, and fishes; through a period of three thousand years, it again becomes the inhabitant of a human body—*ἐπεὶ δὲ περιέλθῃ, πάντα τὰ χερσαῖα καὶ τὰ θαλασσία καὶ τὰ πατεινὰ, αὐτὶς ἐν ἀνθρώπῳ σώματι γινόμενον ἐσθύνειν τὴν περιήλυσιν δὲ αὐτῆς, γίνεσθαι ἐν τρισχιλίῳσι ἐτεσιν.*—Hero. Lib. II. 123. The prospect thus unfolded is so loathsome and degrading, that in the estimation of Cicero, a *total extinction* of life would be preferable, to the kind of existence which it promises. "*Nemo est qui emori malit, quam converti in aliquam figuram bestię, quamvis hominis mentem sit habiturus.*" *Apud Lact, D. Inst. VIII.*

The embalment of the dead, and their careful preservation in the catacombs of that country, are to be assigned to this circumstance. The worship of beasts by the Egyptians, originated in the belief that even the souls of the gods migrated into them. The soul of Osiris, was believed to have passed into the Ox, *Apis*, and that of Typhon into crocodiles, and other noxious creatures. (Cud. I. 611.) Empedocles declared himself to have been a boy, a girl, a plant, a fish, a bird." (Ibid 45.) The Pythagorean philosophy, is beautifully explained by Ovid, Lib. XV.

"Then, Death so called, is but old Matter dressed,  
In some new Figure, and a vary'd Vest.  
Thus all Things are but alter'd nothing dies;  
And here, and there, th'unbody'd Spirit flies;  
By Time, or Force, or Sickness dispossess,  
And lodges, where it lights, in Man or Beast;  
Or hunts without, 'till ready Limbs it find,  
And actuates those according to their Kind;  
From Tenement to Tenement is toss'd,  
The Soul is still the same, the Figure only lost;  
And, as the soften'd Wax, new Seals receives,  
This Face assumes, and that Impression leaves;  
Now call'd by one, now by another Name;  
The Form is only chang'd, the Wax is still the same:  
So Death, so call'd, can but the Form deface;  
Th' immortal Soul, flies out in empty Space,  
To seek her Fortune, in some other Place." Dryden.

The philosophy of the doctrine of the Metempsychosis, as it was received by Hindoos, Egyptians, and Greeks; appears to have been precisely the same; i. e. that all souls being portions of the universal mind, must eventually return to the Divinity. Different souls however, in proportion to the power and inveteracy of their material "*bonds*," acquire corresponding degrees of impurity, and therefore degrees of purgation of varied length, and adaptation, are indispensable to that

return. The necessary purgation is experienced by successive transmigrations. Bad men, would consequently be placed under a severer process, than that needed by the virtuous, and devoted. The *Hades* of the Greek, and the *Naraka* of the Hindoo, may be conceived as the region, in which souls immediately on their departure from the body, undergo the remedial regimen.

It were sufficient to our minds, for the refutation of this egregious doctrine, to find it contradicted, at once by the provisions, and teaching of Christianity. To place it however in the category of the fictitious and false, on the authority of Scripture, would be in the case before us, to beg the question. The *procul dubio*, would not avail. Nor indeed could we bring ourselves to frame anything like a connected series of objections to it, did it not so generally obtain, amongst the population of this country. Believers in Christian revelation, would not deem it gratuitous to doubt, or impious to repudiate it. For the matter however, different treatment is demanded, by those in whose views Christianity bears but inferior credentials. We at all events, invite attention to the following strictures.

1. The Metempsychosis is at *variance with the universal law of developement*. No phenomenon within the realm of created existence, forces itself earlier upon the observation, than the tendency of every thing to advance itself. Such as the *nisus naturę*, the constant and instinctive effort of nature; a primary subjective property, of organized and functional life. Analogies the most exact, are to be found in the grand dispensations of grace, the economy of the moral government of God, and the gradations, which form the epochs of the world's history. The cycles and epicycles of the heavy thinkers of antiquity, have been displaced for ever, by the fact that the march of nature, is progressive, and not self-revolving. Geology is foremost in avouching this statement. This charming science, comes laden with offerings, from its ample treasure houses; the exuvie of extinct tribes, the insect, the monster, the herb, embedded in the earth's crust, chronicle periods, when life was inferior in its activities and mechanism, to that which we now behold. The earliest forms of organic existence, that present themselves, to the geologist, are of the lowest grade of organization, from which, there is no break in the vast chain of developement, till we reach the present order of things. The crea-



tion amid which we dwell, with its uncomputed varieties of vegetable and animal existence, is a consecutive rise, upon the previous series. The Zoophyta and Flora tombed in the earth, were less finished in make and function, than the myriads that now dwell on it. Each individual, is a miniature of the species to which it belongs. The corculum of the seed, and the atom germ of the animal, by the process proper to each, pass up through many degrees of expansion, until they arrive at maturity. The giant grasp, and divine sagacity of the ripened intellect, were preceded by the artless, and tender faculties of the infant. The refinements, and amenities of civilized intercourse, have their rudiment, in the fellowships of the cave, and the forest. The dispensation of the Gospel, is the evolution of those of the prophetic, and patriarchal times: dispensations which like the sheaths of a telescope, were drawn out, one after another, until the truest focus has been found, and fixed. In her course, nature does not halt; retrogression she resists. And so with man's moral, and spiritual being. His present life, is but introductory, to that which is to come. In the state that awaits him, the qualities of his heart, and faculties of his intellect, will be called out into full, and final maturity. In agreement with the analogies afforded by other departments of God's works, the soul on leaving the body, passes to a more complete, and finished condition. It is seen in the banishment, the hopelessness, the bondage of the damned; as in the freedom, and exaltation, and beatitude of the sainted.

To these analogies, the Metempsychosis offers violence. It departs from the known constitution of things. It makes man an exception to the universe. It places him under a fearful, and ignoble ban. It arrests him, in his upward struggles. When the aspirations are most intense, and the elements of his character, most mature, and all about him, and within him, seem to prelude a higher step, in the scale of thoughtful, sympathetic, and moral being; he is rudely thrust back, and degraded to a worm, or a brute. He is made to take a contrary direction to that in which other creatures go; downward he is doomed. Transmuted to a reptile, or a beast, his better feelings are ruinously mortified, and of all that was noble, and hopeful, and divine in him, he is miserably defrauded. Such things surely cannot be!

2. The Metempsychosis *interferes with the facts,*

*and principles of vegetable, and animal physiology.* Of the superaddition of a rational soul, to that which is proper to the individual organism, anatomists have detected no trace, and the assumption, that the human soul can be transmuted into the specific and proper nature of any inferior creature, is falsified by the phenomena, and laws of vegetable and animal reproduction. We are now not referring to the progressive architecture of the organized form; to the coalescence of its constituent materials, or the construction of the numerous parts of which it is composed. Physiologists hold a hypothetical principle under the title of *unity of composition*; we would venture to extend this principle beyond mere structural, and functional identity, to that of every attribute, sensibility, and office, distinctive of specific existences. "Nature appears to have kept in view a certain definite type, or ideal standard, to which amidst innumerable modifications, rendered necessary by the varying circumstances and different destinations of each species, she always shews a decided tendency to conform. It would almost seem, as if in laying the foundation of each organized fabric, she had commenced by taking an exact copy of this primitive model." Roget, B. Treatise, II vol. 627. For such a fabric to be tenanted by a miscreant human spirit, were to disturb its integrity; to destroy its proper character. It would lose its place in the Classifications of science, it would constitute an anomaly to the known order of things; such indeed as philosophy and fact reject. The supposition, that the soul may occupy such a dwelling place, without affecting its movements, and interrupting its functions, is inconceivable. Demoniac men, discovered their malady, in the disorder they endured. So would demoniac beasts. And for the migrated soul, to outlive its imprisonment in torpor, and insensibility, nullifies the renovating virtue, which that imprisonment is supposed to impart.

3. It may be further observed, that the transmigration of souls, is *inadequate to effect the intended benefit*. We stated before, that purification, and preparedness for reunion with the essence of the Supreme God, was looked for as its appointed result. The appliance, however, wants appropriateness and efficacy. Moral correction, is to be derived only, from moral agencies. The cure of the soul's evils, must come from spiritual treatment. Faults in feeling, corruption in the passions, and obliquity in the habits, are to be reme-

died and removed, only by legitimate counteractives. Error is to be supplanted by truth, defilement by the rise of virtuous energy, and blemishes of the conduct, by the exhibition of the pattern, and the law of rectitude; and the communication of power to conform thereto. The expedient now contemplated, is not only void of every thing positively beneficeial, but exerts an opposite tendency. It debases, it denaturalizes the man. Bad as he was before, it rifles him of every vestige of excellence, and places him beyond sympathy, and redemption.

Harassed, and bereft of all that is good, as this humiliating superstition leaves us, with what authority and sweetness, does that which is written in the Christian Scriptures, of the intermediate state of departed souls, come to our hearts! It is consonant with the constitution of things, it accords with the feelings with which we approach the solemnities of the eternal world. It does not blind,—it does not confound,—it does not brutify, the trembling expectant. Let us briefly state it. When death takes place, we are parted from the body, and from the world, with its accidents and aids, and pass to a state of intense self consciousness. The spirit, dismantled of her mortal vestment, is conducted to a place fitted for her reception, there to await the crisis of the resurrection. We are instructed, that it is meet for the body, to be joined to its former partner, that the instrument and occasion, both of mischief, and of service, may receive its measure of retribution. We confess, that the midway condition of the dead, is wrapt in the profoundest obscurity. It is *Sheol*;—a dismal and voiceless region. It is *Hades*,—from whose concealments, no shadowy spirit ever came to tell of all that is doing there. It is the dark abode, into whose chambers imagination may not enter; which conjecture cannot compass. The intimations we have of it, however, are all consistent, and satisfactory. Of man's dust, He who has redeemed it from the grave, undertakes the eustody; whilst to his spirit, will be assigned fellowships, and a dwelling place, precursive of its ultimate condition. The disembodied, have converse with the past, by experience; and with the future, by anticipation; diffusing over them the saddest remorse, and terror, or the purest delight, and triumph. The spirit of the good welcomed and trained, like a younger sister, in all the happy avocations of angels, and cherubim: the soul of the wicked, delivered up to the mastery of the reprobate, and out-cast. The

parable of Lazarus, and the rich man; the vision of John, the paradise promised to the repentant malefactor; the constant allusions throughout the New Testament, to the resurrection of the body, and the awards of final judgment; convey announcements to which the minds of the righteous, and unrighteous alike, implicitly assent.

VI. The *spiritualism* of the Hindoo Philosophy is denominated *Yoga*—which term etymologically [युग] denotes the *junction* of one object with another. It is synonymous with the English word, *yoke*. *Yoga* is the effort of the soul after unity with the Godhead, by abstraction from all other objects, and unintermitted and determined contemplation, on the Supreme Being. The *Yoga* is accordingly portrayed. e. g.

"The Yogee of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not.

"He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where by the assistance of spirit, who beholdeth the soul.

"He becometh acquainted with that boundless pleasure, which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

"Which having obtained, he respecteth no other acquisition so great as it; in which depending, he is not moved by the severest pain.

"This disunion from the conjunction of pain, may be distinguished by the appellation *Yog*, spiritual union, or devotion.

"It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind, every inclination of the senses, he may, by degrees, find rest; and having by a steady resolution, fixed his mind within himself, he should think of nothing else.

"Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast." VI. 19. 26.

*Yoga* is didactically laid down in the Patanjali philosophy as "the restraining of the mind and confining it to internal meditations. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know; but when the mind is secularized the Being takes the form of secularity. In the first ease the mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, voluptuous. In the former state, there is no sorrow; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection." Ward, II. 199. So taught Menu, e. g.

"A Brahmin having shuffled off his body, by any of those modes, which great sages practised; and becoming void of sorrow and fear, rises to exaltation in the divine essence.



"Having thus performed religious acts, in a forest the third portion of his life, let him become a Sanayasi for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit.

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next." VI. 32. 33. 49.

To this elevated habit of thought, the *mortification of the body*, directly ministered; and hence the fearful code of corporal austerities, to which the Yogee volunteers a rigorous, and unfeigned submission. The ascetic practices of the Hindoos, are reported by foreign historians. Strabo and Cicero, relate the history of the Brahmin *Calanus*, who believing that the highest purity, was to be attained by terminating his life by fire, committed himself to the flames, in the presence of Alexander. The interesting passage in Cicero is quoted by the Abbé Dubois. p. 333. "Est profecto quiddam etiam, in barbaris gentibus præsentiens atque divinans: siquidem ad mortem proficiscens Calanus Indus, eum adseenderet in rogam ardentem, O-præclarum discessum, inquit, e vita, cum, ut Hereuli contigit mortali corpore cremato, in lucem animus excesserit! Cumque Alexander eum rogaret, si quid vellet, ut diceret: Optime, inquit; propedieme videbo. Quod ita contigit. Nam Babylone, paucis post diebus, Alexander est mortuus. Divin. I. 23."

The system would be misapprehended, did we not carefully keep in mind, that austerities however healthful and incumbent, are *inferior to devotion*. The proneness to assign merit to self-inflicted mortification, has no encouragement in the pure Hindoo creed; it is not estimated as having other than a subsidiary negative value. That there is any thing positively saving in penance, the Hindoo theologian denied, the notion was too coarse for his speculative tendencies; it is a creation of corrupt, and vulgar minds.

"The Yogee is more exalted than the Tapaswees (Ascetics superior devotus,) those zealots that harass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral works. Wherefore O Arjoon, resolve thou to become a Yogee. VI. 46.

"Those men who perform severe mortifications of the flesh, not authorized by the Sastras, are possessed of hypocrisy, and pride, and overwhelmed with lust, passion, and tyrannic strength.

"Those fools torment the spirit that is in the body, and myself also, who am in them. Know what are the resolutions of those who are born, under the influence of the evil spirit.

"The zeal which is exhibited in self torture, by the fool without examination, or for the purpose of injuring another, is of the Tama Goon." XVII. 5. 6. 19.

It serves much to strengthen and exalt the *Yoga* doctrine, that it is presumed to engender moral sentiments: or in other words, that the stern and inexorable habits of the devotee, do not dry up the generous and amiable qualities of the heart. Did it blight, or offend the charities of life, and despoil us of the virtues, by which life is endeared, and ennobled; men would feel it to be unpalatable to themselves, as well as discreditable to God. Abraham Roger\* was out of his latitude, when he enquires, "Can we believe that there is a generous spirit residing in a people, who for two or three thousand years, have placed the greatest degree of sanctity, and prudence in half starving themselves?" The truth is, that the very system before us, is not more distinguished for severity, than for generousness. It seems certainly somewhat unintelligible, that although it has in it so much of the morose, it is nevertheless any thing but misanthropic.

"They too who delighting in the welfare of all nature serve me in my incorruptible, ineffable, invisible form, omnipresent, incomprehensible, standing on high, fixed and inmoveable, with subdued passions, and understanding the same in all things, shall come to me. XII. 3. 4.

"He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride, and selfishness. XII. 13.

"Let him not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant his wages. Menu. VI. 45.

"Let him bear reproachful speech with patience, let him speak reproachfully to no man, let him not on account of the frail and feverish body, engage in hostility with any one living." Ibid. 47.

The foundation of asceticism, is the debasing power exerted by the flesh, upon the spirit. Carnal entanglement defeats, and deludes the intellect; and trammels and pollutes the soul. Of all the influences that disturb the perceptions, and impede the activities of the mind, none are more insidious and fatal, than those which come from the animal nature. For the apprehension of truth, the mind must be purified from all that is vain and corrupt, shut in from extraneous and sensual stimulus. The soul recedes from that which is divine, in proportion as it is brought under the action of material bias; and its upward flight, the vividness of its vision, the grasp, the precision, the adroitness of its functions, become great, as it throws off, and strives against, the lower affections of our nature.

\*A learned Hollander who in the 17th century spent fifteen years in India.

Exemption from fleshly contamination, is a felt condition of mental triumph; and still more clear is it, that the spirit must be released from sensuous encumbrances and perturbation, before it can appreciate the divine character and fellowship. The extent to which the mind is crippled and emasculated, by the ascendancy of bodily appetites, the confusion and imbecility, occasioned by the mastery of the lower, over the higher passions; whether it come by a wretched inheritance, or by personal indiscretion; who can tell? On the other hand, we are forced to think that the full capacities of the mind, in comprehending, and appropriating spiritual truth, on being disengaged from the drawbacks and perversions of sense; have never yet been fully ascertained. Energized and purified by rigorous persevering discipline, what barrier would obstruct its progress? what problem baffle its penetration? Chastised into lofty and severe efforts, and familiarized with the holy, and abstract, and invisible; there seems no occupation too refined, and no affinities too mysterious for it. This is to be predicated of the mind in relation to the whole realm of Truth; moral, mathematical and religious.\* We measure ourselves by ourselves, and are beguiled into the persuasion that the dimensions we bear, are the last limits of the human being; whilst a different culture, and the application of more stringent aids, would invest our ideal of the perfect, with the littleness and deformity of an immature thing. Who will not at once accede to the sentiments of Warren Hastings? "But if we are told that there have been men, who were successively for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many, to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise, it may in each have acquired the faculty to which they aspired; and that their collective studies, may have led them to the discovery of new tracks and combinations of sentiment, to-

tally different from the doctrines, with which the learned of other nations are acquainted, doctrines which however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own.\*

We are not to be suspected of advocating Hindoo austerities: we simply state that the Yoga doctrine is founded upon a deep acquaintance with the human constitution and wants. The vine is bled that it may yield its richest clusters. The cyst is pierced that its impurities may be drawn off. Gold parts with its dross, in the fiercest fires. The Apostles of the Lord Jesus Christ, used most comprehensive words, in relation to the discipline of the body. "If ye through the spirit do mortify (*θανατοῦτε*, put to death,) the deeds of the body ye shall live." Rom. VIII, 13. "Mortify (*νεκρώσατε*, kill,) therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." III. Col. 5. v. "But I keep under (*ὑποπαύω* I beat under,) my body, and bring it into subjection." (*δουλαγωγῶ* I lead as a slave.) I Cor. IX. 27.

The remarks we had assigned to ourselves, are now brought to a close; not indeed from want of disposition, but of opportunity, to multiply them. Should this task be undertaken by other hands, we are assured that the gratification and advantage it would yield, will reward them for their trouble. We are in no danger of being suspected by the studious, and liberal minded, of gratuitous admiration of the Geeta; or of the ancient system of Hindoo philosophy, of which it is a fragment. All that we have aimed at is, the analysis of the instructions of Krishna, leaving them to find a way to the judgment, and commendation of the reader, as they may: peradventure it will appear, "rem gratissimam promittentes, magis quam probantes."†

There are they, however, who demur admitting all that may be said in relation to the truth and sublimity of Hindooism, because of the practical,

\*If the moral feelings become sensitive, as the intellectual powers are raised, and invigorated; how dreadful the consciousness of guilt, and deficiency, under which the Yogee must labor. It is inconceivable, that conscience in such a state, could be bribed into silence or surrender, by the delusion that the austerities, by which it was developed, atoned for the abuse it had suffered. If however, it be so, what a revulsion must have come upon his moral nature. We should like to know more about this.

\*Asceticism doubtless, received no insignificant encouragement in India, from the universal dissoluteness of its population. The animal passions, quickened and fomented by the climate and other incidental circumstances, have reduced the people to habits, the most averse from mental, or virtuous pursuits. Voluptuousness and apathy, are characteristics of the Hindoo. A specific for these evils, were cheap at any price. Patriotism could know no worthier aim than to devise it.

† Seneca, Epist. 102.



and popular errors of the people. How can that system have aught in it, that is good or pure, the advocates and professors of which, are so corrupt, and unprincipled? Does not Hindooism patronize cruelty and oppression? Are not its records stained with the blood of strangled infants, and of burning widows? Are not its priests licentious, and its temples polluted? True! and none would confess it more mournfully than we. But the errors committed by some of the heathen, are no proof that they were committed by all: that it was inevitable that they should be committed by any: neither may we conclude, that they were without the power to accomplish that, which by reason of their sinfulness they failed to do. Plato and Cicero recommended idolatry, in certain cases. Aristotle disapproved of the forgiveness of injuries. Socrates inculcated inhospitality to foreigners. Sensual indulgence, in its grossest forms, was allowed by Xenophon, and Solon. Cato committed suicide; and this after having read Plato's treatise on the immortality of the soul! Notwithstanding the encouragement of the vices, we have enumerated by these renowned men; their writings enjoin nearly every general duty, presented in the New Testament. It has been said that the dying speech of Cyrus, is far better fitted to raise the tone of moral feeling, in the breast of a young man, and to confirm his faith in the reality of moral distinctions, than the treatise on Moral Philosophy by Paley; though he was an Archdeacon. That many of the most brilliant passages of the English sermons of the seventeenth century, were borrowed from Plato and Cicero, and Seneca, is a well known fact. And who would not shrink from making Christianity responsible, for the ignorance and corruptions of its professors!

But when we have said thus much, we have said all, that can be said, in favor of Hindooism. We own, that all the while we have been pursuing our inquiries, we have felt a sense of dissatisfaction and uneasiness, which has in no measure abated, as we draw to a close. After having conducted us through many a tortuous path, and regaled us with many a delightful scene, it brings us up to the verge of an impassable gulph, and there leaves us; a chasm which the information we had gathered on the way, does not offer to illumine, and the delights wherewith we had been allured on, make the more to be deplored. Yes! Hindooism cannot conceal its great cardinal, crying defect. There

are wants in the human heart, which it cannot satisfy; misgivings and reproaches, which it cannot explain; problems, which it cannot solve. It gives no answer to the inquiry, coming from unnumbered hearts, how a sinner may be reconciled to God. The expiation of the guilt of wicked beings, is as far off as ever, even after all the humiliation, and struggles of the abject soul. The consciousness of guilt and of helplessness, burns in the heart as fiercely now, as aforetime. There are wounds within, which Hindooism cannot heal; distempers which it cannot eradicate. This *desideratum* in all its fulness, is announced to us, in the Gospel of Jesus Christ. The relief, the atonement, which we in vain search for elsewhere, we are graciously supplied with, by the intervention of the adorable Son of God. That which Chalmers said of the "defects and uses" of Natural Theology, might be applied with a slight accommodation to the defects and uses, of Hindooism. We do but substitute the latter term for the former in the following passage. "We hold that the theology of nature (Hindooism) sheds powerful light on the being of a God; and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes. But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here, where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the relation of an offending subject, to an offended sovereign. In a word, its chief obscurity, and which it is wholly unable to disperse, is that which rests on the hopes and the destiny of our species. There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them. It emits, and audibly emits, a note of terror; but in vain do we listen for one authentic word of comfort, from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them, knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unriddle the difficulty; having just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow; but, like the lurid gleam of a volcano, it is not a light which guides, but which

bewilders, and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural (Hindoo) theology may see as much as shall draw forth the anxious interrogation. "What shall I do to be saved!" The answer to this, comes from a higher theology." B. T. II. vol. 285. p.

We conclude with the following passage quoted in the Calcutta Review. No. XIV. "The classical reader, cannot but be struck with particular sentiments, in the moral writers of Greece and Rome. But compare the most perfect body of moral rules, with which they were acquainted, with the law of God, and how great the difference;

how many virtues are omitted. But even supposing it to be complete as a code of moral laws, how destitute of power to enforce them. On the other hand, how grand, how mighty the motives which the Christian moralist can employ. We need not point them out; we shall only observe that while the study of comparative morality, would bring the Collegian's classic stores into requisition, it would afford his teacher an admirable opportunity of inculcating some of the most distinctive and important truths of the Gospel."

BANGALORE, Dec. 16th 1847.



#### NOTE BY THE EDITOR.

---

In the Advertisement prefixed to the First Part, it was stated that the Rev. R. NESBITT's Dissertation should be appended to the work; but having been enabled by the liberal assistance of a friend to print the TEXT OF THE GEETA, in the DEVANAGIRI Character, in addition to Schlegel's Latin Version, it was found impracticable to comprise the above tract also, within the limits assigned to the work. The object, however, of its publication here, is answered by the insertion of the preceding Essay.

J. G.

BANGALORE,  
January 26, 1848.

















